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BHAVISAYATTAKAHĀ

No. XX.

धनपालविरचिता
भविसयत्तकहा

BHAVISAYATTAKAHA

BY

DHANAPĀLA



PARTLY EDITED BY

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AND COMPLETED

WITH INTRODUCTION, NOTES, GLOSSARY etc.

BY

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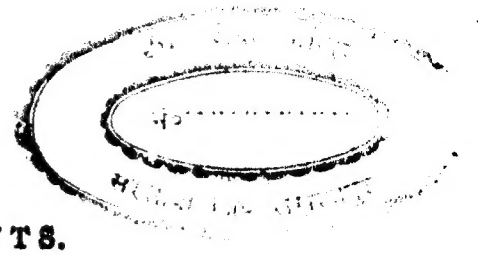
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INTRODUCTION

I

The importance of the *Bhavisattakahā*:—The present work, *Bhavisattakahā* or *Bhavisayattakahā*, or *Suyapañcamikahā*, as it is variously called, is a very important literary find of the last decade. The first scholar to notice it in India was the late Mr. C. D. Dalal M.A., of the Baroda Central Library. He thus says about it in the essay that he read before the 5th Gujarātī Sāhitya Parīṣad: “घनपाल पंडितजी पंचमीकहा (भविसत्तकहा) २२ संधिभोमां छे. आदिछं एक कडुं उदाहरण तरिके नीचे आपेछुं छे.” p 13. After quoting the first stanza, he closes with the remark, ‘आ कथामां कार्तिक शुक्ल पंचमी (ज्ञानपंचमी)ना फल वर्णनरूप भविष्य-इत्त राजानी कथा छे.’ Mr. Dalal then undertook to edit it in the Gaekwad’s Oriental Series from the one Manuscript of the work at Patan, made available to him by the *Jain* owner of it. The present edition is the fruit of his labour.

The first European scholar to take notice of it and to edit it, is Professor H. Jacobi of Bonn (Germany), who, during his visit to Ahmedabad in March 1914, was shown several Mss. by Pannyās Gulāb Vijaya. Among these was one of *Bhavisattakahā*, which he copied in parts while in India. He subsequently published it in 1918. During his tour through Kathiawad, he was shown by the Muni Mahārāj Caturvijaya, a Ms. of *Nemināhacariu*, also in Apabhraṃśa, of Haribhadra, the pupil of Candrasūri, who wrote the work in Aṇahillavāda-Pattana in 1159 A. D.

The importance of the discovery of this work by these two scholars lies in the fact that this is the first big Apabhraṃśa work made available to the world of Oriental scholars. For, the *Prākṛta-Piṅgala*, which has been already known and twice¹ published, is, in the first place not entirely in Apabhraṃśa and secondly it is so tampered with, that it is almost without value to the study of Apabhraṃśa. The Apabhraṃśa stanzas in the fourth act of the *Vikramorvaṣī* of Kālidāsa are too few and scrappy to enable one to form a correct estimate of the Apabhraṃśa language. The *Ārādhana* of Nayanandin, mentioned by Mr. Dalal at p. 14 of his paper, is apparently bigger than the *Bhavisattakahā*, as it is said to contain 114 Sandhis, as against the 22 only of our work. The *Tisatthimahāpurisagunālaṅkāra*² of Puppahadanta, now in the Bhandarkar Institute Mss. Library, with its 27 Sandhis, has also a larger extent, as some of its Sandhis contain as many as 29 Kaḍavakas. The *Nemināhacariu* of Haribhadra, too, with its 8032

¹ (1) Kāvyamālā, (2) Candramohan Ghose, Calcutta 1902.

² It is Ms. No 878 of 1879-1880 of the Deccan College Mss. Library, now deposited at the Bhandarkar Oriental Research Institute, Poona City.

granthas of 32 syllables³ each, is larger. But all of these are yet in Manuscript form, shut out from the gaze of scholars who would utilize them. Our work remains therefore the first big Apabhramśa work yet published. Hence it is of immense importance both from the point of view of language and of literature.

Its importance increases when we consider that there are now texts, based on two different Mss., to compare with each other. Such comparison has proved of immense value and has been made throughout the larger part⁴ of the notes. The Ms. of Mr. Dalal seems to have been better preserved as it does not show any lacunae, whereas Jacobi's Ms. shows many such: c. f. VIII 6, 7; IX 3, 4 to 6; X 16, 2 etc. The importance of Mr. Dalal's edition is therefore evident. It were to be wished, however, that Mr. Dalal had time to more carefully revise the proofs; for then no necessity would have been felt of the many corrections and emendations of the text which I have had to add at the end.

II

The author:—The name of the author is Dhaṇavāla, Sk. Dhana-pāla. It is expressly mentioned in this form in Sandhis 5, 10, 11, 17, 20, 22. The Colophon⁵ too, which in our edition is relegated to the footnotes by Mr. Dalal, mentions the same form of the name. But very often, and expressly in Sandhis 2, 4, 6, 8, 14, the shorter form Dhaṇavai occurs in the closing lines, evidently for exigencies of metre. In the other Sandhis the name of the poet is only suggested, through that of Dhaṇavai the father of the hero of the story. In one or two Sandhis, it is not referred to at all.

The poet gives some information about himself towards the close of the last Sandhi. In the 9th Kaṭavaka of that Sandhi it is said:—

यकडवणिर्वसे माएसरहो ससुम्भविण ।

धणसिरिहोवि सुएण विरइउ सरसइसंभविण.

He was thus born in the Dhakkada Bania family, of Dhaṇasiri, from Māesara. He proudly calls himself 'son of the goddess of learning,' and says at I 4, 5 that he has obtained many boons from Sarasvatī. Beyond this we know nothing about him. Jacobi⁶ rightly infers from भलिवि जेण दियंवरि काइव,⁷ that he must have been a Digambara Jain. His mention of Accyutasvarga as the 16th heaven, whereas with the Śvetāmbaras it is the 12th, also

³ Jacobi, *Bhavisattakāhā*, Introduction p. 2.

⁴ Although published in 1918, the book became available to me through the kindness of Mr. K. P. Modi of Ahmedabad in early 1920, when part of the notes had already gone to the press. I frankly acknowledge the great advantage that I derived from Prof. Jacobi's edition.

⁵ इय मविसत्तहाए पयडियधम्मस्यकाममोक्खाए ।

उइ धनवालकयाए पम्भिमिफलवण्णणाए etc.

⁶ Op. Cit. Introduction, p. 5 n. 2. 7. Sandhi V 20 3.

points to the same fact. About the Dhakkaḍa family we know little more than that it must be identical with the tribe Dharkata,⁸ whose name is found on an inscription of Tejapāla, 1230 A. D., at the Dilwara temple built by that king on mount Abu.

These are the bare facts that we know about our poet, and they do not at all enable us to say when he must have lived. He should not, however, be confused with another poet of the same name, who lived at Dhārā during king Muñja's reign, and wrote the *Ṛṣabhapañcāsikā*, *Tilakamañjarī* and *Pūṣalacchī-nāmamālā* (the last one written for his sister Sunadri, at the time the king of Mālava attacked Mānyakheta in Saṃvat 1029⁹). As he praises Brahmadeva (पुरिद्धतमनाभिसम्भवं देवं), he must have yet been a Brahmin when he wrote his lexicon. The other works were written after he had become a Jain. This fact and his father's name Sarvadeva, must once for all distinguish him from our Bania-poet.

Jacobi¹⁰ has compared the language of our poet with that of Haribhadra of the *Nemināhacariu*, and thought that it might be more archaic; but he is not ready to base any chronological conclusion on this fact. As the *Nemināhacariu* is not available to us, we can not pass any judgment in this matter. Jacobi however thinks that the motive of the *nidāna*,¹¹ which appears in Sandhi 20, has a distinct model in the same motive in *Samarāiccakahā* of the older Haribhadra. And as the older Haribhadra lived, according to Jacobi, in the second half of the 9th century, our author must come later, say in the 10th century at the earliest. The similarity of motive may perhaps be a good corroborative argument, but it can not be the main conclusive argument. Jacobi himself has very cautiously worded his theory. "Dhanapāla könnte also, die Richtigkeit obiger Annahme vorausgesetzt, frühestens in 10. Jahrhundert geschrieben haben—Dhanapāla could have, therefore, presuming the correctness of the above hypothesis, written in the 10th century at the earliest." Again, by the bye, the older Haribhadra, as Muni Jinavijayajī¹² has conclusively proved, lived and wrote between 705 and 775 A. D., i. e. a century earlier than the date accepted by Jacobi. So that until some positive evidence comes up, we can not settle the date of our author with any amount of certainty. But one or two considerations might be thrown out. (1) The Apabhramśa of Dhanpāla seems

⁸ Jacobi, Op. Cit. Introduction p. 6.

⁹ विक्रमकालस्य गण अउणत्तीसरे सहस्रम् ।

मालवनरिन्दधाडिए लुडीए मल्लोडम्मि etc.

¹⁰ Op. Cit. Introduction p. 3.

¹¹ Op. Cit. Introduction p. 6.

¹² In his paper on 'the Date of Haribhadrasūri' read at the First Oriental Conference, Poona, Nov. 1919, and printed in the *Jaina Sāhitya Samśodhaka* I.

to be somewhat more archaic¹³ than that of Hemacandra. There is a multiplicity of form and flexibility of grammar, not seen in Hemacandra; it can only mean that Dhanapāla wrote when the language had not quite ceased to be a spoken language; and by Hemacandra's time it had already become a dead language, surviving perhaps in the literature of the days. This might require a difference of a couple of centuries at least between the two authors. Hemacandra is known to have flourished at the Court of King Kumārapāla of Pāṭaṇa in the 12th Century A. D.

3. Not much can be said at the present stage of research about *Deśī* words of Dhanapāla which are not found in Hemacandra's *Deśināmamālā* or found in quite a different sense; (c. f. *संक्षिप्त* XIV 20, 17). For, perhaps the fact that Hemacandra handles *Deśīs* of a region other than the one of our author, will be able to account well for the difference. The same has got to be said with regard to the *Pāṭalacchīnāmamālā*, which does not contain many *Deśī* words that are used by Dhanapāla.

III

The story:—Much need not be said about this, as almost every Kaṇavaka has been summarised in the Notes. It is to be noted, however, that although the author seems to have looked upon his work as consisting of two parts, c. f. *विदि खंडहि नावीसहि संधिहि* XXII 9, 8, the Kathā falls clearly into three parts as Jacobi has rightly seen. (1) The fortunes of Bhavisatta, a tradesman's son, who suffers twice by the deceit of his half-brother but becomes in the end quite happy. (2) The war between the Kuru King and the King of Taxilla, in which Bhavisatta takes a leading part and is victorious. He gets half the Kuru Kingdom in reward. (3) The previous and later births of Bhavisatta and his people, until they get Nirvāṇa.

(1) The first part is a very good domestic legend, illustrating the tragic features of bigamy. A merchant marries a second time, neglecting his first wife and her son. The son from the second marriage, while in youth, sets out on a journey for business and is accompanied by his elder half-brother. The two, with five hundred other young tradesmen, land on an island. There the younger half-brother treacherously leaves his elder brother alone and sets sail. The latter discovers a deserted but rich city and a beautiful princess, whom he marries. After a long time they take much wealth with them and go ashore with the hope that some casual merchant-ship might take them up. They again meet with the half-brother, who has returned unsuccessful. The latter feigns repentance and offers to carry his brother and the princess with their wealth home. But when all is ready, he sets sail with the wealth and princess before the elder brother has time to come up to the ships. He returns home and declares the princess to be his

¹³ See Apabhraṃśa Grammar below.

bride. The elder brother has also returned and is awaiting his opportunity of revenge. When the marriage is about to be celebrated, he lodges a complaint against his half brother and convinces the king of his perfidy. The king punishes him and rewards the elder son of the tradesman and almost makes him his heir-apparent, promising him the hand of his own daughter.

(2) A rival king sends emissaries to the above king, demanding ransom, his daughter and the young merchant's wife on pain of war. This is naturally indignantly refused and a war ensues in which kings of different countries take sides. Owing to the vigilance and bravery of the merchant-prince, the enemy is defeated and the leaders taken prisoners. These are later on released and sent to their countries, after they have sworn allegiance. The king there-upon bestows upon him half of his kingdom.

(3) The young merchant-king's first wife has a longing to pay a visit to her island-home once. They all visit it—her husband, his parents, and her co-wife. There they meet a Jain monk who advises them on principles of conduct, with the illustrative story of persons, two only of whom, in one of their births, are connected with the young merchant's story. They then return. The king gets some sons and daughters. A sage once comes to his capital and advises him on various things. He also tells them about their previous births. The king with his wives leaves the kingdom to their sons and retires. After death, they all go through some further births and ultimately get Nirvāṇa.

Although the first part of the story appears to be complete in itself, there is nothing inherently incompatible in the story of the war and its cause and it might be looked upon as having lived in popular legend along with, and as a continuation of, the first story. In fact, therefore, Dhanapāla may be justified in dividing his story into two parts only; the first dealing with the vicissitudes of Bhavisayatta's life, until he became king and the second dealing with his previous and future births. Dhanapāla's first part ends with the fourteenth Sandhi, i. e. with the great war. He summarises the story in the last Kaḍavaka of that Sandhi as follows:—'Born in the family of a great Bania, he (Bhavisā) was brought up in his maternal uncle's house. He went out for trading and was deceived by his half-brother. Smarting under the calamity, he appealed to the King, who honoured him and raised him to a high position. He then became a king surrounded by vassals and exalted his family and relations.' He also draws a moral.¹⁴ 'Knowing this, do not be inflated under prosperity in this world.'

This combined part and the following part of the previous history of the hero and others, are not very naturally connected together. They appear to be brought together with some conscious effort. Then there is one

¹⁴ एहउ जाणेविणु मच्चलोइ मं करहु गवु संपयविहोइ XIV 20, 16.

great and marked difference between the two; it is, that while the second is typical Jain in character, the first might pass for a Hindu or Buddhist legend, if we drop the reference to the Jain temple in Tilayadīva (Tilakadvīpa) and the Suyapañcamī vow. We shall therefore not be far wrong if we believe that the original story had no religious colouring, but was only a popular legend or romance of a middle-class tradesman's life, just as the Kādambarī is of court-life, and it was subsequently turned to religious account by the Jains. It is, however, not quite possible to say if the Jain colouring was already there when Dhanapāla put his hand to it, or whether it was he himself who did so. The former alternative seems to be more likely, if we believe the poet when says at the end of Sandhi XIV 'पारंपरकव्वहं ललिति भेद मई संलित सरसवसिण एउ—Hving obtained different old poems (presumably on the same subject), I have composed this with the help of Saraswatī.' There is nothing strange in this, for we know how the Buddhists and Jains have from the beginning drawn upon Hindu fables and legends for illustrating their own doctrines. The *Paumacariya* of Vimalasūri is a great illustration in point.

Jacobi refers to the Kathāsaritsāgara where the Yakṣa Mañibhadra is mentioned as the tutelary deity of tradesmen and travellers and suggests¹⁵ that the temple in Tilayadīva might have been the Yakṣa's own temple and that originally it might have been the Yakṣa himself who appeared to Bhavisayatta in a dream, and not the lord of Accyutasvarga. This change, and the metamorphosis of the Yakṣa temple into one of Candraprabha Jina, must have been made when the story was caught hold of for their purpose by the Jains.

Jacobi gives expression to a hard truth when he says¹⁶ regarding the previous births; 'An derartigen Vorgeschichten ist die Erzählungsliteratur der Jainas überreich. Meistens sind sie klägliche Erzeugnisse einer dünnen Pfaffenphantasie—The story-literature of the Jainas is over-rich in such fore-histories. Mostly they are the miserable productions of a barren priestcraft-phantasie.'

Lastly there is this important fact to be borne in mind that nowhere does the Suyapañcamī-vrata appear inevitable. In fact, of the two places where it is mentioned, viz. Sandhi VI 2, 10 ff., and Sandhi XX 11, 9; on the first occasion it is advised to be done by Suvratā, when Kamalaśrī's son was already being helped by the lord of Accyutasvarga and his servant Mañibhadra. In fact it was Bhavisaytta's own good conduct that had turned into his friend and helper the Rākṣasa, who had come to devour him and Princess Bhavisānuruṇvā. On the second occasion it does not concern the main persons of the story at all. This clearly establishes the fact that the

¹⁵ Op. Cit. Introduction p. 18 and 14.

¹⁶ Op. Cit. Introduction p. 20.

story existed first and was turned into an illustration of the merits of Suyapañcamī afterwards. The name Suyapañcamīkahā is therefore less appropriate than Bhavisayattakahā. The author himself in his introductory or rather benedictory stanza¹⁷ says 'वित्थारमि लोह कित्तणु भविसणराहिवहो—I shall spread broadcast in the world the story of King Bhavisa.' Of course in the 4th Kaḍavaka he gives the story a religious stamp and historical background by saying¹⁸ पुच्छंतद्दु सुयपंचमिविहाणु तहिं आयउ एउ कहानिहाणु—When the King Seṇiya asked the Gaṇadhara Gotama about the performance of the Suyapañcamī, there occurred this precious story.'

IV

The war and the politico-geographical conditions:—

(1) The war—The war is introduced in the thirteenth Sandhi, rather abruptly as one would like to think. For the particulars of the several campaigns that took place, and the fortunes of war, the summary of the Kaḍavaka's in the Notes should be referred to. Apparently the war is fought on account of the princesses Bhavisānurūvā and Sumittā, who are sought by the lord of Poyaṇa i. e. the king of Takṣaśilā, probably for the sake of his son. This motive would appear neither extraordinary nor very fabulous, when we remember how disasters were wrought upon royal families and wars waged, on account of beautiful princesses. The most typical example of this type is Allauddin Khilji's perfidious action, due to his passion for Padminī, wife of Bhimsing the king of Chitod. In more recent times, Kṛṣṇākumārī, a Rājput princess, gladly drank poison in order to save her father from the disasters of war. That there was some old score to be paid between the lords of Poyaṇapura and Gayaura, does not appear likely from the preamble to the former's strange demand—इउं नवर तुधु एकहो न वंहु अच्छहि कुरुजंगलि निरवसंहु xiii 3,10.

(2) Kuru-side—How were the two inimical sides composed? This is rather an involved question, as the author himself does not appear to have a clear notion about it. On the Kuru side are Pañcāla, Maccha, Kaccha or Kacchava—as is once stated in पञ्चालमच्छकच्छाहिवेहि XIV 4, 8, i. e. the Pañcālas, to the North and East of the Kurus in the Upper Doab, the Matsyas to the South-west of the Kurus, and the Kacchas or Kacchavas. Who the latter are is again a vexed question. They could not be the people of what is today called Kaccha. The Kacchāhiva of our story occupies a central or at any rate a very important position between the two kingdoms of Poyaṇa and Kuru. His position perhaps is strategically as important to both, as was that of Belgium to France and Germany during the recent European war. Thus only can we understand Bhavisayatta's anxiety to reduce to submission the king of the Kacchas before the Poyaṇa army arrives. उरालमि कच्छाहिवहो

¹⁷ I 1, 12 of the Text.

¹⁸ I 4, 8 of the Text.

रज्जु सो तउ अणिदु खलु अकयकज्जु। जंपह पोयणपुरवहिं पक्खु पडिगाहिवि थिउ मंडलु असंखु XIV 1, 7-8. The same idea is conveyed by the speech of Anantapāla, when he offers to the King Bhuvāla his own views on the difficult situation. जह कच्छाहिव पट्टु इत्थु ता अणे केणवि गगण कित्थु। अह कच्छाहिउ संवरिवि थक्कु तो हममई परचकेण चक्कु ॥ XIII 7, 8-9. The suggestion of Jacobi,¹⁹ based upon the alternative form Kacchava that hereby Kashmir is meant, is really genial. For, Kashmir was in old days called Kāsyapadvipa.²⁰ But is the position of the king of Kashmir so strategically important? From the third Kaḍavaka of the thirteenth Sandhi, we learn from Citrāṅga, Sindhupati's son, that while he is delivering Poyaṇapurapati's message to the Kuru King, the son of Poyaṇapati has already entered the Pañcāladeśa with a large army, पंचालदेसि वट्टइ सविन्दु XIII 4, 3. It is after this that Anantapāla tenders his advice that they should wait and see, until the intentions of Kacchāhivai are definitely known; अप्पुणु अच्छहो मज्झत्थ होवि. XIII 7, 7. It is also after this that Bhavisatta proposes to go and attack Kacchāhiva. Possibly therefore, the Kacchas or Kacchavas lay on the 'borderland'—literal meaning of kaccha—between the plains of the Punjab and Northern U. P., and the lower Himalayan ranges. From the rapid march of events, the distance between Gayaura and Kaccha country can not be supposed to be very great, nor the communication between the two difficult.

There are the five Sāmantas mentioned twice thus:—विणिगवि पव्वयवह कोहज्जु हरिवाहणु पिहुमइ रणि अलङ्घु। पंचहिं सामंतहिं etc. XIV 3, 9; and तो पव्वयनरिंदहरिवाहणपंचालाणुरायहिं। पणविउ कुरुनरिंदु etc. XIV 13, 1. The two mountain kings are perhaps to be identified with Simhauramallu and Kantiuranāhu, mentioned in XIV 2, 6 and 7. The two towns may be those referred to by Jacobi as being in the Salt-range and Nepal respectively.²¹ There is a Khasapahāṇao—chief of the Khasās mentioned in पव्वयवणु जंपह खसपहाणओ XIII 6, 2. Pavvayaghaṇu may be his name, or only an adjective, but the fact remains that as lord of the Khasās he is also a Pavvayanarinda. He is spoken of as a 'Maṇḍalavai' and must have been reckoned among the five Sāmantas. He was one of those who were present at the court of Bhuvāla, when Citrāṅga delivered his message; the former also gave his advice.

From तिसहुं संचल्लिय भइमईद पंचालमिच्छकच्छवनरिन्द। पिहुमइहरिवाहणलोजहु अन्न वि नरवइ जे रणि अलंघ XIV 17, 9-10 one would like to think the Pañcālas, Macchas and Kacchas had their kings²² in Pihumai, Harivāhaṇa and Lohajāṅgha respectively. But on close examination this view would be found untenable. Lohajāṅgha, for instance, can not be the lord of Kaccha, for he was present in the Council

¹⁹ Op. Cit. Introduction. p. 15.

²⁰ See *Mahābhārata* Jambūkhaṇḍanirmāṇaparva.

²¹ But the latter is more likely Kotwal, 20 miles North of Gwalior, according to Cunningham.

²² Jacobi, Op. Cit. Introduction p. 15 actually identifies them thus.

of the king of Gayaura when Citrāṅga brought Poyṇavai's message, and spoke very strong words against the latter XIV 5, 12. Kacchāhiva's attitude was on the contrary so doubtful that Bhavisatta had to threaten to attack him. Moreover Anantapāla's reference to Kacchāhiva leaves the impression that the latter was not present in the assembly at Gayaura, while Lohajāṅgha was present. On hearing Bhavisatta's threat of attack, Kacchāhiva sends a messenger to Gayaura XIV i, ii explaining his position and promising help if Poyṇa's son actually begins the attack. Again the following references make it clear that Lohajāṅgha and Kacchāhiva were quite different persons:—(1) हरिवाहणलोहजङ्घकच्छाहिवंचालाहिं XIV 4, 1; (2) विहुमहलोहजङ्घपञ्चालाहिं कच्छाहिवनरिदिहि पणविय etc. XIV 12, 1; (3) स मेतिहु वयसु सुणेवि तेण XIV 13, 7 where Lohajāṅgha is expressly called a 'mantrin.' A few lines above it is stated that his word was respected by all जसु तणउं वयसु सव्वहं अउंनु. (4) Kaḍavakas 12 and 13 in the fourteenth Sandhi contain addresses of a similar type to Bhavisatta by Kacchāhiva and Lohajāṅgha. These were highly out of place if the two had been one and the same person.

Similar considerations make the other two identifications doubtful.

(3) Sākeya or Sakkeya side—The opposing army belonged to the King of Poyaṇapura, Avaninda (with variations) by name. He sent a large army under his son's command, strongly supported by the army of Sindhu (sāgara) pati, led by Citrāṅga. So that Sindhupati is an important ally of the king of Poyaṇa.

Other people on this side are Ekkavaya, Kannapaṅguraṇa, Saddūlavayaṇa, Nāraśiḥa and the Abbhottas XIV 7. 6. These are described by their appearances as 'daḍhadāḍha,' 'karālamuḥa,' 'lalantajīha' etc. XIV 15, 1 and 2. Lambakanna, a few lines below, is the same as Kannapaṅguraṇa above. These are the same as the Gardabhilas of the Purāṇas. Except the Abbhottas, all these are to be supposed to be semi-barbarous mountain tribes, such as are mentioned in the *Mahābhārata*²³ and the Puraṇas.²⁴

The Abbhottas have been once previously mentioned along with the Jaṭṭas and the Jālandharas—the Jats and those of the Jalandhar Doab. The Abbhottas must be regarded as their close neighbours.

An important desertion from the Kurus, and acquisition to the Poyaṇa side was king Anantapāla, called पणव XIII 9, 7 and पणवयनरिन्दु XIII 11, 5. He is चंपाहिउ and चंपहि सामिसाउ XV 4, 8. This can not be the *Campā* of the Bengal plains; it is a *Campā* situated in the mountains. If Kacchava be Kashmir, then the *Campā* of the mountains would certainly be Chamba²⁵ in the Himalayas.

²³ In II 52 (Dyūtaparvan) Ekapadāḥ, among others, do honour to Yudhiṣṭhira.

²⁴ V. Smith, *Early History of India*, p. 274 on Ābhīra, Gardabhila etc.

²⁵ Jacobi's suggestion, *Op. Cit.* Introduction p. 16.

Lastly there is the important question of the identification of Poyaṇapura. That Poyaṇa was the name of a city like Gayaura, and not a country like Kuru, is clear from words like Poynapuraparamesara XIII 11, 10 and Poyaṇapuravara XV 9, 4. The name occurs also in XIV 5, 1 and 6, 6-12. Jacobi, on the strength of references in the *Paumacariya* of Vimalasūri, identifies it with Takṣaśīla, but becomes doubtful when he finds our author referring to the army of Poyaṇavai as Sākeyanarindasinnu XIV 13, 9 and Sakkeyajoha XIV 19, 2. This Sākeya or Sakkeya he identifies with Sāketa or Ayodhya. Now it quite true that Sākeya is the correct Prākṛit for Sāketa and that Sakkeya is an alternative form for the same. But there is another possible phonological equivalent of Sākeya. Both these can also be Prākṛit for Śākeya. Historically there is nothing against this identification. Śaka Kings have ruled over Takṣaśīla. If this be correct, then there is nothing to come in the way of Poyaṇapura being identified with Takṣaśīla. The very close relations that appear to exist between the Sindhus and the Poyaṇas can be understood on the strength of a close geographical proximity, and not if they were as far apart as Sindh and Ayodhya. For the following statement in this connection, I am indebted to Muni Shri Jinavijayaji of the Bharat Jain Vidyalaya, Poona:—

‘पोतनपुर’ तक्षशिलाका दूसरा नाम प्रतीत होता है। विमलसूरिके ‘पउमचरियं’ में जहां जहां ‘तक्खसिल्ला’ नाम आता है वहां वहां उसीके भाषान्तरस्वरूप पद्यपुराणमें ‘पोदनपुर’ नाम है—Potanpur appears to be another name of Takṣaśīla. Wherever the name ‘Takṣaśīla’ occurs in Vimalasūri’s *Paumacariya*, the name ‘Podanpur’ stands (for it) in *Padmapurāṇa*, which is almost a translation of it’ (i. e. *Paumacariya*).

(4) The political conditions—The political conditions, as revealed in the two Sandhis and in the whole work generally, are briefly these. The part of India that comes into consideration here is the western half of Northern India (north of the Vindhya). This is divided into many kingdoms, some of them sovereign and independent, like that of Kurujaṅgala, Sākeya, and Sindhu (sāgara), some dependent and called Sāmanta, like Pañcāla, Matsya and Kaccha. These formed a ‘Maṇḍala’, over which a sovereign state presided. The conditions described preclude the existence of a strong central power, holding undiminished sway over the whole or the half of Upper India, as was the case in the days of Aśoka of Magadha, or in the time of the Gupta’s at Ujjayinī some five or six centuries later, or again for a short space of time during the sovereignty of Harṣavardhana of Kanauj. The state of affairs described might be one which existed in India for some centuries after the downfall of the great Magadha empire of Aśoka, or after the decline of the Avanti-empire of the Guptas, or after the Kanauj empire of Harṣa and before the advent of the Muhammadans.

Apabhramśa Grammar as construed from the *Bhavisayattakahā*.

I Phonology

(A) VOWELS

§ 1 *Vowels*:—The Apbh. like the literay Prākṛits possesses all the Sanskrit vowels, with the exception of ऋ, ॠ, ऐ and औ. Unlike Sanskrit, and like the Prākṛits its possesses a short ए and ओ. Hemacandra's²⁶ वृणु, वृणुद and a few more Apbh. words in ऋ are unknown to our work.

§ 2 ऋ itself is variously represented by अ, इ, उ, ए, अइ, रि.

ऋ=अ अमय (अमृत), कसण (कृष्ण), घर (गृह), मईद (मृगेंद्र), मण (मृगेण), वियङ्क (विकृष्ट), सरह (सृष्ट) संमळ (संस्तु)

इ अळकिय (अलंकृत), अमिय (अमृत), गिण्ह (गृण्ह), घिउ, (घृत) विट्ट (दृष्ट), पहिट्ट (प्रहृष्ट), समिद्ध (समृद्ध), हियय (हृदय)

उ गिण्वुह (निवृत्ति), पाउस (प्रावृष्), पुइइ (पृथ्वी), पुट्टी (पृष्ठम्)

ए गेहु (गृह)

अरु करिवि (कृ), सरेवि (सृ or मृ),

रि अम्हारिस्त (अस्माहस्त), रिसि (ऋषि)

§ 3 ऐ & औ are either weakened to ए & ओ or resolved into अइ, अउ, इ, उ.

ऐ=ए देवय (देवत), नेमित्तिय (नैमित्तिक), वेहओ (वैभव), वेयुह (वैताहय) सेरउ, (स्वैरम्)

अइ अइरावय (ऐरावत) दइउ (दैव), वइरि (वैरिन्), वइसाह (वैशाल), वइराई (वैराग्येण), वइसवण (वैश्वण)

इ सिअं (सैन्यं)

औ=ओ ओसह (औषध), कलहोय (कलधौत), कोऊहल (कौतुहल), कोसिय (कौशिक), गोड (गौड)

दोहय (दौर्भाग), सोहग (सौभाग्य), सोहम्म (सौधर्म)

अउ गउरव (गौरव), पउर (पौर), पउरिस्त (पौरुष), रउद (रौद्र)

आ (rarely) गारव (गारव)

उ (rarely) सुक्ख (सौख्य)

§ 4 With the exception of ऋ, ऐ, औ, all other vowels generally remain unchanged. But sometimes there is shortening or weakening, as for instance before conjuncts. The quantity of the syllable is however retained. This is so in the Prākṛits too.

अकखाण (आख्यान), अगोय (आग्नेय), अग्वाय (आघ्रात), अषरिय (आश्रय), अजा (आर्या), अत्याण (आस्थान), अविक्खण (अवेक्षण), इक्खण (ईक्षण), पिक्खह (प्रेक्षते), सिद्धि (श्रेष्ठिन्). कवि for कापि and किवि for केवि are due to metre.

(a) The opposite tendency of lengthening the vowel, sometimes even at the cost of quantity, is also seen e. g.

नेउर (नपर), अणोबम (अनुपम), पोत्थय (पुस्तक), पओहण (प्रवहण), पायडो (प्रकट), वोहित्थ (वहति), सोवासिणि (सुवासिनी)

§ 5. The आ of feminines is invariably shortened, though in some cases the shortening might be due to metre

²⁶ Prākṛit Grammar, ed. Pischel, IV 329 etc.

आरिय (आर्या), कमल (कमला), कील (कीला), बाल (बाला), लीह (लेला), वील (वीला), साल (शाला)

§ 6. In many words, the ending अ is changed to उ.

एत्थु, जेत्यु, तेत्थु; जात्थु, तात्थु

This change, however, does not take place when a word is added.

जेत्थह (जेत्थुजि), तेत्थह (तेत्थु जि), तात्थह (तात्थु जि)

§ 7. Initial अ is in some cases dropped, as also उ

रण (अरण्य); रविन्द (अरविन्द), वलगी (अवलगा), हउं (अहकम्), हेद्वा (अवस्ताव), वइसह (उपविशति), वइठ (उपविष्ट).

§ 8. Contraction of two consecutive अ, and loss of a whole syllable, in some cases due to shortening for metre, is seen in the following

एमाह (एवमादि through Pr. एवमाह), एमेव (एवमेव), भविसत्त (for भविसयत्त=भविस्यदत्त)

उज्झा (उवज्झाय), पियार (पिययर), भडारा (भडारय), वडावा (वडावय)

§ 9. 'य' श्रुति:—This is not a peculiarity of the Apbh. or any other Prakrit. But the Jain scribes have always introduced a य to avoid a hiatus between a preceding vowel (generally अ and आ) and the following अ due to vocalization of Consonants (See § 12). Our text has य after almost all vowels. In पुत्तियहु=पुत्ति अहु it avoids sandhi-hiatus.

अणेय (अनेक), अन्धयार (अन्धकार), अवयास (अवकाश), कलयल (कलकल), मयगल (मदकल), लोय (लोक), पायह (प्रकट)

अणुराय (अनुराग), आहोय (आभोग), नाय (नाग), भोय (भोग), आयउ (आगत:), but also आगउ and आ गय (for आगत)

अवियल (अविचल), आयरिय (आचरित), उपयार (उपचार), कवय (कवच), लोयण (लोचन), आयार (आचार) but also आचरइ

आभोयण (आभोजन), गयइर (गजपुर), तेय (तेज), पय (प्रजा) वंसयाल (वंशजाल), सयण (स्वजन)

अकियत्थ (अकृतार्थ), अमय (अमृत), इयर (इतर), ताय (तात), धुय (धुत), हय (हत)

आमोय (आमोद), आयर (आदर), लेय (लेह), लेय (लेद), पसूयएहि (प्रसूनकै: rare),

अविसाय (अविषाद), पसाय (प्रसाद)

It is difficult to say if in words like वंसयाल, खयाल, य is due to this 'śruti' or a regular representative of ज. In याणइ, याणउ it is clearly the latter.

§ 10 'व' श्रुति. This is not a peculiarity of any Prakrit; but seems to be a feature of an Apbh. dialect in which our author has written. In some of the following examples it may be explained away as due either to assimilation as in उवजुव (उपयुत) for उवजुय or dissimilation as in उवय (उदक) for उयय. In उवहि (उदधि) the influence of उ is clearly traceable. In अंसुव, कुरुव it is euphonic in character.

अंसुव (अशु), कंचुव (कञ्चुकम्), कुरुवह (कुरुणां), पसुवह (पशुकानाम्)

उव्वेवउ (उद्देगम्), दुहव (दुर्भग), जुवल (पुगल) also जुयल

उल्लोव (उल्लोच), सुवमि (सुधामि)

उवजुव (उपयुत), दूव (दूत), पद्व (प्रभूत)

सुव (सुता) also सुय, सुवपञ्चमि (धुत) also सुयमञ्चमि, हुवास (हुताश)

उवय (उदय) also उइय, उवहि (उदधि), also उअहि खेविय (खेदित), रोवइ (रोदिति) also रुअइ

आवइ (आयाति), चिन्तवइ (चिन्तयति), जोवइ as also जोयइ, जोअइ

This hesitation between व and य or अ shows that this is not a fixed phonetic rule of the language; but is due to momentary caprice of the writrer,

of course helped by the law of assimilation. Cases like लोयणु rhyming with ओव्वणु show that even here the author must have spoken a *v*, as in ओवे and कवे also.

N. B. for falling away of *v*, see § 17

(B) CONSONANTS

The Adbh. shows a very varying picture of the Sanskrit consonants and agrees in a general way in this respect with the Prākritis. It shows (1) vocalisation of consonants, (2) their softening, (3) assimilation (4) splitting up or svarabhakti and simplification of conjuncts, and similar phenomena.

§ 11 Initially all consonants remain unchanged, except *y* and very rarely others as in दिदि(वृति) धूय (दुहिता).

§ 12 Vocalisation:—(without merging with the accompanying vowels), of unaspirated consonants, when not initial. Any consonant, except the fourth consonant, the cerebrals, sibilants and *h* may become a vowel.

क and ग् आउअह (आकुञ्चयति) but also आकुञ्चइ, महइ (मृगेन्द्र)

च and ज् अहआरे (अतिचारेण), कयाह (कदाचित्), गहन्इ (गजेन्द्र), राआ (राजन्)

व and व् अह (अति), अवहण्ण (अवतीर्ण), आएस (आदेश), उइय (उदित), लेइय (लेदित) पइसरइ (प्रतिसरति), परिओसिय (परितोषित)

प and ब् अउवु (अपूर्वं), कयउली (कृतपुण्या), काउरित (कापुरव), कुइअ कुविय (कुपित), गयउर (गजपुर), नेउर (नूपुर)

य and व् आउत (आपृष्ट), आउह (आपृष्ट), आओहय (आयोधनम्), आइह (आविह), जालोलि (ज्वालावलि), तिहुअण (त्रिभुवन), पइहु (प्रविष्ट)

पओहण (प्रवहण) is perhaps case of *samprasaraṇa*.

§ 13. Softening of consonants:—The hard unaspirates were in the Śauraseni regularly softened when not initial. The Adbh. like the Māhārāṣṭri has vocalised them. (See above). The only examples of softening in Adbh. are the cerebrals and *p*. They indicate that Dhanavāla's Adbh. shows traces of Śauraseni Adbh. although mainly it is Māhārāṣṭri Adbh.

क् to ग् मयगल (मदकल)

ट् to ढ् कडक्ख (कटाक्ष), कडाह (कटाह), कवडु (कपटम्), भडु (भटः)

ट् to ढ् कमडु (कमठम्), पीडु (पीठम्)

ट् to ल् आमेळ (आपीड), कीळ (कीडा), वीळ (वीडा)

प to व् अहिवह (अधिपति), आवज्जह (आपणते), आवीळिय (आपीडित), पाय (पाप), प्वह (पय); सावराह (सापराय)

प to म् (rarely as in) आमेळ (आपीड)

§ 14. The aspirates of all classes, except the palatals and cerebrals, when single and noninitial retain only the *h*.

ख दुह (दुःख) but also दुक्ख; नह (नख), छह (खख), सहि (सखि), सुह (सख)

घ अविहाय (अविधात), ओह (ओघ), जिणहर (जिणघर), दीहर (दीघ)

थ अह (अथ), अहवा (अथवा), कह (कथा), पुहइ (पृथ्वी), सणाह (सनाथ)

ध अहर (अधर), अहिट्टिय (अधिष्ठित), कलहोय (कलपौत), परिहाविय (परिधापित), विहेय (विधेय), हम्म (in वम्महाहम्मि=वर्माधर्मण)

फ दाहिमहल (दा. फल), झकाहल (झत्ताफल). Exception पुण्णफल (पुण्यफलम्)

भ अहिसिंघिय (अभिषेचित), निहुअ (निभृत), निहालिउ, (निभालित), विहूह (विभृति)

विहोय (विभोग), सहाव (स्वभाव), हुअ (भृता), but rarely आभोयण (आभोजन) also

§ 15 *वृ* initially and when double internally, is retained as in Amg. In all other positions it becomes *वृ*. This is sheer Ardhamāgadhism and not a peculiarity of the Apbh. (as the following hesitation will show)

नयर (नगर), नराहं (नराणां), निहृय (निभृत), नेउर (नूपुर), अन्न (अन्य), मन्नह, (मन्यते); णिहणु, णउ, अणित्तहि, अवगणिवि, णिज्जावय, णिम्मण्णह, सम्मण्णह,

§ 16 *वृ* becomes *वृ* initially medially and in conjuncts, when not assimilated as in जोग (योग).

Initially जह (यति), जउण (यसुना), जक्ख (यक्ष), जाण (यान), जुयल (युगल), जोग (योग)

Medially अजोए (अयोगेन), उवजुव (उपयुत), संजम (संयम), संजुय (संयुत), संजोय (संयोग)

In conjuncts अज्ज (अव), अज्जु अ (आर्यक), पज्जत (पर्याप्त)

§ 17 *वृ* remains in all positions, except in many cases at the end, where it has fallen away before the उ of the Masc and Neut. Nom. and Acc. terminations

Falling away of original *वृ* at the end:—

उच्छउ (उत्सवः), जुवाणभाउ (युवभावः), परिहउ (परिभवः), पहाउ (प्रभाव), महाहउ (महाहव), वासउ (वासवः), संभउ, (संभवः)

Falling away of secondary *वृ*

अहिउ (अधिपः), कलाकलाउ (कलाकलापः), दीउ (द्वीप), पाउ (पापं), पयाउ (प्रतापः), मंडउ (महपः), साउ (शापः)

This change is peculiar to Apbh.

§ 18 A peculiarity of the Apbh. Phonology is the change of Sk. *वृ* into *वृ* (nasalised *वृ*) in the first instance, and into *वृ* subsequently. This Apbh. trait has been taken up by some of the modern vernaculars, e. g. Marāṭhī Gujarātī etc. thus showing their close affinity with Apbh.

नवकारिय (नमस्कृता), नवेप्पिणु (नत्वा), निविस्ति (निमेषेण), भवणु (भ्रमणम्), रवणयम् (रमणीयकम्), सावणु (सामान्यः), वम्मह (मन्मथ)

भवणु (भ्रमणं) (Jacobi's text clearly reads भवणु which is the original form²⁷). In other cases too *वृ* is to be expected in place of *वृ*, which latter is found for the former in the vernaculars. Even in these, the original *anunāsika* character of *वृ* is preserved in the *anuswāra* which in many cases is seen on the preceding syllable. e. g. M भंवरा Apbh. भवरे (भ्रमर), M भुवई Pr. भसुहा, M. नांव Apbh. नावै, नाम, M. गांव Apbh. गावै (ग्राम)

In some words, in our work, the *anunāsika* character seems to be so far forgotten, that like original *वृ*, this derived *वृ* is changed to उ e. g.

उज्जउ (उद्यम), खेउ (क्षेम), जउणा (यसुना), नाउ (नाम), पणाउ, (प्रणाम)

§ 18 (a) On the contrary Sk. *वृ* sometimes becomes *वृ* in Apbh.

एम (एव), पिहिमि (पृथिवी), सिमिर (शिविर)

The intermediate stage to this change is perhaps to be seen in words like,

जाम्व (यावत्), ताम्व (तावत्)

§ 19 Of the sibilants *वृ* becomes *वृ*; *वृ* remains, *वृ* becomes *वृ* initially and and *वृ* medially.

सय (शत), सिक्खा (शिक्षा), छक (शुक्क), विसिठ्ठ (विशिष्ट), सिठ्ठि (श्रेष्ठिन्), सोह (शोभा)

²⁷ And according to Hemacandra's rule too IV 397.

ऊह (यह), छट्टि (बट्टि), छह (बह) but also सोलय (बोहय्), विसैस (विशेष), विसाय (विवाद), रिसि (रूषि).

(C) CONJUNCT CONSONANTS

§ 20 Conjuncts are treated variously, as is the Prākṛits. (a) If initial one consonant, invariably the second, is dropped. In any other position they are either (b) assimilated or (c) separated by *Svarabhakti* or *Varṇo-pajana* as Yāska calls it.

(a) Conjuncts initially drop the latter consonant. The only conjuncts that come into consideration here are those (1) having a य्, र्, ल्, व्, in the second place and such others as (2) have a स् before them.

- (1) य्—चाय (त्याग), जुह (च्युति), जोह्गण (ज्योतिर्गण), तज् (त्यज्), वावरह (व्याप्रियते)
 र्²⁸ कय (कय), कील (कीला), दुम (हम), पयास (प्रकाश), पावह (प्राप्नोति), पिम्म (प्रेम), वय (व्रत), सुव (भु)

When र् comes after स् and a few other consonants *svarabhakti* also takes place in some cases.

किरिया (क्रिया), सिरी (श्री), समरह (स्मरति), सास (श्वास) which is a Prākṛitism
 व्—जालोलि (ज्वालावलि), दीव (द्वीप), बीय (द्वितिय), सग (स्वक), सर (स्वर), सामिणि (स्वामिनी) सर (स्वर)

In some cases, however, when a स् precedes व् *svarabhakti* takes place
 सुविण (स्वप्न), सुवह (स्वपिति)

ल् usually shows *svarabhakti*, whether a sibilant precedes it or any other consonant. किलिन् (क्लिन्), किलेस (क्लेश), सिलितह (श्लिष्यति),

- (2) स् with a क् changes to ख्, with a त् goes into थ्;
 खंभ (स्कम्भ), थण (स्तन), थवअ (स्तनक), हत्थ (हस्त)

with a न् becomes न्ह् or ण्ह् न्हाण (स्नान), न्हवण (स्वपन)

with a प् changes to क्; कासय (स्पर्शक), फंस (स्पर्श), फसह (स्पृशति)

with a क्, is merged into the latter. e. g. फडिय (स्फटिक), फंदह (स्पन्दते), फार (स्फार), ऊडु (स्फुट)

with a म्, merges the latter into itself. (जाई-) सर (जातिस्मरः), also सरिड (स्मृतम्)

स्म also changes to भ् as in the following:—भरह (स्मरति), विंभय विंभिय (विस्मित)

§ 21. Conjuncts, noninitially, are assimilated. The assimilation is either progressive or regressive. If there is a long vowel before the conjuncts it is invariably shortened.

1. Progressive assimilation:—

क् युत्त (युक्त), युत्ताहल (युक्ताफल), रत्त (रक्त)

म् अज (अव), उत्पण्णु (उत्पन्नः), उब्भह (उद्भट), तप्पर (तत्पर)

प् कम्म (कर्म), जम्म (जन्म), पत्त (प्राप्त), सहात्थ (शब्दार्थ)

अन्तस्या हप्प (हर्ष), मजाय (मर्यादा), पवत्तिय (प्रवर्तित), सव्व (सर्व)

म् अवरिय (आवर्य), अट्ट (अष्ट), सुक्क (शुष्क)

²⁸ Hemacandra's rule about the optional retention of *adhorepha*, IV 398 does not obtain in our work.

2. Regressive assimilation.

त् अग्रे (आगेय), दवगि (दवाग्रि.)

ए युक्त युक् (युक्)

अन्तस्था-अक्खान (आख्यान); अत्र (अन्य); कलत् (कलत्र), युक्त्वा (युच्यते), मित्र (मित्र), सयुज्जल (सयुज्जल),

§ 22 Separated by (1) स्वरभक्ति and (2) वर्णोपजन

(1) अचवरिय (आश्रय), अरहन्त (अर्हत्), also अरिहन्त अरुह (अर्हत्), आरिय (आर्या), किरिया (क्रिया), किलिट्ट (छिट्ट), किलिन्न (किलन्न), किलेस (क्लेश), गरह (गर्ह), चुकिल (चुक्ल)

The vowel is generally determined by the surroundings, e. g. किलिन्न where the इ in the original Sk. has determined the स्वरभक्ति vowel. But this is often arbitrary; e. g. अरहन्त, अरिहन्त and अरुह all from अर्हन्.

(2) वर्णोपजन or addition of a letter, is perhaps a wide name (and should include स्वरभक्ति i. e. separation by or addition of a स्वर.)

अम्बिल (आम्बल), तम्बिर (ताम्र)

ए ह्रस्वम् comes in as ephonic Sandhi-consonant.

§ 23. Special conjuncts are specially treated.

इ becomes ण आण (आजा)

न नाण (ज्ञान)

न पङ्क (प्रतिज्ञा), सन्न (संज्ञा)

इ becomes कल् अचकत्तु (भचक्षु), अक्खय (भक्षय), अन्तरिक्ख (अन्तरिक्ष), इक्खण (ईक्षण),

क्ख सच्छ (साक्षात्)

इ क्षीण (क्षीण)

" " इ निहित (प्रिहित)

ध्व " इ क्षाण (ध्यान), संझा (संझा)

ध्व " झुणि (ध्वनि), साध्वस (सज्जस)

प्प् " इ अच्छर (अप्सरा)

त्त् " इ मच्छर (मत्सर), वच्छल (वात्सल्य)

त्त् " इ मच्छ (मत्स्य)

त्त् " इ संभल (संस्मृ), भरइ (स्मरति)

" " इ सरइ (स्मरति)

" " इह अम्हार (अस्माकम्)

इ " इ गिज्ज (गृह्य)

इ " इ विभल (विह्वल)

§ 24 Sporadic double consonants—Āpbb. shows double consonants where there were none in the original. In many cases they can be explained away as due to the exigencies of metre, in others as due to analogy.

अपरज्जिय (अपराजित), the shortening of आ in परा requires doubling of जि in compensation

अब्भोए (आभोगेन) where the shortening has caused the doubling

अवगण्णित (अवगणित) on the analogy of मन्निड, where the न्न is from न्य

उप्परि (उपरि) on the analogy of परुप्पर, when प्प is legitimate

एकमिड्डु (ऐकम्) again appears to have compensatory double consonant. The shortening or weakening of ए in °मिड्डु necessitates doubling of क्. The first ए too is to be regarded short, thus accounting for क्. e. g. इल्लोक्कमल्ल also.

किउ (कृतम्) V 16, 7 नियवि किउ कर्तव्यतन्त्र, where वि must be long for metre, so कि is doubled.

पञ्चविह (पञ्चविष) on the analogy of चउविह, छविह where व्व is legitimate.

पविस्समाणण (प्रविशता) the doubling is metri causa.

पुज्ज (पूजा) where the doubling may be regarded as due to the shortening of ऊ

पुन्यफल (पुण्यफलम्) the change of क to ण्क is also metri causa.

पुव्वकिय (पूर्वकृत) where the doubling is due to metre only.

बहुगुण (बहुगुण) This doubling is entirely due to metre.

चिनि (द्वौ), on the analogy of तिनि (त्रीणि) where the doubling is legitimate.

रुव्ह (रोचते) where perhaps the double consonant is due to the change of conjugation, रुच् being regarded as of the 4th class.

व्वह (वहति) in मणि व्वह where णि has got to be long metrically.

संचल्लिउ (संचलित) appears metri causa only, if not regarded as change of conjugation as in रुचचह.

सककेय as an alternative to साकेय. The quantity is preserved.

सुक्किल (शुक्ल) One would think that the Svarabhakti was sufficient. But metre requires the doubling सुक्किलपंचमि जा वहसाहो VIII 17,3

धुव्वह (क्षुत्तानाम्) which ought to be धुव्वह, owes its conjunct to metre.

ल्लिहिवि is the only intial conjunct not due to metre. Others are किउ and व्वह.

§ 25. In a few cases, when the conjunct is simplified, the preceding syllable gets an *anuswāra* as a compensation.

अंचण (अर्चन), अंछ (अश्नु), चउरंस (चतुरस), जंपइ (जल्पति),

दंसण (दर्शन), वंक (वक्र), विंभल (विह्वल), विंभय (विस्मय),

II. MORPHOLOGY

A INFLECTION

§ 26. अ bases Masc. and Neut. This also includes the Consonantal bases in Sanskrit, which have lost that character in the Prākritis either (1) by the addition of अ to their final consonant, or (2) by the dropping of that consonant. In the latter case they belong to that class, to which their final vowel also belongs. Sometimes, however, consonantal bases become vowel bases in both the ways. e. g. मन्ति and मन्तिण, कम्म, and कम्मण.

Nom.	Singular	Plural
M	आणंद, कंउ, चित्तं, भविससु, मड, बाळ, सद्दियण, अंतराउ, ¹ जाणउ, दुण्णउ, सुहावणउ	M अमरिंद, ² कलस, छहय, जणविंद, दोहलभ नरिंद, पहिय, सु

¹ These have got their *anunāsika* on the analogy of corresponding neuter forms. Not observed in Hc. who prescribes it only of nouns in अ derived from क IV 354.

² Tendency to drop inflection. Not mentioned in Hc. Gr.

Singular	Plural
गभो, ³ घोतो, धाहभो, भासिभो, वणिदो, छभो भाय, सावण्ण	चिन्तिन्ता ⁴ पिक्खन्ता, भमन्ता, रुयन्ता, लोया
N अवलोयणु, चारित्तु, जम्मंतरु, फल्लु, वयणु कहाणउं, पहाणउं कम्मं, ⁵ कलत्तं, घम्मं	N अंगहँ, कन्नहँ, खंडहँ, तोरणहँ, पएसहँ, रसहँ, वयणहँ, सुहहँ कुसुम, चरण तोरण, ⁶
Acc.	
M उज्जउ, ⁷ उज्जोउ, णाहु, णेहु, पुत्तु, वियासु, हातु, सणहु, सोउ सवत्तिवेहओ ⁸ (XII 5, 2)	M काल ⁶ , निळिमण्ण, पोय, भोय, वियप्प, विलास
N कज्जु, ⁷ कारणु, घरु, वयणु, सउणु	N कुंभहँ, कुरुलहँ, थटवट्टहँ, दोसहँ, ⁸ भासहँ, नंदणहँ, सन्नहँ, ⁸ हारहँ ⁹
Inst.	
अवियारि ¹⁰ , धणवाल्लि ¹⁰ , भविसि ¹⁰ , परितोसि ¹⁰ खणिणाहि ¹⁰ , विसंति ¹⁰ , सविसंति ¹⁰ , तरंगहँ ¹⁰ , अवराहि ¹⁰ सद्दाणि, कज्जे ¹⁰ , काले ¹⁰ , गव्वे ¹⁰ , पयत्ते ¹⁰ , बप्पे ¹⁰ , बाले ¹⁰ , विणोए ¹⁰ , (सिउ) पुत्ते ¹⁰ (X 3, 2) करिण, गणहरिण, पुण्णोदहण, सिरिण, हरिबलिण अहम्मणे, ¹¹ धम्मणे, कज्जेण, छलेण, वणिवेरण केवलेण, ¹² दोहएणं, हएणं	लाइय ¹⁰ (for लाइयई), वोहित्थ अंसुवहि ¹⁰ , ¹³ किन्दुअहि ¹⁰ , पुण्णहि ¹⁰ , वयणहि ¹⁰ कुलेहि ¹⁰ , गुणिहि ¹⁰ , दिणेहि ¹⁰ , संचएहि ¹⁰ दुराचारिणहि ¹⁰ , ¹⁴ वहनोहि ¹⁰ चउपासिदि ¹⁰ (VIII 5, 3)
Abl. दोसहु ¹⁴ (VI 21, 12), वंचणमइहु (III 21, 8)	
अदत्तादाणहो ¹⁵ (V 15, 5) जंपाणहो (VIII 5, 2) नयरहो होन्तउं (IX 16, 2), परदेसहो (आवउ VIII 1, 5), सणेहहो (उत्तरइ VII 5, 2)	

³ These occur where metre has changed generally at the end, and in passages that are in Māhārāṣṭrī e.g. V 17. See however Hc. Gr. IV 332.

⁴ In passages of mixed language and changed metre c. f. VI 18.

⁵ Prakritisms.

⁶ The Masculine has totally discarded inflection and the Neuter partly.

⁷ One would expect the *anunāsika*, at least more frequently in the Neuter.

⁸ Change of gender is very common in Apbh. cf. Hc. Gr. IV 445

⁹ तरंगे would have equally suited metrically. The lengthening therefore is sporadic.

¹⁰ The *anunāsika* would not have spoiled metre. Hence dropping sporadic. Or is it due to carelessness of the scribe?

¹¹ These occur in a passage almost in Māhārāṣṭrī and changed metre, III 26 although allowed by Hc. Gr. III 342.

¹² Prakritisms, occurring in a Kaṭavaka of changed metre and mostly Māhārāṣṭrī III 26.

¹³ Hc. Gr. IV 335.

¹⁴ Hc's हे of the Abl. is not corroborated by our text; Hc. Gr. IV 336.

¹⁵ This हो is common to the Gen. Not in Hc.

¹⁶ He mentions इ instead in IV 337

Singular

Gen. कुलहरहो, जणहो, णरहो,
घणहो, भविसत्तहो, हरियत्तहो
बालहु,¹⁷ सप्पुरिसहु
परमेसराहु¹⁸, लोयस्स¹⁸
हरियत्तहोकेरी
Loc. अग्गह,¹⁹ अट्टमह, कालि, गयउरि, दिणि
पंगुरणि, रइहरि, लोह, सालि³
कीळन्ताह²³ (for तह), तउत्तणह, पकइ,
वयणि, वयणह, वेळाउळह
काले,²² पाउसे, सम्मत्ते, सोहग्गे
अच्छन्तए²⁴, उन्हालए तित्थेसए, नच्चंतए,
पसरंतए, ससिकंतए, पाणिए
कालम्मि, गोत्तम्मि, वारम्मि, माणम्मि,
वयणम्मि, विहिमि

Voc. परमेसर²⁶, पुत्त

Plural

गयहँ,¹⁹ णरहँ, पुण्हँ, सुयण्हँ¹⁹
वसंताहँ, विककमपराहँ
जियंतह²⁰, महल्लह, विलसंतह
अप्पमत्ताण²¹, भत्ताण, मिहुणाण, वणिदाण
वदिण, लोयणाण, लोयणाण
वइणहिं²⁶ (आरु III 22, 11)

लोयहो²⁶, वणिउत्तहो

§ 27 ह bases Masculine are not very numerous in our Apbh.

Nom. गंठि²⁷, दिणमणि, घणवइ, महारिसि दहीयं

Acc. पइ (अणुअंचिवि)

Instr. घणवइण²⁸, दहिँ, मंतिसिउं X 3, 2

Abl.

Gen. कईहिं²⁹, घणवइहि

Loc.

Voc. हयडुदि

भाइहँ³⁰
तुहिहिं³¹

§ 28 उ bases, Masculine and Neuter are also not numerous.

Nom. पहु, पहुं, 33 (confusion of case)

Acc. अंछ, गुरु, पहु, बन्धु (पणविट्पणु), सेउ

Instr.

Abl.

Gen. गुरुहु³²

Loc.

Voc. पहु

गुरु (adj. of माहुल्लिग)
चकिलहिं

घणुहं, घणूणं³³

¹⁷ Not in Hc.; but it appears to be a weakening of हो. ¹⁸ Very rare in our text although corroborated by Hc. Gr. IV 338. The latter at any rate is a Prākritism.

¹⁹ Hc. Gr. IV 339. The lengthening before termination in rare cases is due to metre.

²⁰ Dropping of the *anunāsika* is probably a vagary of the scribe.

²¹ These occur in passages with changed metre and in *Mahārāṣṭrī* e. g. IV 1^o, IV 7.

²² These are prescribed by Hc. Gr. IV 334. ²³ On the analogy of Inst sing.

²⁴ Splitting for Metre. ²⁵ In accord with Hc. Gr. IV 347. ²⁶ Hc. Gr. III 346.

²⁷ Dropping of termination as Hc. also prescribes in IV 344.

²⁸ Hc. Gr. III 343 prescribes ण, हँ and हँ सिउं is the progenitor of M. शौ.

²⁹ Hc. Gr. III 338 हु, हो, सु appear to be for all Masc. bases. हि is not included.

³⁰ Hc. Gr. III 340 prescribes both हुं and हुं for masc. ह, उ bases.

³¹ In accord with Hc. Gr. IV 347. ³² Seems to be alternative form for हो, which only is taught by Hemacandra. ³³ Prākritisms.

§ 29 There are no **अ** bases in Aphh. See Phonology of the vowels above § 9. They have all become mostly **अ** bases, rarely **इ**, **उ** bases.

Nom.	जणेह (जनयितृ), पिउ, पियह, पियर, (पितृ), मायर, माह (मातृ), माय ³⁴ , मायरि (माता)
Inst.	पियरि ³⁵ , भत्तारि ³⁶ (भर्तृ), वरइति (वरयितृ), मायरेहि ³⁷
Gen.	मायरेण (मात्रा), मायए (मात्रा)
Voc.	मायरिहि (मातृ:), मायहि, माइह

माया is from माता and so a Sanskritism. सस is directly from स्वसा and so Sktism.

§ 30 Consonantal bases have also disappeared and vowel bases are formed from them, either (1) by adding **अ** to the consonant or (2) by dropping it. The former gives rise to new **अ** bases, the latter to **इ** and **उ** (rarely) bases. Sometimes both the processes operate, giving rise to double bases from one and the same word, e. g. राय and राण

	Singular	Plural
Nom.	जुवाणु (युवन्), पन्थु (पथिन्); राय, राया, राणहँ (राजन्)	राय
Acc.	परमप्पह (परमात्मन्), सामिहँ (स्वामिन्)	मणहँ, मन्तिणहँ, मंति
Inst.	सामि, सिट्ठि from इन् bases	
Gen.	मणु (मनस्), महिम (महिमन्), अयसहो (अयस्), कम्महो (कर्मन्), पिम्मह (प्रमेन्), मन्तिणहो	बन्दिणह (बन्दिन्), मन्तिणह, सिहिणह (शिस्मिन्)
Loc.	जम्मणि (जन्मन्), मणि (मनसि)	

§ 31 **आ** bases feminine.

Nom.	कक ³⁵ , किय, धय, बाल, माल, लील, सपय	तियउ, परिपुनउ ³⁶ पययउ, सउलउ
Acc.	कील, बोसण, निंद, साल, सोह	
Inst.	ककह ³⁷ , करुणह, जीहहँ, छडहँ, लीलहँ, प्पसुठवयाहँ, विहवप्पहाए ³⁷	
Abl.	उज्झासाकहि ³⁸	
Gen.	कमलहि ³⁸ , दीणहि ³⁹ , वहुअहि ⁴⁰ , सरुअहि ⁴⁰	महिलहँ ⁴⁰ (तणउँ), वरविलयहि
Loc.	बाहुलयहो ³⁹ , समवयहो	
Voc.	छायहि ⁴¹ , रयणिहि ⁴¹	
	पहाए ⁴² , सहाए	
	अयाणिए, भडारिए	

³⁴ Thus पितृ becomes पिय and पियर, मातृ become माय and मायर, भ्रातृ becomes भाइ and भायर.

³⁵ Hc. Gr. IV 344 teaches a general 'डुक्' of Nom. and Acc. terminations, but does not mention the shortening of **आ** bases.

³⁶ The anunāsika seems to be a vagary of the scribe.

³⁷ Hc. Gr. IV 349 lays down ए only and not इ or ई.

³⁸ Hc. Gr. IV 350 has हे only for Abl. and Gen. sing. हि may be regarded as an alternative weakened form हे. The anunāsika seem to be sporadic.

³⁹ Not in Hc. Gr. On the analogy of Mase **अ** bases.

⁴⁰ Hc. Gr. IV 351 has इ only. ⁴¹ Hc. Gr. IV 352 has simple हि.

⁴² On the analogy of the Inst.

§ 32 इ and ई bases, Feminine. These have merged into each other so completely, that except for a few long ई forms in Nominative, there is nothing distinctive left of the ई bases.

Singular	Plural
Nom. कामिणि, दासि, बछंधरि, बावि, सवति कियत्थी, जणेरी, पसाहियपंधी भंती, मही, सही, ससिवयणी	इतिड, कुमारिड, जुवड, तरुणिड, नारिट्ट (IX 22 4) पत्तिड, मंगलवलीड
Acc. कंति, कमलसिरि, गइ (पत्तः), जणंणि, णिसि (गमन्ति), देवि, निव्वुइ, संती (obj. of देसिड IV 13, 9)	केलि, रंगावलिड
Inst. जुत्तिए, परिवाडिए, लच्छिए, समदिट्टिए, Abl.	(बहुवस-) कितिदि, कुरंतियादि, भणंतियादि पाणियहारिहु
Gen. कंतिहि ⁴³ (महुं for Inst.), कमलसिरिहि, कितिहि (for Inst. I 11, 7), कुमारिहु (sing. or siu. IV 8, 8) घरिणिहि, छट्टिहि, जणणिहि, जिणसासणेद्विहु (XIV 9, 11), णइहि, पुइहि, मरालिहि, रयणिहि	अंगुलीहि (पक्खित्तइ)
Loc. छट्टिहि, रयणिहि	
Voc. भडारिए, महव्वयधारिए	

B PRONOMINAL INFLECTION

§ 33. First Person

Nom. मइ (कावि न मइ जेही दुहभायण VI 1, 11,) इड	अमइ, अमि (I 12, 6)
Acc. मइ (V 13, 1) मइ also (XXI 5, 12)	अमइ (for अमइ, सो अ० नेसइ (VI 15, 7)
Inst. मइ, मए ⁴⁴	अमइ, अमइ
Gen. मज्झु, महु	अम, अमइ-हि (II 19, 7), अमहाण (IV 11)

तण (तउत्तणिय IV 6, 6) often and केर (तउकेरड V 6, 7) sometimes are possessive suffixes added to Gen. of nouns and pronouns. Is अमइतउ (I 14, 3) Dat. or Abl.

The Konkani हाँव is traceable to इड. Mar. आम्हीं is from अमइ. The Mar. मा of the Instr. is clearly from मइ, as आम्हीं of the same case from अमइ. Vul. Mar. माहें is derivable from महु. The Guj. हुँ and अम्हे of the Nom. should be noted. Hindi मैं is apparently from the मइ of the Acc.

§ 34. Second Person.

Sing.	Pl.
Nom. तुहुँ, also तुहु (V 13, 7)	तुहँ (बिन्निवितुहँ X 9, 6) तुम्ह तुम्हँ (IV 19, 5 (XXI 5, 12) तुम्हि
Acc. पइ	तुम्ह

⁴³ आ base changed to इ

⁴⁴ Of these मए of the Instr. sing and अमहाण of the Gen. Pl. are Prākṛits.

Singular

- Inst. पहुँ⁴⁵
 Gen. पहुँ (अतहो) (III 10, 8) तउ, तह
 (Misprint for तउ III 14, 5)
 तुम्ह, तुहु (IX 20, 9)
 Loc. तहँ पहुँ
 तुम्हार is a possessive adjective,
 also तुहार

§ 35. Demonstrative तह.

Sing.

- Nom. सो, छ (X 10, 2) or तं
 Acc. तं (तं संकेउ), सो (III 13, 4)
 सा (सो सा पिकखइ V 8, 8)
 (सा जम्मभूमि छमरंतउ VI 12, 1)
 Inst. तिं, तेण, F ताहँ ताए
 तेण Pr. (IV 13, 10) ताहिं (for ताहँ
 I 13, 1)
 Gen. तहो F तिहिं (II 5, 3)
 तहु F. तहि, ताहि
 ताछ, तासई (VI 10, 3) F ताछ, तहो (II 4, 4)
 तह (V 12, 2), F. तह (III 16, 7) F तहु
 Loc. तहिं, Pr. तम्मि

§ 36. The base एय Sk. एतत्.

- Nom. M. इहु, एउ, एहु,
 F. एय, एह,
 N. इउ, एउ, एयं Pr.
 Acc. M. इउ, एउ
 F. इह, एह
 Inst. M. एण (विहोएं), एण Pr.
 Gem. M. एयहो
 F. एयहि, एयहिं (तणउं)

§ 37. आय Sk. इदम्

- Noun. M. आइउ (XVIII 4, 6), आयउ⁴⁶
 Instr. M. आऐं, एण (विहोएं), एणं
 F. आयएं, आपहि
 Gen. M. आयहो
 F. आयहो { IX 21, 10 } आयहिं
 { VIII 12, 3 } (VIII, 166)

Plural

- तुम्हई (VI 9, 7)
 तुम्हई, तुम्ह (III 16, 7, VI 21, 12)
 तुम्हाणं (IV 13, 10)

Plu.

- ते, ताहँ, ताए (for ताहँ VI 15, 8)

तेहिं

ताहँ

तेछ Pr.

- M. इय, एय
 F. इयउ (XVI 1, 10)

- M. एयहिं
 M. एय

M. एयहँ

M. आयहिं

M. आयहँ
 M. आयहिं

⁴⁵ तुम्ह in Jacobi is due to a misreading of the line हा विहि अञ्जु मई सिक्खविउ (VIII 14, 9)

⁴⁶ This is suspicious. It is also equal to आगतः which suits better in all the passages where Jacobi considers आयउ Masc. and Nom. Acc. NN neut. आउ in XVI 8, 10 also means आगतं.

§ 38. The base अण्, Skt. अन्यत्.

Sing.

Nom. M.	अण्
F.	अण्
Acc. N.	अण्
Inst. F.	अण्हि
Gen.	अण्हो
Loc.	अण्हि (VI 7, 2)

Pl.

M.	अण्, अण
N.	अण्हि, अणे (XXI 6, 5 and 10, 4)
N.	अण्हि, अण्हि

§ 39. The base एह्, Skt. ईहश्

Sing.

Nom. M.	एहओ (XII 5, 2), एहउ
F.	एही
N.	एहउ
Ins.	एह्हि
Loc.	एह्हि

§ 40. The base जो, Sk. यत्

Sing.

Nom.	जो, F. जा
Acc.	जं
Inst. N.	जि, जे, F. जाँ
Gen.	जस, जास
Loc.	जहि, जमि Pr.

Pl.

M.	जे, जाँ
F.	जाउ
	जेहि
जस्त Pr., F.	जाहि

§ 41. The base जेह्, Sk. याहश्

Nom. M.	जेहउ. F. जेही, जेहिय
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§ 42. The base क Sk. किम्

Nom. M.	कोवि, कवणु, कोइ
F.	कवि, कवण
Acc. M.	कोइ (IV 1, 6), को (VIII 12, 10)
F.	कवण (VI 7, 15), N. किं
Inst.	केण
Gen.	कास, कहो, कहु
Loc.	कहि, कहिचि

M.	किवि, केवि
N.	काँ
N.	काँ

§ 43. Numerals.

(1) Cardinal

एक, एकक, एकल्ल, इक्क
 बे, बिण्णि, बेण्णि, दु०, दो
 तिण्णि, ति०
 सउ०, चयारि, चतारि
 पंच, छ, सत्त, अट्ठ, नव
 दस, दह,
 बारह, तेरस, पन्नास, सोलह,
 सउवीस, तीस, अट्ठ्याल, पंचासय, छट्ठि,
 सय, सहास, लक्ख

बिहिँ Inst. Gen. & Loc. Pl.
 तिहिँ ,, बिहु Gen. Pl.

(2) Ordinal

पहिलउ, बीय, तइय, चउथय, चउत्थ

पंचम, छठ, सत्तम, अठ्ठम, नवम, दहम, दसमय, एयारहम

(3) Adjectival

दुविह, तिविह, चउविह, पंचविह

अट्ठविह, दसविह

(4) Adverbial

एकवार, तिवार

§ 44. Nominal Suffixes.

अर	पलोयर
अल	दुक्खल्लिय, नवल, पयल्लय (पद), पियल्ल, महल्ल
आर	अम्हार, तुहार (VI 11, 7)
इक्क	पाइक्क, पारक्क
इर	कंखिर, कंदिर, जंपिर, तंबिर, दुक्खासिर, पयासिर, रंखोलिर,
इल्ल	कुडिल्ल, गहिल्ल, पहिल्ल, सोहिल्ल
उल	रमाउल, वेलाउल
उल्ल	अम्भरहुल्ल, पियउल्ली, भंडुल्ल, विहुल्ली
इ	इत्तडउ, हियडइ
त्तण	दोहत्तण, वडुत्तण
र (स्वार्थे)	विउणारउ, विवरेरउ
ल	पहिलय, समगल
वण	दयावण, दरिसावण
वत्त (वन्)	मणिषुजावत्तउ (अंगुलिउ=मणिषुद्रावत्यः अङ्गुलयः), सिरिवत्त (असिरिव सिरिवत्त)

C CONJUGATION

The Prākṛit and Apabhraṃśa Conjugation does not show a full and varied picture. The old class distinction is lost. The two Past tenses, except for a few stray forms, and the perfect are given up.

§ 45 Present Tense

Sing.

- 1st अक्खमि, अच्छमि, अक्खुहरमि, करउ⁴⁷
(XIV 12, 12), करमि, लहमि, संभालमि
2nd अच्छहि, अवगन्नहि, करहि, किलेसहि,
जाणहि, मन्नहि, वहंसहि, विलसहि, सकहि
3rd अच्छइ, अरिथि, अणुहुअइ, आयन्नइ, उट्ठइ,
करइ, चिन्तवइ, पइसरइ, पियइ, भणइ,
मन्नइ, वट्ठइ, संलेहइ, छहाइ, हवेइ (Pr) होइ,
अप्पए, खुम्भए, चित्तए, ताणए, गिय-
च्छए, पराणए, पिकखए, पूसए (all in
IV 7 which is in a different me-
tre and in Māhārāṣṭrī Pr.)
भक्खए, लुम्भए, वासए वियप्पए, सेवए in
XII 3 in Māh.

Pl.

- अक्खहँ, जाणहँ, जीवहँ, देखहँ, छणहँ, सेवहँ
अच्छहु, अवगन्नहु, करहु
अच्छंति, अवलोयंति, आवंति करंति, करहि
चुणंति, जंति, ठंति, छुणंति, वहंसि, विहुणंति,
दुक्खहि (XVI 7, 5), होति

⁴⁷ The progenitor of Hindi करहँ, Marāṭhī करहं.

The Apbh. has no real Atmanepada. Hence इम्माह, वट्टह, वट्टंत, उहंत, सल्लह. We rarely get forms like अप्पर, पविस्समाण, पिच्छमाण

§ 46 Past Tense. This is generally expressed by the Past Part. The few examples of the Past are:—

Sing.

Pl.

1st आसि (तद् आहनु आसि चिह्नं IX 14,
6), (इहं मि अरिययि आसि XXI 5,11)
गमं (अगमं IV 13,10)

2nd आसि (आसि खलु देवक subj तुहु VII
10,5), (वरि दिज्जन्ति आसि II 11,5)

3rd आसि

आसि (तिगिगि आसि V 12,5)

A very peculiar past appears to be expressed by the Pres. Part in राणं इत्थु जसो-
इत्थु हंतं, सो इत्थु तिळयदीद भुंजतत्. V 1,21. Compare Pingala पिङ्गलहंते सेस णाभ तण्हि रोका उत्ते

§ 47. Imperative.

1st

उत्थल्लहं, वल्लहं, पडंजहं, पुंमहं (VI 15,5),

2nd अक्खहि, अच्छहि, अशुहं जहि, करहि,
करेहि, निवारहि, लग्गहि, वंचहु, संचहु,
अशुहुजि, उट्ठि, करि, कहि, धरि, फुलि,
लुहि अच्छहु (II 12, 9), निमुणहु, ऊसर

अच्छहु, अस्सहु, अशुमलहु, अप्पहु, करहु, धरहु

अक्खहो, उच्छहो, तडवहो, देक्खहो

3rd अच्छत्, अशुहवत्, एत्, निम्बणत्, सेरत्

अच्छंतु, अशुहवंतु, करंतु, जंतु

§ 48. Optative.

1st

अच्छिज्जहु, करिज्जहु, चित्तिज्जहु, वचिज्जहो

2nd अच्छिज्जहि, करिज्जहि, गणिज्जहि, दिज्जहि,
भणिज्जहि, सुमरिज्जहि, होज्जहि
अच्छिज्जहु, रुसिज्ज (XIX 5, 3)

3rd किज्जह (कि किज्जह राय VI 8, 9)

§ 49. Future.

1st

तरेसहं देसहं

2nd होसहि

3rd आवेसह, एसह, करेसह, जाएसह, खरेसह
नेसह, भरीसह, लेसह, वरेसह, विसरेसह,
ताही Pr.

§ 50. Conditional.

As Conditional only could करंतु be regarded in II 12,5 सो ण करंतु ताम इय एहत् and
करंतु and मरंतु in XXI I, जह् इहंमि तेण सह नत्त करंतु तो किं असमाहि ए सह मरंतु; also हंतु with
करंतु in II 5, 8 जह् पढमं जि हंतु तुहु एहत् तो किर को करंतु मणि रेहत् and in वारे दिज्जन्ति आसि.

§ 51. Causal.

Sing.

Pl.

1st.

अवहारहु

2nd

3rd अवमाणह, करावह, खीरह,

दावह, पत्ताणह (प्रत्याययति XVII 7,2)

पायप् (Pr.), वद्धावह, वहुसारह, संतावह,

Imp. करावहु

d



§ 52. Passive Voice.

Sing.

Pl.

1st

2nd

3rd अचिञ्जइ, उपञ्जइ, कीयइ

(=किञ्जइ III 13,4). जीविञ्जइ,

बुञ्चति

णञ्जइ, दुम्मइ, दोसइ, मरिञ्जइ,

लृञ्जइ, वणिञ्जइ, विञ्जिञ्जइ,

समप्पइ, संबज्जइ, सुबए, दिञ्जए in IV 7 which is
a Māh. Pr. passage

§ 53. Participles.

(1) Present Part. अच्छंत, अवगलंत, असहंती, करंत, खंत, गुलगुलंतु, जंत, पसरंत, पविस्समाण.
(Māh. Pr. in IV 7) पिच्छमाण, भुजंत, लहंत, वहंत, होंत

Present Passive Part. चुम्बिञ्जंतु

Causal Present Part. अवमाणियंत

(2) Past Part. This is freely used to denote the Past Tense. अक्खिय, अशुमन्निय,
अणुइविय, अणुइय, अप्पाइय (आपादित), अप्फालिय, अम्भजिय, अम्भत्थिय, अवइण्ण, अवगन्निय,
अवययिय, अवलोइय अहिलसिय, अहिंसिविय, करिय, खंचिय, घसिय, पट्टिवन्निय, सरिय

आलत्त, खट्ठ (III 26,3), चिन्न, दिण्ण, दिन्न, निरुत्त, पत्त, वुत्त. All these are Prākritisms.

(3) Causal Past. Part. अवमाणिय, अवहारिय, गिन्हाविय, पःसारिउ, सिक्खविय

(4) Potent. Part. अपिच्छणिञ्ज, अक्खेव्वउ, अच्छिक्खउ, अप्पिक्खउ, करिक्खइ, जाणिक्खइ, पुच्छिक्खउ,
मेलेव्वइ, लाइव्वइ, वेच्छिक्खउ

§ 54. Infinitive.

करणहं, देखणहं, वण्णणहं, परिणेवइ (वल्ल X 16,8)

The Absolutive is often made to serve for the Inf. e. g. करिवि (को सकइ तउ
कळंकउ), धरेवि (न सकइ), निएवि (न सकिउ), (सखुहुं न सकिउ) जोइवि, आणिवि (तहो आणिवि
सक्खोवि असक्खउ)

काउं (IV 13 Māh. Passage), णाउं, णिएउं, तोडिउं (IV 7 Māh. Passage), देसिउं (IV 13)

§ 55. Absolutive.

अज्झिवि, अशुमन्निवि, अप्पाहिवि, अप्फालिवि अवलोइवि एवि, अहिंसिवि, उप्पमिवि, करिवि, करेवि

णियच्छिवि, देक्खिवि, जुज्झिवि, परिच्छिवि, परियाणिवि, बुज्झिवि, मंभीसिवि, संचिवि

करेप्पिणु, as also करेविणु नेप्पिणु, पणविप्पिणु,

गंतू, गिण्हऊण, पिच्छिऊण, पुज्झिऊण are Prākritisms.

Causal Absolutive अवमाणिवि, अवहारिवि, वइसारिवि

§ 56. Denominative.

सुहाइ

VI

Metre:—Aphabramśa poetry was originally and essentially popular¹ poetry, like ballad poetry of the commonest people. It is therefore natural that it should have broken loose from the stereotyped classical form and adopted for its outward expression such metres as were supple and lively; such

¹ See section VIII below.

for instance, as an ordinary artisan would hum with pleasure while working. That is also why most of the quotations from Apabhraṃśa in Hemacandra and other Prākṛit authors, look more like popular proverbs² and snatches from popular love-poetry. There was, however, one way of breaking from the rigid, rule-bound classical Sanskrit and Prākṛit form, which is essentially bound up with what are called *gaṇavṛttas*; and that was by reverting to the old (1) *akṣaravṛtta*, and (2) the *mātrāvṛtta* and by avoiding (3) *gaṇavṛtta* as far as possible.

An (1) *akṣaravṛtta* is metre defined by the number of letters in a line; such for instance, are the Vedic Gāyatrī, Anuṣṭubh, Triṣṭubh, Jagatī etc. The more essential factor here is the number of syllables and not the quantity, although even in Vedic metre the tendency is observable of determining in a particular manner the quantity of the last four syllables or so of every foot. But here the division of a foot into a number of *gaṇas* or syllabic instants consisting of three syllables of stated quantity, is entirely absent. It was a later invention, perhaps of the Sanskrit epic period, logically developed and completely carried out during the Sanskrit classical period. With this also synchronised the Prākṛit classical period commencing with the *Gāthāsaptasatī* of Hāla, perhaps even earlier, and still continuing after its last bloom under Siddharāja and Kumārāpala of Aṇahillavādapattana.

The (2) *mātrāvṛtta* depends entirely on the number of the *mātrās* in a foot. *Mātrā* is measured by the time or effort required in pronouncing a syllable, the short syllable forming the unit. Thus all long syllables, those having an anuswāra or visarga, those preceding conjuncts, and those at the end of a foot optionally, have two *mātrās*.³ An Āryā, for instance, has twelve *mātrās* in the first foot etc. The number of syllables may vary. Thus यस्याः पादे प्रथमे and यदि रामा यदि च रामा are correct instances of a first foot of Āryā, although the first contains seven syllables only, and the second nine. Nor is the quantity of the last three or four syllables determined, although the examples given, accidentally seem to agree in that respect also. The metre of our work is mainly characterised by the number of *mātrās* in each foot.

A (3) *gaṇavṛtta* is a rigid succession, following with mathematical precision, of a stated number of syllabic instants. The basis of the *gaṇavṛtta* is of course again the *mātrā*; for, a *Sanskrit* *gaṇa* consists of three syllables of varying quantities long and short; and the resulting number of *gaṇas* by permutation and combination, of two different quantities taken three at a time, is naturally very large. The Apabhraṃśa also, when it became a

² See section VII below.

³ Piṅgala Ed. Ghosh p. 4.

दीहो संजुत्तपरो बिदुजुओ पाडिओ अ चरणते ।

स गुरु बंक दुमत्तो अणो लहु होइ सुद एकलओ ॥ २

vehicle of literature, began to make use of some classical gaṇavṛttas, as the sequel will show.

Metre of the Bhavisattakahā. The metrical unit in our work is the Kaḍavaka. It consists most usually of from ten to sixteen lines of two feet each. There are however Kaḍavakas running over *twentysix* lines like V 9 and even as many as *thirty* like XII 3. Sometimes there is an odd number of lines in a Kaḍavaka. The body of the Kaḍavaka is in a metre which consists of sixteen mātrās to a foot and is either Pajjhaṭikā or Alillaha and the last two lines are in what is called Ghattā metre. Of the three hundred and fiftyfour Kaḍavakas in our work, almost all with the exception of about seventeen are thus uniformly either in Pajjhaṭikā or Alillaha. The remaining seventeen or so are in different metres, some of them classical. Each Sandhi is headed by two lines in of different metre, and each Kaḍavaka of Sandhis XIII and XIV and the first three of Sandhi XV, i. e. *thirtysix* Kaḍavakas in all, are headed by a Duvāi.

(A) APABHRAMŚA OR POPULAR MĀTRĀ METRE.

(1) *Prajjhaṭikā* is thus described in Piṅgala⁴:—

“Have four gaṇas consisting of four mātrās each in the four feet, with a ‘payodhara’ (i. e. ~~, according to commentator) at the end of each. That is Pajjhaṭikā consisting of sixty four mātrās in four exactly similar feet.”

Thus sixtyfour mātrās equally distributed over four feet (two feet are written in one continuous line in our work) with ~~ at the end of each, is the feature of Pajjhaṭikā and it is borne out amply by our text. The principal Pajjhaṭikās are found in I Kad. 1 to 11; IV 4, 5, 6; XII 6 to 11, 13 and 14; the whole of XIII; XIV 1 to 7 and 12 to 20 (i.e. end); XV 2 to 9; XIX 12 to 16 (i. e. end); XX 6 to 10; XXI 1 to 10; XXII 1 to 3.

(2) *Alillaha* or *Aḍillā*: This is strictly speaking a variety of Pajjhaṭikā, having as it does sixteen syllables to a foot and every two feet rhyming with each other. The difference however lies in the treatment of the last three syllables. In Pajjhaṭikā the last but one must be *guru* or of two mātrās, in Alillaha the last two must be *laghu* alike. Piṅgala expressly says that there must not be a ‘payodhara’ at the end of Alillaha⁵ but a ‘supiya’ i. e. two short syllables according to the commentators. A comparison of the two from the text will make this clear.

⁴ Ibid p. 217.

चउत्तम करहँ गण ठाईं ठाईं ठह अंत पओहर पाईं पाईं ।
चउसहिमत पज्जलह इहँ सम चारि पाओ पज्जटिअ छंडु ॥ १२५

⁵ Ibid 220. सोलह मत्ता पाउ अलिलह बेवि जमका मेउ अलिलह ।
हो न पओहर किंपि अलिलह अंत सुपिय मण छंड अलिलह ॥ १२७

- (1) एतन्तरि भणइ अणंतवाह हँ आँ देक्कमि पळयकाह ।
 अवणीसक परिवहियपयाह सामंतसयँ, मिहिवि आह ॥
 (2) अह सव्वंगहँ भरिवि जिणिदहो कहइ नाइ भविवायणविंदहो ।
 अहो महो अज्जु नाँ सुहु पत्तज जं एवइ महत्तथु पत्तज ॥

The four feet in (1) are composed of sixteen mātrās each and show the scheme — in the last three syllables. In (2) also they have sixteen syllables each, but the scheme at the end is —. हो at the end of the first two pādas of (2) is short, according to the rule⁶ of Prākṛit prosody that इ, हि with an anuswāra, ए and ओ alone or in combination with a consonant and conjuncts with इ or ए are short. Another difference, mentioned in Piṅgala, but not particularly pressed, is that the sixteen mātrās of a Pajjhaṭikā may be split up into gaṇas of four mātrās each. That however does not mean much, as the number of syllables for Piṅgala's gaṇa may vary.

But the tone of the two metres seems so different that they must be examined closer. A striking point of difference seems to be that a slight 'Yati' or cæsure is felt at the eighth mātrā of a Pajjhaṭikā, while such is not necessarily the case in Alillaba. Thus (1) above may be written with a (,) to indicate the 'Yati', thus:—

- (1) एतन्तरि भण, ई अणंतवाह हँ आँ देक्कमि पळयकाह ।
 अवणीसक परि, वडियपयाह सामंतसयँ, मिहिवि आह ॥ १३,६,९-१०

though at the risk of 'Yatibhaṅga' in the first two places. And there appear to be two laghus ~ ~ always preceding the 'Yati'. The same may be noted for instance in

मग्गेवि लह्व, सा तेन कज निवसिद्धि भणिवि, हरिबल्लिण दिव ।

परमोच्छवि आ, रंभित विवाहु परिओसित पुरु, पुरवहसणाहु १,८, ७-८

Thus then a Pajjhaṭikā, besides having sixteen mātrās to a foot and the scheme ~ ~ at the end of a foot, appears to have a slight cæsure at the eighth mātrā and the scheme ~ at the cæsure.

In (2) too there appears to be a cæsure in each foot, viz. a slight one almost unfelt at the eighth mātrā in feet one and three and a cæsure of a pronounced character at the sixth mātrā in feet two and four. Thus (2) may be read

- (2) अह सव्वंगहँ, भरिवि जिणिदहो कहइ नाइ, भविवायणविंदहो ।
 अहो महो अज्जु, नाँ सुहु पत्तज जं एवइ, महत्तथु पत्तज ॥ १६,३ १२-१३

Moreover the 'Yati' in pādas two and four appear to be preceded by ~ ~. The same may be observed in

इक्कहो णामिँ, फलु संबज्जइ किं अंबँ, आमलु णिबज्जइ ।

जो तहतणँ, अंगि वप्पणँ तासु सरीरि, होइ किं दुक्कँ ॥ २,३,७-८

⁶ Ibid p. 7

इहिआरा बिहुजुआ एओ सुद्धा अवणमिलिआ वि लहु ।

रह बज्जणसंओ परे असेसं वि होइ सविहासं ॥५

The Alillahas are more numerous in our work. The principal places of their occurrence are: I Kad. 12 to 16; the whole of II; III 1 to 21; IV 9 to 12; V 1 to 16 and 18 to 23 (i. e. end); the whole of VI; VII 1 to 7 and 9 to 14 (i. e. end); VIII 1 to 6; VIII 14 to 20 (end); the whole of IX, X, XI, and XVIII; XIX 1 to 5; XXII 4 to 9 etc.

(a) But in a few places, instead of the usual scheme at the end of the Alillaha, viz ~, there occurs either —, or — ~, or ~ —. These are aberrations and are used possibly for the sake of variety. A few examples may be given:

- (1) एकमास गड एण विणोएँ । पुण्ण जिणमहिमाणंदविहोएँ १, १६, ४, — —, —
 (२) बंधुयत्त कुलकित्तिविणासु । गड बोहित्यइ लेवि हयासु ४, १, ४, ~, ~
 (३) तं निच्छणेवि भणइं ससिवयणी । सुक्काहरणरम्मसुहवयणी ॥ ६, ३, १ ~, ~

(3) *Duvaī*:—A *Duvaī* or *Doaī*, as it has been named in Piṅgala, is thus described⁷:—

“Where there is an Indra (six mātrās according to commentator) at the beginning, then two Dhanurdharas (four mātrās each), and a Madhukara (six mātrās) at the end, that is called Doai by the wise.”

That only means that a *Dovai* should have twenty eight mātrās to each foot, or fiftysix in all. Piṅgala does not say how the mātrās are arranged or where the Indra should end and Dhanurdharas begin. A commentator says that an Indra indicates six kalās (mātrās), the middle two of which are short.⁸ That would give for the opening of the pāda the scheme—~ ~—, or ~ ~ ~—etc. where the middle two mātrās are always short. This is rather vague as it is possible to have more combinations of six mātrās having two shorts in the middle, and sometimes the shorts may not be quite in the middle. It is, however, possible from the *Duvaī* of the definition and the *Duvaī*-example itself, to infer that there is a big division in each pāda owing to the Yati, into 16+12, and that the first half of the pāda corresponds exactly to a pāda of the Alillaha in having two shorts ~ ~ near the end of the pāda of 16 mātrās. Examples from our text will make it clear:—

- (1) तो मंगलसएहिँ घर आयहो, ससयण कयपयत्तहो ।
 सउकंघ सिहरि वासहरु, पसाहिउ भविसत्तहो ॥ १२, १२, १-२
 (२) पाणिग्गहणि जाए जामायहो, अहियमणाणुराहणा ।
 जं चित्तिउ मणेण नीसेछ वि, तं तहो दिनु राइणा ॥ १६, २, १-२

⁷ Ibid p. 257.

आइग इंदु जत्त हो पठमहि, दिज्जहि बेवि धणुहरं ।
 तह पाइकळुअल्ल परिट्टवहु, बिबिहत्तिउंदरं ॥ १५२
 सरसइ लइ पसाउ तहि पुहविहि, करहि कइत्त कइअणा ।
 महुअर चरण अंत लइ दिज्जहु, दोअइ भणहु बुइअणा ॥ १६३

⁸ Ibid p. 258. मध्यद्विलघुषट्कलावाची इन्द्रशब्दः

There is a Yati at the end of sixteen mātrās, indicated by the comma, and the scheme at the Yati is, in both the verses,— and in (1), and — and — in (2). So that there is agreement in the last two syllables only and the scheme reduces itself to — as in the Alillaha. The similarity, however, ends here. The foot after the yati has twelve mātrās and the scheme at the end is — (for the ^{हो} at the end of the foot has to be pronounced long), — in (1), and —, — in (2). The ending thus shows a classical Ra-gaṇa.

We can therefore define a Duvaī as a metre of two pādas—the name means that, having 28 mātrās to each, with a big pause or Yati at the end of 16 matras, and the schemes — and — at the Yati and at the end of the pāda respectively. Duvaī occurs at the beginning of every Kaḍavaka of Sandhis XII, XIII, XIV, and the first three of XV. The whole Kaḍavaka XII 5 is in Duvaī. XII 3 has two in the beginning.

(4) *Marahatthā* is a mātrāvṛtta, having twenty-nine mātrās to a foot and one hundred and sixteen in the whole stanza.

“The learned Piṅgalanāga¹⁶ says that in this well-characterised metre there is a pause at ten, eight and eleven mātrās, the first gaṇa has six mātrās, the next five have four mātrās each, with a guru (—) and laghu (—) at the end. The total number of mātrās is one hundred and sixteen. This is called Marahatthā.”

There is one Kaḍavaka, III 24, in this metre

- (1) ताहं घणतरुसमीविं मयणायदीविं हिंडंति ते वर्णिद । १
- (2) परिव्रजियपमाय परिकुक्वाय चकलियगीदविद । २
- (3) जंपइ बंधुयतु कंटकियगतु किं सयल इत्थु आय । ३

All these lines have 10+8+11 syllables and the scheme — at the end and are thus in agreement with Piṅgala. But on closer examination they appear to have the scheme — also at the two ‘Yatis’ what is not mentioned by Piṅgala. His definition appears to have — at the ‘yatis’ while his example has — at these places. (a) In XIII 8, lines 3 to 10 almost read like Marahatthā, with the difference that they have 10+8+12 mātrās, i. e. one more than it. No other metre in Piṅgala corresponds exactly to it. Jacobi calls it *Gītī-samam* after Hemacandra.

(5) *Simhaaloṇa* or *sinhāvalokana* is a metre of sixteen mātrās, divided

¹⁶ Ibid p. 336

एहु छंद सुककखण भणइ विभवखण जंपइ पिंगलणाउ ।
 विसमइ दह अक्खर पुणु अट्ठक्खर पुणु एगारह ठाउ ॥
 गण आइदि छकल्ल पंच चउकल्ल अंत गुरुलहू देहु ।
 सउसोलइ अगल मत्त समगल भण मरइहा एहु ॥ २०८

into four groups of four Mātrās each, with a proviso¹⁷ that the groups don't show a 'Bha-gaṇa' and a 'Jagaṇa', or Karṇa (— —). What remains therefore is all laghu (—) i. e. a 'Vipragāṇa', or antaguru (— —) i. e. a 'Sa-gaṇa'.

One Kaṭavaka, VIII 13, is in this metre.

(1) हा पुष्पजन्मि किं काई मई निर्दिशने जं नयणई इयई । १

(2) हा पुष्प होइ दिदि दुष्पणहो किम वयसु निहालमि दुष्पणहो । ८

The opening of the two lines appear to be against Pīṅgala's rule. The apparent contradiction disappears when the first syllable is resolved into —. The rest is proper. The last syllable of all the padas has to be regarded long, otherwise there would be only fifteen¹⁸ syllables to a foot. Several Ghattās in our work are in this metre.

(6) *Kavva* or *Kāvya* is a metre of twentyfour Mātrās. It is thus described:¹⁹

"There are two gaṇas of six Kalā at the beginning and end (of a pāda); there are three 'turaṅgama' (i. e. gaṇa of four mātrās) in the middle; the third gaṇa i. e. 2nd of the two turaṅgamas being either a Jagaṇa (—) or Vipra (—). Know this to be the definition of Kavva."

This only means that there are in all twenty-four mātrās in this metre. There is one instance only of this in VII 8.

(7) *Paṅgama* or *Plavaṅgama* is a metre of twenty-one syllables. There are three different definitions given, one of which suits exactly to one Kaṭavaka XII 12, 8 and the others in the number of Mātrās only. It is thus:²⁰ "In every foot the first should be guru, so Pīṅgala says without doubt. This is the metre Plavaṅgama, with twenty-one Mātrās.

(1) पडिवनई विवाकि वरविलयई सिआवसि किय । ३

(2) पणु कुहु हरियंइय पुसिणु सनाहरिवि । ७

In (1) only we have a laghu leading, but the rest are regular like (2).

¹⁷ Ibid p. 298

गण द्विप सगण धरि पअह पअं

अण सिंहअलोअण छंदवरं ।

गुणिगण मण कुअह गुणअ मणा

ण हि जगणु ण मणु ण कण गणा ॥ १८३

¹⁸ Jacobi probably regards the last syllable short and therefore thinks our Kaṭavaka to be in Hemacandra's Paraṇaka metre.

¹⁹ Ibid p. 187

आइ अन्त दुहु छकळउ तिणि तुरंगम मम्भ ।

तीए जगणु कि विवगणु कवह लक्खण बुअ ॥ १०९

Jacobi regards it as Kubjakusuman after Hemacandra.

²⁰ Ibide p. 298.

पअ पअ आइहि गुरुआ पिंगल पमणेइ सअल णिअंती ।

छंद पवंगम दिओ मलाणं एकवीसति ॥ १८७

Jacobi is doubtful if this is Rāsaka of Hemacandra.

(8) *Kalahansa* is a metre of twenty-four Mātrās, with a Caesura at 10. Unfortunately Pingala has not got it. Prof. Jacobi has found it in Hemadra's *Chandonuśāsana*.²¹ It occurs at IV 1, the first line being

पिकल्लं मंदिराहं उवादिजालगवकल्लं ।

(9) *Gāthā* occurs at X 12, 9, 12. It is quite of the ordinary type.

(B) MĀTRĀVṚTTAS IN GHATTĀ.

Ghattā in our work is a general name for the strophe ending a Kaḍavaka. It corresponds to Dhruvā or Dhruvaka. Any metre can therefore be used in that position, besides the legitimate Ghattā of Pingala, which consists of 62 Mātrās.

(10) *Ghattā*, legitimate, occurs at the end of several Kaḍavakas. It has thirty-one mātrās in each half, arranged like 10+8+13. Pingala says:²² "A Ghattā has sixty-two mātrās. There are seven Gaṇas of four mātrās each in both the feet, with three laghu (— — —) at the end of each." Thus this Ghattā is Dvipadī. The places of its occurrence are all the Kaḍavakas in Sandhis XII, XIII and XIV and the first one of XV. It also occurs in the Maṅgala verses of the same Sandhis.

(11) *Ullāla* has 15+13 twice. Pingala thus describes it.²³ "Have three Turāṅgama (four mātrās) and three mātrās; in the same way six, four and three at the end. Thus can Ullāla be composed. The mātrās of the feet together are fiftysix." It occurs at the end of I 16, II 1 to 4, and 6 to 11, 13 and 14; the whole of III; IV 1 to 6 and 8 to 10; etc.; as Maṅgala in II, III and IV.

(12) *Abhisārikā*²⁴ is also a Dvipadī having twenty-two syllables in each pada divided as 9+13.²⁵ This is the most common Ghattā in our work and comes oftener as a Maṅgala-śloka. The principal places of its occurrence are I 1 to 9 and 11 to 15, V 1 to 8, and 12 to 23 (i. e. end), VI 1 to 9, the whole of IX, X and XI, XV 2 to 17 (i. e. end), the whole of XIX, X, XXI and XXII; as Maṅgala in I, V, VI, IX, X, XI, XVII, XVIII, XIX, XX, XXI and XXII.

²¹ Op. Cit. Introduction p. 49.

²² Ibid p. 170 पिकल्लं दिहउ छन्द उकिहउ घत्त मत्त नासदि करि ।
चउमत्त सत्त गण नावि पाअ भण तिणि लहु अंत घरि ॥ ९१

²³ Ibid p. 205 तिणि तुरंगम तिअल तह छह चउ तिअ तह अंत ।
एम उल्लाल उउवहु बिहुदल छपण मत्त ॥ ११८

²⁴ This and the following names are from Hemacandra, for which I am indebted to Jacobi's edition.

²⁵ XVII 1 has 8+13 and 9+13, but need not for that matter be regarded as a different metre. The second foot is regular, and the flaw in the first may be regarded as a variation, or carelessness of the author.

(a) *Manmathatilaka* is a variety of the above, having 8+14 mātrās in a pāda: i. e. the total number of mātrās is kept up. This occurs in XVII 3 and 5 to 10.

(b) *Kusumanirantara* shows 9+14 and occurs only in XVII 4

(13) *Vibhramavilasitavadana* has 11+13 mātrās and occurs in XVI 1 to 8, and 10.

(a) *Navapuspandhaya* which has 11+14, can be regarded as a variety of the above. Occurs XVI 11 and 12.

(14) *Kinnaramithunavilāsa* has 11+15 in XVI 9.

(15) *Markaṇī* having 11 Mātrās for all four feet occurs at IV 11.

Simkhaaloṇa,³⁶ see (5) above. The Ghattās in the whole of VII, VIII 1 to 10 and 12 to 20 (i. e. end) and a few more are in this metre, as also the Maṅgalas of VII and VIII. See, however, footnote 18 on (5) above.

Alillaha,²⁶ see (2) above, occurs as Ghattā in IV 7.

(C) CLASSICAL METRES OR GANAVRTTAS

(16) *Cāmara*. Of about the *ten* Kaḍavakas in different metres, IV 6 is in a sort of Cāmara. There are five verses of four pādas each and one of two only. It is thus described by Piṅgala.²⁷

“Cāmara consists of (four) pādas that have fifteen syllables and twenty-three mātṛās in each. There are eight ‘hāras’ or long syllables and seven ‘sāras’ or short syllables, and a ‘hāra’ or long syllable at the beginning and end.” Thus the Cāmara, besides having fifteen syllables and twentythree mātṛās to a Pāda, must have a succession of long and short syllables, so that there will be eight longs and seven shorts, provided that the beginning and end are always long. Thus taking the verse that defines the metre (and Piṅgala’s definitions are very often in the same metre) and the illustrative verse, we can put down the following scheme of long and short syllables:

When we examine our Kadavaka, however, we find that the treatment of the metre by our author is more elastic. Thus

(1) तं पुरं पविस्त्रमाणेन तेन दिव्यं gives-----

(२) वाविक्रुवसुष्वद्वव सुप्यसण्णवणयं , - - - - -

But (3) मदविहारदेहुरेहिं सुदृ तं रवणयं ,,

(४) चरहिगंधपरिमलं पद्मअएहि कंतए " ~~~~~

²⁶ These have not been renumbered.

²⁷ Ibid p. 484

चामरस्त्र बीस मत तीणि मत अगला ।

अठ्ठ हार सत्त सार ठाइ ठाइ जिम्मला ।

आइ अंत हार सार कामिणी मुखिजए ।

अमरसरा दहाइ पंच पिंगले भणिजए ॥ १५८

In (1) and (2) our author agrees quite with Piṅgala, but in (3) and (4) there is a complete disagreement, not only in the scheme, but also in the number of syllables, (3) having sixteen and (4) as many as seventeen.

(17) *Bhujāṅgaprayātam*:—Our poet seems to be fond of the classical *Bhujāṅgaprayātam*, which occurs at III 26, IV 3²⁸, V 17, XII 3 and XV 1, XV 15. He calls it a metre that charms wise men²⁹. It does not necessarily require four feet. Thus in III 26, XV 1 and XV 15 we have four verses of four feet each, and one of *two* only. It is thus described:³⁰

“With Dhvaja (a gaṇa of three mātrās, the first being short i. e. ∪ —) and and Cāmara (—) four times repeated, and twenty mātrās to a pāda, *Bhujāṅgaprayātam* can be worn round the neck like a necklace.”

Bhujāṅgaprayātam therefore has twenty mātrās to a foot and the scheme — — — (i. e. the classical ‘Ya-gaṇa’) four times repeated. Our author mainly conforms to this, with slight variations as in:

(1) भमंतो नहे हिंदए सरविमाणं has ∪ — —, ∪ — —, ∪ — —, ∪ — —,

(2) चिरं नंदओ गिहवरो राजइंदो „ ∪ — —, ∪ — —, ∪ — —, ∪ — —,

In (1) ‘Ya-gaṇa’ occurs only twice, being supplanted in the latter half by ‘Ja-gaṇa’, ‘Sa-gaṇa’ and a guru; in (2) it makes place in that half for ‘Sa-gaṇa’, ‘Ra-gaṇa’ and a guru.

(18) *Śaṅkhaṇārī* is only a variety of the above, the only difference being that the stanza of a *Śaṅkhaṇārī* consists of two *Bhujanga-pādas* only. We have it in XIV 8. Piṅgala’s definition is as follows³¹:

“*Śaṅkhaṇārī* is said to consist of six ‘varṇas’, the half of *Bhujanga*, and four (such) feet.”

Thus the foot is half of *Bhujanga*, i. e. consisting of six syllables only. Four such feet are required. Our poet’s *Śaṅkhaṇārī* however, has one verse of two pādas only, if we are to consider that there is no lacuna of a line at the end of XIV 8, which is in this metre.

(19) *Lacchihara* or *Lakṣmīdhara*, of four ‘yodha’ Gaṇas i. e. — ∪ —, the classical ‘Ra-gaṇa’. It occurs at IV 13. Piṅgala’s definition is thus³²:—
“A Hāra (—), a Gandha (∪), a Karṇa (— —), again a Gandha (∪), then Karṇa (— —), and Śabda (∪), then Ta-gaṇa (— — ∪) and Guru;

²⁸ This appears to have escaped Jacobi’s notice.

²⁹ भुजंगो बुहारंजणो नाम छंदो XII 3, 28

³⁰ Ibid p. 440

बओ चामरो रुमओ सेस सारो

ठए कंठए मुदए जल्य हारो ।

चउच्छंद किउजे तहा मुद देहं

भुभंगापभाषं पए बीसरेहं ॥ १२४

³¹ Ibid p. 368.

खडा वण्ण बद्धो भुभंगा पभाद्धो

पभा पाज नारी कही संखणारी ॥ ६२

(thus) Nāgarāja says that there are four 'yodha' ganas (— ∪ —). Of this form is to be known a Lacchihara." Four — ∪ — to a pāda, and four such pādas constitute a Lakṣmīdhara therefore. Our another has, however, variations in the begining of a pāda thus:

(1) तिलयदीवन्तरत्नेण चंदणं has ∪ ∪ ∪ ∪, ∪ ∪ ∪ ∪, ∪ ∪ ∪ ∪, ∪ ∪ ∪ ∪

(2) सिसिरकालमि उन्हाकए पावसे has ∪ ∪ ∪ ∪, ∪ ∪ ∪ ∪, ∪ ∪ ∪ ∪, ∪ ∪ ∪ ∪

In both the cases, the initial guru (—) is split up into two laghus (∪).

(20) *Mandara* occurs only in one line of a Kaṭavaka in IV 1, 3. It is in fact a couplet and should have been written in two lines one below the other:—

अहो जिघ्रं अंचहु मं पर वंचहु ॥ १ ॥

इंदिय लंचहु छकिय लंचहु ॥ २ ॥

Piṅgalas definition runs thus.³³

"That is the beautiful Mandara, Oh friend, where there is a 'bha' (—)" i. e. at the beginning. The context is of three-syllable feet. Hence Mandara consists of four feet of three syllables, each headed by a 'guru' or long syllable.

VII

Apabhramśa Literature.¹

(1) What is the extent of the Apabhramśa Literature? Just a decade ago such a question would have seemed very ridiculous, for, until recently the only literature in Apabhramśa known to scholars and recognised by them as such was, what was found² (a) in the fourth act of Kālidāsa's *Vikramorvaśī*, (b) in *Prākṛta-piṅgala* attributed to Piṅgala, (c) in Hemacandra's *Grammar* IV 329 to 446, where he quotes from various sources, (d) in Hemacandra's *Kumārāpāla-carita*, otherwise called *Prākṛta-dvyāśraya-kāvya*, Sarga VIII vs. 14 to 82, which professedly illustrate his own grammatical rules, and lastly (e) in Jain-legends like the *Kālakācāryakahū* and that of the destruction of *Dvāravaśī* and stray verses here and there in Alaṅkāra works like *Sarasvatī-kaṇthābharaṇa*, the commentaries to *Daśa-*

³² Ibid p. 444

हार गंधा तहा कण्ण गंधा उणो
कण्ण सहा तहा तो गुरुआ गणो ।
चारि जोहा गणा गाअराभा भणो
एडुरुएण लच्छीहरो सो मुणो ॥ १२७

³⁰ Ibid p. 351

भो जहि सो जहि मन्दर सुन्दर ॥ २३ Jacobi does not seem to have noticed this.

¹ The following is from my essay of this name read at the First Oriental Conference, Poona, Nov. 1919, with modifications and additions.

² Pischel, *Materialien Zur Kenntnis des Apabhramśa* 1902, has put together and translated the Apbh. verses in Hemacandra, *Sarasvatī-kaṇthābharaṇa* and *Vikramorvaśī*. This book was kindly lent to me by Dr. Zimmermann of St. Xavier's College, Bombay.

rūpa and *Dhvanyāloka*. Besides, some verses are to be found in the *Vetāla-pañcaviṃśatikā*, *Simhāsanadvātriṃśikā*, and the *Prabandhacinfamāṇi*. To the Apabhramśa verses in the *Sarasvatī-kaṇṭhabharaṇa* mentioned by Pischel in his grammar and wonderfully reconstructed and translated in his *Materialien* are to be added those at pp. 74, 174, 348, 373.

Pischel has not mentioned the *Kumārapāla-carita* as it was published in 1900, when his *Grammatik* was also in the press.

(2) The genuineness of the 4th act of the *Vikramorvaśī*, which was called into question by scholars like S. P. Pandit and Bloch, is not generally accepted even now. Prof. Jacobi is the latest³ champion of the theory of the spuriousness of the Apabhramśa in the fourth act. He has adduced no new grounds, but corroborated Bloch, in pointing out 7 more Apabhramśa verses which contradict the prose that precedes them. The contradictions may be due to the fact that the scribes, not knowing Apabhramśa, were from the beginning suspicious of it and therefore grossly neglected it, and put the Apabhramśa songs which foreshadowed the King's speeches hopelessly out of their context.

But the fact remains that the act has suffered by the dictum of the above mentioned scholars. It requires to be again edited with care by one who knows Prākṛit and especially Apabhramśa well. The *Prākṛta-Piṅgala* has been edited again in the Bibl. Ind. by Candra Mohan Ghosha in 1902; but it is apparently no improvement upon Śivadatta and Parab's *Kāvya-mālā* edition. As the one is based on North-Indian Mss. alone, and the other on West-Indian Mss. exclusively, both are defective and unsatisfactory.

(3) Since Pischel's time there has been a considerable addition to our knowledge of Apabhramśa literature.

I The *Bhavisattakāhā* or shorter still *Bhavisattakāhā* of Dhaṇavāla i.e. our present work, (1) edited by Prof. Jacobi, in the *Abhandlungender K. B. A. W.* at Munich in 1918, (2) undertaken by Mr. Dalal, in the *Gac-kwad's Oriental Series* and now finished by me.

II The *Saṅjamamañjari* of Maheśvarasūri No. 1359/1886-92 of the Deccan College collection at the Bhandarkar Institute, is written entirely in Apbh. It contains 35 verses in दोषक or दोहा metre, and is quoted below. The author must have probably lived a couple of centuries before the fourteenth,⁴ see III below.

नमिऊण नमिरतिदसिंदविंदसिरिमउहकीदपयवीदं ।

पासजिणे (सं) संय (ज) मछरुवसंकित्तपं काहं ॥ १ ॥

संजझु छरसत्थिदि दुअउ संजझु माक्खदुवार ।

जेहि न संजझु मणि धरिउ तह दुत्तर संसार ॥ २ ॥

³ His *Bhavisattakāhā* Intr. p. 58 Note 1.

⁴ My article in the *Annals* of the Bhandarkar Institute I 157 where the small work has been published.

सजमभारधुरंवरह सदुच्छकिव न जाह ।
 निअजणणीजुव्वणहरणु जम्भु निरत्थउ ताहं ॥ ३ ॥
 विरमणु पंचह आसवह इंदियनिग्गह जत्थ ।
 सकसायहं वंदह दमणु सतरस संजसु तत्थ ॥ ४ ॥
 निग्घिण निट्ठुर दुट्ठमण जे पाणि बहु करंति ।
 ते आवज्जिअपावभर निच्छय नरय पडंति ॥ ५ ॥
 अकिउ म जंपहु दुव्वयणु पर दूमिज्ज जेण ।
 वसु नरवह नरइहिं गयउ अलिउभवहोसेण ॥ ६ ॥
 जइ पाणइं संसइ पडइ जइ निव्वाट्टु न अत्थि ।
 तहवि अदिन्नु म संगहसि जं दूंसिउ जिणसत्थि ॥ ७ ॥
 जइ निव्विज्जउ दुइपचुरि निवसंतु संसारि ।
 मेहुणछहि छमिणंतरीण मण पसरंतु निवारि ॥ ८ ॥
 गाढपरिग्रहगहगहिउ नरु हारइ अपवग्गु ।
 मिलिह परिग्रहदुव्वसणु सिवसुहकारणि लण्णु ॥ ९ ॥
 पंचासवविरमणु करहि करहि म निग्घण पाउ ।
 सिद्धिपुरंधिहि उवारी जइ तुज्ज पइट्ठइ भाउ ॥ १० ॥
 ककसि करसि म उव्विअसि निरु कोमलइ म रज्जु ।
 मज्झत्थिउ (इ) वित्थराईं जिअ जइ मणि निव्वुइकज्जु ॥ ११ ॥
 रत्तणिदिउ दुइम दमिउ रसि रसि गिहउ जेण ।
 अवर य इंदिय विसयगय लीकइं निजिय तेण ॥ १२ ॥
 गंधसुगंधिइं रइ करइं दुग्गंधिइं संताउ ।
 चार्णिदियकयउकरसि जीव म बंधइ पाउ ॥ १३ ॥
 जे जिणनाहइ सुहकमळअवलोअणकयतोस ।
 चन तिळोअइं ओअणइं सुहमंडणपर सेस ॥ १४ ॥
 पररमणी जे रुवभरि पिक्खिखवि जे विहि (इ) संति ।
 हागनिबंधण ते नयण जिण जम्मवि नहु हुन्ति ॥ १५ ॥
 जीव म रंजहि मणरयण सुणवि मणोहर गोउ ।
 खरनिट्ठुरसहावसरि भा करि मणि उव्वेउ ॥ १६ ॥
 गय मयं महुअर सस सकह नियनियविसयपसत्त ।
 इक्किण इ इन्दिअण दुःख निरंतर पत्त ॥ १७ ॥
 इक्किणि इंदिय मुक्कळिण कठभइ दुक्ख सहस्स ।
 जसु पुण पंचइ सुक्कळा कह कुसकत्तणु तस्स ॥ १८ ॥
 इंदियसुक्खि म रइं करहु संभावहिं अपवग्गु ।
 जिअ खणभंगुरविसयसुहमग्गि अळग्गि म लण्णु ॥ १९ ॥
 वयउपरंपर संचइ बहु उव्वेय करेइ ।
 कोउ वियंभिउ भंति नहु जीवहं दुग्गइ नेइ ॥ २० ॥

वरिससहस्तिहिं जं कियउ तहु संजसु उवयारु ।
 कोहमहानलसंगमिण सो दहि किजइ च्छारु ॥ २१ ॥
 माण मडप्फर विप्फुरइ विणइ न वट्टइ कोइ ।
 विणयविट्ठणइ निट्ठरइ नाणविट्ठि न होइ ॥ २२ ॥
 विणु नाणेण चरित्तु नहु विण चरणेण न छुक्खु ।
 सुक्खुविहीणा(णहं) कहवि नहु होइ निरंतर सुक्खु ॥ २३ ॥
 ता मिलेविणु माणभइ विणय निवेसहिं चित्तु ।
 अहव सहेसहि दुक्खवां भवपंजरि निक्खित्तु ॥ २४ ॥
 माया (मा मा ?) परवंचणु करहिं परवंचंतहं पाउ ।
 जीवहं पावपरव्वसह नरय तिरिक्खउ ठाउ ॥ २५ ॥
 उट्ठंती लोहह कहरि संपिय जेण सडति ।
 तसु भवजलहिससुत्तरणि कुरइ समगलसति ॥ २६ ॥
 जीव कसाय न विज (जि) णइ अठ (णु) विप्फुरइ सरोख
 काइं निहत्थउ नीससिहिं करइ सरीरह सोख ॥ २७ ॥
 जेणि न रुद्ध विसयसहिं धावंतउ मणुमीय ।
 तेणि भमेवउ भवगहणि जंपंतइ जण दीणु ॥ २८ ॥
 संजमबंधणि बंधि धरि धावन्तउ मणहत्थि ।
 जइ काहिसि अहु सुक्कलु ता पाडिइ अणत्थि ॥ २९ ॥
 जीइ जि वजइ जिणह गण दंसण नाण चरित्त ।
 सा सकहिजइ सज्जणिहिं पयट्ठियपवयणतत्त ॥ ३० ॥
 जा परदोस समुल्लवइ मिच्छपवत्तणसज्ज ॥
 सा जीहा मह मुहकुहरि जिण जम्मवि म करिज ॥ ३१ ॥
 जिणचंदयुरुजणविणउ तहु संजसु उवयारु ।
 जं किजइ खणमंगुरिण देहइ इत्तिउ सारु ॥ ३२ ॥
 जो संतावइ अणुदियहं छट्ठिइजीवनिकाउ ।
 नरयनिबंधणकम्मरउ बळि किज्जउ सो काउ ॥ ३३ ॥
 (दण्ड दमवि म) णु वसि करहु धरि संजमि अप्पाणु ।
 मोह महाबलु निज्जिणिहिं जिम पावहि निरवाणु ॥ ३४ ॥
 समणइ भूषण गयवषण संजममंजरि एह ।
 (सिरी) महेसरसरि गुरु कणि कुणंत छणेइ ॥ ३५ ॥

III The Commentary on this work by a pupil of Hemahamsasūri is also important for the Apabhramśa. The commentator must have lived before A. D. 1505, the date of the copy of the *Sanjamamanjari* together with its commentary. It contains lots of Apabhramśa quotations, some of very considerable length. The smaller ones are generally of the nature of *Subhāṣita* verses that must have been very common in the days of the commentator. cf.

विट्ठं जो न वि आलवइ कुसल न पुच्छइ वत्त ।
 तासुत्तणइ न वि जाईइ रे हयडा नीसत्त ॥

रालहु कंघि चडावियइ कम्भइ लत सहस्स ।
 आपहणे करि कम्महां हिया विहरहि कस्स ॥
 मरण ति बिहइ वपवहा चम्मि जि बुक्का रंक ।
 सुकिअ सुसंखिअ जेहिं पर ते तिणिवार निसंक ॥

Here is a description of a city and its suburbs:—

अहिरामारामवणाडकाइं सुरसुरहिसमाण ये गोडकाइं ।
 जहिं सयवर बावीसइं वराइं वणसिरीअ रमणि केलीहराइं ॥
 मयमत्तय मयगल गुळगुळंत वरतरल्लुरय धपमपधपंत ।
 जिहिं रहवर धोरणि धडहडंत फरफारक पाइक धमधमंत ॥
 जहिं कूव मणोहर सरवराइं नरनारीजण-धण-छंहराइं ।
 रमणीभरमणि जणु अच्छराइं जहिं वइइं सरिअ किरिजलहराइं ॥
 जहिं वसहिं लोय अठारहवन जहिं पडण-बहतारि-नवरन ।
 जहिं पवरचहुट्टइं मनवहुट्ट जलधलदीवंतरसत्थवट्ट ॥
 जहिं नागर-सागर-किरिनिवास जहिं लीक करइं लीकाबिलास ।
 जहिं छंदरमंदिर-देवुराइं जणु सिच्छइं लच्छीहर-वराइं ॥

At fol. 106 (b) begins the story of a king of Takṣaśilā named Trivikrama. This runs over three folios, and is given as an illustration of the merits of obeisance to the Jina.

The beginning of the story, which is interesting in itself, is quoted below:

अत्थि नाभिण नयर तल्लसिक । पडि-वक्ख-वळयलसिलमणिसिलोह-सह-बद्धसरहर । हरिणच्छि-
 हरिणंकल्लहमहिलच्चककचंकमणमणहर ।

धणकण कंचन-रयण-निहिं सुरपुरसरिसायाह ।

सेछ-फणावळि किं डियड परिरंभिवि पायाह ॥

तहिं तिविककल्ल २ अत्थि नरनाहु । तिअलोअविकल्लाड । जसि इलिय-सयड-बळिरायविककमु
 सरवंकयसंगहिय मल्लनावइ तिविकमु ।

ताछ मंगलदेवि पिय कोमलकमकपयच्छि ।

रुवि विणिजिय रहमणि कणयच्छवि नं कच्छि ॥

Apabhraṃśa quotations like रासहु कंघि चडावियइ etc. or दिवसि पहिल्लइ पाहुणु सोनासल्ल वीकाइ look like stray *subhāṣita* verses, current in the author's time and show that there must have been a rich literature in Apabhraṃśa upon which he has largely drawn. The long story that he has quoted also corroborates this view.

IV The *Tisatthimakhāpurisaguṇālankāra* of Pupphadanta is an important work in Apabhraṃśa. It forms No. 370 in section X of the catalogue for the search of Mss. for the years 1879-80, and is entered as an incomplete Prākṛit⁵ work in 304 foll. The Ms. is to be found in the Deccan College

⁵ That it was possibly Apbh. was kindly suggested to me by the Muni Maharaj Jinavijayaji of Poona. I am in search for other Mss of the work with a view to publish it.

Mss. collection now deposited at the Bhandarkar Institute. The work is divided into Sandhis or chapters, as most Apabhraṃśa works are, and has 27 such Sandhis. How many more Sandhis the work really has, I have not yet been able to ascertain. The number of stanzas in a Sandhi varies from 15 to 25. Sometimes however, a Sandhi has only 9 stanzas, (e. g. Sandhi VI) or as many as 29, e. g. Sandhi IX.

The work begins:—

सिद्धिब्रह्मणरंजयु परमणिरंजयु भुवणकमलसरणेसर ।
 पणवि विग्विजासयु निहवमसासयु रिहहणाहु परमेसर ॥
 छपरिकितयारकितयभूअतथुं पंचसयधनुणयदिव्वतथुं ।
 पवदियसासयपयणययययं परसमयमणियदुणययययं ॥
 छहसीलुगुणोहणिवासहरं देविदयुअं दिम्वासहरं ।
 जुहणिजियमंदरमेहकयं पविमुकह.रमणिमेहलयं ॥

etc.

etc.

etc.

etc.

यत्ता अवरवि पणवि विग्विजासयु रिहवमसासयु रिहहणाहु परमेसर ।

जासु तिथि मं लहउ न.णसमिद्धउ निम्मसु सम्मरंसयु ॥ १ ॥

Every sandhi ends with the following words:—

इय महापुराणे तिसट्ठिमहापुरिसगुणालंकारे महाकइयुप्फरंतविरइय महाभम्भभरह.शुमणिए महाकम्भं
 सम्मइसनागनो जाम etc. (the name and number of the Pariccheda or Sandhi.)
 The poem is said to be approved by the most noble Bharata; but it is not clear who this Bharata is.

The seventh stanza in Sandhi I is important as it contains an explicit reference to the *Setubandha* of Pravarasena, side by side with the *Rāmāyaṇa*:—

सियइतपतिववलीकयासु ता जंरइ वरवायाविकासु ।
 भो देवीणंण जयसिरीह किं किजइ कवु छपरिससीह ॥
 गोवज्जिएहिं णं वणहिणेहिं छरवरवावेहिं व निगुणेहिं ।
 मइलियचित्तिहिं णं जरचरेहिं छिएण्णेसिहिं णं विसहरेहिं ॥
 जहवाइएहिं णं गयरसेहिं दोसायरेहिं णं रक्खसेहिं ।
 आचकिलियपरपुट्टीपलेहिं वरकइ णिन्दिजइ इयल्लेहिं ॥
 जो बालवुडुसंतोसहेउ रामाहिरामलकलणसमेउं ।
 जो सुम्मइ कइवइ विहियसेउ तासु वि दुजणु किं परि न होउ ॥
 णउ मं बुद्धिपरिगहु णउ सुयसंगहु णउ कासुविकेरउ बडु ।
 भणु विह करमि कइतणु ण लहमि कितणु जगु जि पिछणसयसंकुलु ॥

The reference in line 7, by the words बालवुडुसंतोसहेउ is to Vālmīki and his work the *Rāmāyaṇa*; and that in line 9, जो सुम्मइ कइवइ विहियसेउ, is clearly to Pravarasena of the *Setubandha* fame.

In the ninth stanza the poet mentions several predecessors of his, some, like Kapila and Vyāsa, almost mythical, others like Bhāravi and Bāṇa of living memory. It is important to note that Puṣpadanta mentions Rudraṭa

and not Hemacandra, when speaking about his knowledge of poetics. Had Hemacandra, who was looked upon as a literary colossus by all his Jaina successors, lived before him, he certainly would have made respectful mention of his name, as for instance Somaprabha has done. The fact that he is a Digambara while Hemacandra belongs to the Śvetāmbara sect, can not fully account for this differentiation. The passage which deals with this subject is worth quoting and reads thus:—

अकलंककविलक्षणयरमयां दियद्यगमपुरंदरजयसयां ।
 दंतिमुविस्त्राहिलुद्धरियां णज णायं भरहवियारियां ॥
 णज पीयं पायंजलिजकां अइहासपुराणं विम्मकां ।
 भावादि भारवि ^६भास वास कोइल कोमलगिर कालिदास ॥
 चदसुत्त सयंभु सिरिहरिच दोणु णालोइ कइसाणु बाणु ।
 पइ रुइ जइण्णसयाणु पदियच्छिउ णालंकारसाणु ॥

विमलपत्थारं सज्जहि पडिउ ण कयाइ महारइ विसि चडिउ ।
 जसंभु सिंधुकल्लोलसितु ण कलाकोसलि हियवउं णिहितु ॥

Many names in this passage are familiar to us, e. g. Vyāsa, Kapila, Kaṇayara (Kaṇāda), Bharata, Patañjali, Bhāsa, Kālidāsa, Bāṇa, Harṣa, Rudraṭa, and Piṅgala. Akalaṅka, as the unknown author of the marginal notes (sometimes so useful to editors of Jain-Prākṛit works) says, is Nyāyakāraṅkartā. He is evidently the same Akalaṅka⁷ as has commented on the *Āptamīmāṃsā* of Samantabhadra, and was the preceptor of Prabhācandra. As the latter's epitaph is older than 750 A. D., the former must have belonged to the 7th century A. D. at the latest. Akalaṅka is criticised by the great Kumārila which also speaks to his great age. Purandara, according to the same unknown source, is 'Cārvākamate granthakartā,' and Dantilla and Viśāhila, like Bharata, writers on Nāṭyaśāstra. The note on Kohala is queer, viz. क्पांइः कथित् कविः. Who Droṇa is is not mentioned. This Droṇa is probably the same as is quoted by Hemacandra in his *Deśināmamāla* e. g. अविणयवई इति द्रोणः on I, 18, अज्जो एव इति द्रोणः on I 50 etc. Svayambhu is described as स्वयंभुः कविः पाण्डीचदरामायणकर्ता आपलीसंघीयः. It seems from this that he is a Jain and that he has written a Rāmāyaṇa in a particular metre, presumably Prākṛit.

V. The *Ārādhana* of Nayanandin, a Digambara, is in two parts. The first contains 56 Sandhis and the second 58. The Ms. inspected by Mr. Dalal⁸ at Pāṭaṇa contained only 30 and 27 Sandhis. The last verse, not in Apbh. runs as follows:—

⁶ Three syllables have been rubbed out here, owing to two pages having stuck together and then torn as under by some one. But they can be resorted as भारवि.

⁷ Winternitz, *Geschichte der Indischen Litteratur II* p. 352 H.

⁸ Dalal, Essay read before the Gujarātī Sahitya Pariṣad. p. 14.

भुविवरणवन्देदीप्तणिबदे पसिदे सयकविहिणिहाणे एत्थ कम्मे सुभम्मे ।
अरिहपण्डितसुत्तुमारहाणाए पभणिउं कुहु संवी अट्ठावणं समेति ॥

Unfortunately Mr. Dalal could not get details about the date of the author or at least of the Ms.

VI. *Paramātmaprakāśa* of Yogīndradeva, a Digambara. This is a philosophical work in 330 Dohas. It was composed at the request of Bhaṭṭa Prabhākara. For, it says:—

भट्टपयाहरि (पयायारि ?) विनविड विमलु करेविणु भाव ।

VI. The *Nemināhacariu* of Haribhadru, Candrasūri's pupil, who completed his work in 1159. Prof. H. Jacobi, who makes mention of it at p. 1 and 2 of his Introduction to *Bhavisattakāhā* thus describes it. "This is a work of great extent (8032 granthas of 32 syllables) and is almost entirely in strophes of 9 lines called Raddā or Vastu. It relates the nine previous births of Ariṣṭanemi and Rājīmatī and in the smaller second half, the story of this Tīrthakara, which is interwoven with that of Kṛṣṇa and the Pāṇḍavas.' The work when published by a scholar like Prof. Jacobi, will add further to our knowledge of Apabhraṃśa language in particular and literature in general.

VII. *Vairasāmicariu* of Varadatta is in two Sandhis only, containing 12 and 9 Kaḍavaks respectively.⁹ There are Mss. of it both at Pāṭaṇa and Cambay. It begins:—

अहो जण निहणि (णि) जउ कनु भरिजउ (हु) वइरसामिगुनिवरचरिउ ।
साहउं सुमणोहरु भवियह सुंदरु जिं जिणरयणु सञ्चरिउ ॥ १ ॥
सुंवननामि पुरवर पहाणुं अत्थेत्थु भरहि वरगुणनिहाणु ।
जिणभवणिहि सुंदरु किउ पवितु देउलविहारमंडिउ पवितु ॥ २ ॥

The end:

भुनिवर वरदत्ति गणहरभत्ति वइरसामिगणहरचरिउ ।
साहिजउ भाविं सुंचहु पाविं जिं तिहुवणु नियगुणभरिउ ॥

No dates are available.

VIII Lastly there are smaller works in Apabhraṃśa called Sandhi nad Rāsa.¹⁰ Same of them are mentioned below.

(a) *Paumasiricaritrtra*, in 4 Sandhis, of Dhāhila son of Pārśva.

(b) *Antarāngasandhi*, in 9 Kaḍavakas, of Ratnaprabha, the pupil of Dharmaprabha.

(c) *Caurāngasandhi* in 5 Kaḍavakas.

(d) *Sulasākhyaṇa* in 17 Kaḍavakas of Devacandra, preceptor of Hemacadra.

⁹ Mr. Dalal's essay p. 12.

¹⁰ Mr. Dalal's essay. For others, see pp. 11—20.

(c) *Bhaviyakudumbacaritra*, 36 Gāthās in Catuspadī.

(f) *Sandēśarāsaka*, in different metres, being the message of a Virahinī

(g) *Bhāvanāsandhi* of Jayadevagaṇin, pupil of Sivadevasūri, in 6 Kaṭavadas.

IX. Besides the above, entirely in Apabhraṃśa, the following works contain Apbh. verses, sometimes at great length.

(a) The *Kumārapālapratibodha* of Somaprabhācārya contains much Apabhraṃśa. This is a bulky Jain work, purporting to be the enlightenment of King Kumārapāla by the advice of the polihistor Hemacandra. It has five Prastāvas, broken by different Kathā or stories, drawn as illustrations of particular merits or vices. Thus there is *Nalakathā* which illustrates the evils of dice-playing, *Pradyotakathā* as illustrating the evils of debauchery, *Tārā* and *Rukmiṇī Kathā* as examples of the virtues of faithfulness and the like. The bulk of the work is written in what Jacobi calls Jaina-Māhārāṣṭrī (which is not much different from ordinary Māhārāṣṭrī), and contains both prose and poetry. One Kathā, that of Makara-dhvaja, is written in Sanskrit. But the last Prastāva is important from our point of view as it contains some entire Kathas in Apbh. Such are (1) the *Jivamanah-karaṇasaṃlāpākathā* containing 105 stanzas in Apbh., (2) the *Sthūlibhadrakathā*, having 106 stanzas (with the exception of a very few Gāthās in Māhārāṣṭrī) in Apbh., (3) The *Daśārṇabhadrakathā* which is half Apbh. and half Sanskrit.

Besides, Apbh. Stanzas are scattered over other parts of the work, e.g.

खड्ग खणाविय सई छगल सई आरोविय रुक्ख ।

पई जि पवनिय जल सई किं बुवुयहि मुरक्ख ॥

from अमरसिंहकथा p. 25

अइ कोइलकुलरवमुहुभल वणि वसंतु पयहु ।

अहु व मयणमहानिवह पयहिअविजयमरहु ॥ १ ॥

सूह पलोइवि कंतकर उत्तरदिसि आसत्तु ।

नीसासु व दाहिणदिमिहि मलयसमीरु पवत्तु ॥ २ ॥

from अभयसिंहकथा p. 38

एके दुजय जे कया तेहि नीहरिय घरस्स ।

बीजा दुजय जइ करउं तो न मिलउं पियरस्स ॥

from शीलवतीदृष्टांत p. 3

and सीहु दमेवि जु वाहिहइ इक वि जिणिहिइ सत्तु ।

कुमरि पियंकपि देवि तसु अप्पहु रज्जु समत्तु ॥

from नरदेवकथा p. 39

वररक्खह दाहिणदिसिहिं जाइ विदम्बिहि मग्गु ।

वामदिसिहि पुण कोसकिहिं जहिं रुक्ख तहिं लग्गु ॥

from नलचरितम् p. 57

The author Somaprabha, according to the Praśasti at the end of work, lived some time after Kumārapāla and Hemacandra, as he says he wrote his work in Samvat 1241 i. e. A. D. 1185.

(d) Another work containing some Apbh. is the *Upadeśa-taraṅgiṇī* of Ratnamandiragaṇin, ed. H. B. Shah, Benares V. D. 2437. This a late work of promiscuous nature, full of Sanskrit and Prākṛit quotations. The Sk. quotations are generally from the *Mahābhārata* and Bhartṛhari, and the Prākṛit ones from different Āgama works and other sources. There is little that belongs to the author, but that little is written in bad Sanskrit. There are about twenty-five passages that can be strictly called Apbh.; there are some more which may be on the borderland of Apbh., and old Guj. or old Western Rājasthāni, as it is called by Dr. Tessori. A few only are quoted here:—

पतपरिक्लह किं करइ दिजइ मग्गंताइ ।

किं वसितो अम्बुहर जोइ समविसमाइ ॥ p. 1

हरि गइइ डगमगिय चंद करमिलिय रिवायर इल्लिय महि इल्लि यह मेरु जलसंपिय सायर ।

सुइइकोहि थरहरिय कूर कूरंम कडकिअ अनलविनल थपमसिअ पुइवि सहु प्रलय पलहिय ॥

गजंति गयण कवि आम भणि सुभणि सुभणि फणमणि इकइअ ।

मामहि हिमगहिममगहिमगहि मुंच मुंछ जयसिंह तुह ॥ p. 64

सुंदर सर अडराह इलि जल पीषउं वयणेहिं । उदयनदिहहिं कइीउ तीहं नारीनयणेहिं ॥ p. 70

The last passage is between Apbh. old Gujarāṭi.

(c) The *Supāsanāhacariyam* of Lakṣmaṇagaṇi parts I and II. ed. Pandit Hargovind Das Seth, Benares 1918, contains some Apbh. The third part is not yet out.

केवि मल्लव्व सजंति कमददुरं अवरि गायंति सुइकंठरवसुंदरं ।

केवि उतालताळाउलं रासयं कुणहिं करनच्चियं अवरि वरहासयं ॥

केवि हरिस्सुहुरा तियसगलदेदुरं कुणहिं हयंहंसियं केवि सुइचंधुरं ।

केवि गयगजियं कुणहिं मयभिभलं अनि सुठ्ठीहि पदरंति धरणीयकं ॥ etc p. 50

नय विपयइ ससणेहि नहु विणइहि गुणिहि ।

नहु लज्जइ नय माणिण नय चाडुयसइहि ।

नय खरकोमलवयणि न विहवि न जोव्वणिण ।

दुग्गेज्जउं मणु महिलहं चित्तइ आयरिण ॥ p. 115

कईयावि महुरकलयुंठकंठसज्जाइ पयट्टइ ।

कईयावि गहियसुअंधकुसुम देवच्चणि वट्टइ ।

कईयावि बहुभवभमणभावण मणि भावइ ।

कईयावि सुद्धरम्मि जिणधम्मि कीणमणु ठावइ ॥ p. 116

Besides stray verses at about sixteen places, there are Apbh. passages of considerable length at pages 50, 190, 212, 286 and 440.

(d) The *Dohākoṣa*,¹¹ published by Dr. Harprasad Shastri in his Bengali work *Bauddhagāna o Dohā*, 1323, is full of Apabhraṃśa. The learned Shastri, however, considers it old 'Bāṅgālā,' which is not the case. There are two collections of Dohās, (there are other metres also) one of Saroruha-vajra who subscribes himself Saraha in his Dohas, and the other of Kṛṣṇācāryapāda and both are in Apbh.

From Saraha:—

(4) *Conclusion*:—

The Section has made it amply clear, that under the so-called Prākṛit literature, especially of the Jains, both published and unpublished and much valuable Apabhraṃśa lies buried. Some works, which in the Catalogues are simply dubbed Prākṛit, might turn out to be Apabhraṃśa and others, rightly called Prākṛit, might still contain some Apabhraṃśa quotations and stories of value from both the linguistic and literary points of view. It is also likely that the treasures at Pāṭaṇa, Khambayat and other strongholds of Jainism, might contain Apabhraṃśa works, yet unknown even to their blessee possessors. It is the duty of all right-minded Jains to make such works available to scholars who would publish them according to approved methods and subject them to literary and historical criticism.

घरहि बइसी दीया जाली कोनेहिँ बइसी घण्टा चाली ।
 अखिल निवेसी भासनबन्धी करेहिँ खुसखुसाइ जनबन्धी ॥
 रण्डीमृण्डी अन्य वि वेसैं दीहणकल जे मलिने वेसैं ।
 णगळ होइ (अ) उपाहियकेसैं खवनेहिँ जानविहँबियवेसैं ॥
 अपगुण वाहिय मोक्खउउएलैं ॥
 जइ नग्रा विअ होइ छति ता सुनइ सिआलइ ।
 लोमोपाटने अच्छ सिद्धि ता जुइइनितंबइ ॥
 पिच्छीगहणे दिहु मोक्ख ता करिइ तुरंगइ ।
 रुक्मैं भोअणे होइ जाण ता करिइ तुरंगइ ॥
 एव सरइ भणइ खवनान मोक्ख महु किपि न आवइ ।
 तत्तरहिअकाया ण ताव पर केवल साइइ ॥ १ ॥
 जो भव सो निवाणथलु भेवु न मण्णह पण्ण ।
 एऊसहावैं त्रिहिआ निर्मलमइ पडिवण्ण ॥ p. 118
 घरहि म थकु म जाहि वने जहिँ तहिँ मण परिआण ।
 सअलु गिरंतर बोहिँ ठिअ कहिँ भव कहिँ निव्वाण ॥ old.

¹¹ My attention was kindly drawn to this work by Sir George Grierson a couple of years ago, but long illness prevented me from looking into it until recently.

In a very few places I have departed from the printed text. I am printing it with corrections and explanations elsewhere.

णउ घरे णउ बने बोहि ठिउ एकु परिआणउ भेउ ।
निम्मकचित्त सहावउ करह अविक्कल सेउ ॥ p. 119

From Kṛṣṇācārya:—

आगमवअपुराणे पंडित मान वहंती ।
एक सिरिकल अलिअ जिम बाहेरि त भुमयंति ॥ २ ॥ p. 113
वरगिरिसिहर उतुंग मुणि सचरें जहिं किअ वास ।
नउ सो कंघिअ पंचाननेहिं करिवर दुरिअ आस ॥ २५ ॥ p. 130
एक न किअइ मंतु न तंतु णिअघरणिळई केलि करंतु ।
णिअघरघरिणी जाव ण मज्झइ ताव किं पंचवर्गं निहरिज्झइ ॥ २८ ॥ p. 131
एस जपहोसैं मंडलकम्मैं अट्टदिन अच्छसि काहिउ धम्मै ।
तो विणु तरुणि निरंतर नेहैं वोहि कि लाइइ एण बि देहे ॥ २९ ॥ p. 131
जिम कोण विलिज्झइ पाणिणहि तिम घरिणि लाई चित्त ।
समरस जाई तक्खणें जइ पुणु ते सम गित्त ॥ ३२ ॥

The discovery of this work in the far East of India is important and significant. It shows that Apabhraṃśa, alongside of Sanskrit and Māhārāṣṭrī Prākṛit, was for some centuries the literary language throughout the length and breadth of India North of the Tāptī. The literature seems to be popular-erotic and religious. The work also shows that it was a Western Apabhraṃśa¹² most probably the Māhārāṣṭra Apabhraṃśa which was raised, like the Māhārāṣṭrī Prākṛit, to the literary status and was thus used by poets of the West and those of the East alike.

VIII

Reference to Apabhraṃśa, its Age and Connection with the Abhiras:—(A) *Literary References:* There are references to the Apabhraṃśa language, both spoken and literary. These however occur almost entirely¹ in Sanskrit works on dramaturgy and poetics. This is as it should be: for the Sanskrit drama, which represents according to its lights, the social life of its day, has necessarily got to recognise the current spoken idioms. This is illustrated by the use of the various Prākṛits. Writers on the principles underlying the Sanskrit drama have also therefore referred to the various Prākṛits, of which the Apabhraṃśa is the latest² and most changed phase.

(1) Patañjali, the celebrated author of the *Vyākaraṇamahābhāṣya* of the 2nd century B. C., is so far as we know the first great Sanskrit author to make use of the word 'apabhraṃśa' in connection with language. But with

¹² My examination of the work from this point of view will appear elsewhere. I have stated above the conclusions only.

¹ With the exception of an Inscription; see below.

See section V.

him 'apabhraṃśa' is only deterioration of the Sanskrit word in the mouth of the vulgar; for, says he³:

"Each individual word has several corruptions. For instance, the word 'gauḥ' has deterioration's like 'gavī', goṇī, gotā, gopotālikā and so forth."

Apabhraṃśa here can only mean corruption or deterioration of the norm. This corresponds exactly with 'vibhramśa' or 'vibhraṣṭa' of Bharata. Both mean by the cognate words a particular linguistic phenomenon and nothing more. The word 'apabhraṃśa' has as yet nothing to do with the Ābhīras, nor has it acquired its later connotation, viz. people's dialect or dialects and vehicle of literature like the various Prākṛits. The corruptions mentioned by Patañjali are all found in one or other of the Prākṛits.

(2) Bharata is the earliest writer on Sanskrit dramaturgy possibly belonging to the second or third century A. D. In his *Nāṭyaśāstra*⁴ he deals with the Prākṛits in the 17th chapter as vehicle of thought of certain characters in the drama and in the 32nd chapter verses 47 to 242, gives names and definitions of metres with examples, which are almost entirely in the Prākṛits. Part of the 17th chapter verses 5 to 23 deals with the phonology of the Prākṛits.

The first allusion to what came to be called Apabhraṃśa from Bhāmaha and Daṇḍin onwards seems to be in the following verse.⁵

"This should be briefly known to be threefold; by words which are the same (as in Sanskrit), by words which have deteriorated (vibhraṣṭa) and by Deśī."

After this the rules of deterioration are given which obtain in the Prākṛits and correspond generally to those of the grammarians. What Bharata mean by Deśī is made clear in verses 24 onwards. "Thus should be known Prākṛit and Sanskrit. Hence forward I shall speak of the division of the Deśabhāṣā."⁶ And particularly in the following.⁷

³ Ed. Kielhorn, Vol. I p. 2.

एकैकस्य हि शब्दस्य बहुव्योऽपभ्रंशाः । तद्यथा । गौरित्यस्य शब्दस्य गौरी गोणी गौता गोपोनादिकृत्ये-
वमादयोऽपभ्रंशाः ।

⁴ Ed. Kāvya-mālā, No. 42.

⁵ त्रिविधं तच्च त्रिविधं नाट्ययोगे समासतः ।

समानशब्देर्विभट्टं देशीमतमथापि वा ॥ XVII 3

गच्छन्ति पदन्यस्तास्ते विभमा (टा) इति ज्ञेयाः ॥ ibid 4.

⁶ एवमेतत्तु विज्ञेयं प्राकृतं संस्कृतं तथा ।

अत ऊर्ध्वं प्रवक्ष्यामि देशभाषाप्रकल्पनम् ॥ ibid 14

It is clear that देशभाषा is separated from both Sanskrit and Prākṛit can only mean spoken languages of different countries or regions.

⁷ अथवा छन्दः कार्याः देशभाषाः प्रयोक्तृभिः । ibid ४६

नानादेशसंस्तुतं हि काव्यं भवति नाटके ॥ ibid ४७

"Or the authors should use at will (in drama) the languages of the country. Since in a drama there is poetry from various countries."

Then he mentions seven⁸ languages (Bhāṣāh), the Māgadhi, that of Avanti, the Eastern language, Śaurasenī, Ardhamāgadhi, Bāhlikā and the Southern one; and several dialects (Vibhāṣāh), those of the Śabaras, Ābhīras, Caṇḍālas, the Dravidas together with the Caras (or Ceras) and Odras and inferior idioms of foresters. It is true that one does not find here the Apabhraṃśa expressly mentioned by name. But the reason is obvious. The literary languages of the time, Bhāṣāh, have got their distinctive names; but not so the Vibhāṣāh. Yet they are recognised as dialects spoken by different tribes.⁹

"The Śabara idiom is to be put in the mouth of coal-makers, hunters and those living on wood-craft and contrivances (machinery would be too big a word for Yantra of those days !) and the foresters' language also a bit (Vānaukaśi). Either the Ābhīra idiom or the Śābarī is to be used in the case of herdsmen, like cow herds, shepherds, and tenders of herds of horses, camels etc."

Thus the dialect of the nomadic tribe of cowherds etc. has so got the name of the tribe of the Ābhīras, for itself. We shall subsequently see that it has achieved a distinct name for itself and also secured a place among the literary Prākritis.

That Bharata probably had in his mind the Apabhraṃśa dialect, perhaps as yet in its formative and progressive stage, becomes clear when we

⁸ मागधवन्तिजा प्राच्या शरसेन्यर्धमागधी ।

बान्हीका दक्षिणत्या च सप्त भाषाः प्रकीर्तिताः ॥ ibid ४८

शबराभीरचण्डालसचरद्रविडोजाः ।

हीना वनेचराणां च विभाषा नाटके स्मृताः ॥ ibid ४९

Prthivīdhara, on *Mṛcchakatika* reads शकार and शबर for शबर and सचर. Possibly he wants to escape the difficult word सचर. The शकारी, besides being included under मागधी, would be in strange company with the dialects that are partly connected with tribes like शबर, अभीर etc., and partly with regions or countries like द्रविड, आङ्. शकारी is a name given to a dialect on account of its phonetic peculiarities and is possibly later than the मृच्छकटिक. Sir George Grierson apparently sides with Prthivīdhara; J. R. A. S. 1918, p. 491.

⁹ अङ्गारकादयाधानां काष्ठयन्त्रोपजीविनाम् ।

योज्या शबरभाषा तु किञ्चिद्धानौकसी तथा ॥ ibid ५४

गवाशजात्रिकौशूद्रिचोबस्थाननिवासिनाम् ।

आभीरोक्तिः शाबरी वा द्रविडी द्रविडादिषु ॥ ibid ५५

consider the passage in which he gives, for the sake of lending dramatists, the broad linguistic peculiarities of the different provinces.¹⁰

“One who knows should use a language in which the ‘e’ sound is predominant in the case of the region between the Ganges and the Ocean. He should use a language with a predominant ‘na’ in the case of the countries heard to be between the Vindhya and the Ocean. In Surāstra and Avantī and countries north of the Vetravati, a language with profuse ‘ca’ should be used. Those countries which border on the Himālaya and the Sindhus and Sauvīras should have a language full of the ‘u’ sound. In countries beyond the Carmanvatī and those round about the Arbuda (mountain) should always have an idiom full of the sound ‘ta.’

The “languages abounding in the u sound” in the above is quite mistakable. The ukāra is a recognised peculiarity of the Apabhraṃśa. Thus without naming it, evidently because it had yet to get that name, Bharata refers to what is distinctively called Apabhraṃśa by later writers and grammarians. Another thing to be noted in the passage is the region where the dialect abounding in the u sound was at home in Bharata’s time. Its home is Sindh, Sauvira and Northern Panjab. We shall have to return to this point later. This also seems to be the region where the cowherding, horse and camel-herding nomads were at first settled. At any rate, the camel-herds-men could not have found a more suitable place for their ships of the desert than the sandy regions along the banks of the Indus.

Bharata’s acquaintance with Apabhraṃśa in some form is further attested by the illustrations of the metres which he has defined in the 32nd chapter. It was to be wished that a good edition of the *Nāṭyaśāstra* were available to scholars, for the present one is hopeless, especially at places most important from the point of view of Prākṛit studies. The chapter under consideration is especially faulty and scrappy; but such as it is, it offers something of use to the present purpose.

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- ¹⁰ गङ्गासागरमध्ये तु ये देशाः संप्रकीर्तिताः ।
 एकारबहुलां तेषु भाषां तज्ज्ञः प्रयोजयेत् ॥ ५८ ॥
 विन्ध्यसागरमध्ये तु ये देशाः श्रुतिमागताः ।
 नकारबहुलां तेषु भाषां तज्ज्ञः प्रयोजयेत् ॥ ५९ ॥
 सुराष्ट्रावन्तिदेशेषु वेत्तव्ये तेषु च ।
 ये देशास्तेषु कुर्वीत चकारबहुलमिह ॥ ६० ॥
 हिमवत्सिन्धुसौवीरान्ये च देशाः समाश्रिताः ।
 लकारबहुलां तज्ज्ञस्तेषु भाषां प्रयोजयेत् ॥ ६१ ॥
 चर्मण्वतीनदीपारे ये चार्जुनसमाश्रिताः ।
 तकारबहुलां नित्यं तेषु भाषां प्रयोजयेत् ॥ ६२ ॥

(1) मोरुल्लउ नवन्तउ । म (न) हागमे संभल (न्त) उ ॥ ६६ ॥

(1) मेह उइतु नई (ण) जोण्डउ । णिष णिप्पदे एस चंदउ ॥ ७४ ॥

Read मेहउ इतु (?) नेई जोण्डउ । „ „ एहु चंदउ ।

(3) एसा इंसवपू (ह) हि (इ) च्छाकाणणउ ।

गंतुं जु (उ) ससया कंतं संगइया ॥ ९९ ॥

(4) पिय वाइ वायतु (उ) सुवसंतकाळ (उ) ।

पियकाञ्चको (कउ) पिय मदणं जणंतउ ॥ १०८ ॥

वायदि वादो एह पवाही रुसिद इव । ॥ १६९ ॥

It will be easily seen that (1) is entirely in Apabhramśa (a) with the ukāra of the Nom. Sing. at three places, (b) *h* for *bh* which it has in common with the other Prākritis. (2) is rather obscure, but even without emending it, one finds in it the familiar *u* and what is more remarkable 'joṇhañ' in Neuter pointing to the existence in the peoples' language of the tendency of disregarding genders even at such an early date. 'Nei' is also to be noted. In (3) 'Kāṇaṇau, ussuiyā' and 'saṅgaiyā' are peculiarly Apabhramśa. Although 'uāya' and 'Kālau' are emended in (4), there is scarcely any doubt 'jaṇantau.' In (5) 'eha' is Apabhramśa.

Thus it is clear, that although Bharata has nowhere mentioned Apabhramśa by name, because it was yet in a crude form still to develop and going under the name Ābhīrokti, there is no doubt that the dialect existed in his days. It also seems clear that the home of the speakers was then in the Punjab and upper Sindh. It had yet not high literature of its own and the circle of its speakers was limited to certain nomadic tribes, who as will be seen later, penetrated southwards and eastwards and were assimilated in the Hindu civilisation. It is they, however, who seem to have given to the older Prākritis the Apabhramśa form.

(3) *Dharasena*: Important for the age of Apabhramśa is a reference to it in an inscription of Dharasena II king of Valabhī (in Surāstra Kathiawad). Here Dharasena thus speaks about his father.

"His mind was very clever in writing poetical works composed in three languages, Sanskrit, Prākrit and Apabhramśa."

Guhasena who is thus described has inscriptions¹² between 559 and 569 A. D. Poetical works in Apabhramśa are therefore attested to in the middle of the 6th century A. D., although none has so far come down to us.

(4) *Bhānaba*, probably of the end of the 6th century, already knows about the Apabhramśa language, to which he prefers while giving an alternative division of poetry of literature.¹³

¹¹ Ind. Ant. संस्कृतप्राकृताप्रसंभाषात्रयप्रतिबद्धप्रबन्धरचनानिपुणतरान्तःकरणः etc. quoted by Jacobi, l. c. Intr. p. 55.

¹² Bombay Gazetteer Vol I, part I p. 90.

¹³ शब्दार्थो सहितौ काव्यं गद्यपद्यं च तद्विधा ।

संस्कृतं प्राकृतं चान्यदप्यंश इति त्रिधा ॥ १.३६

“Kāvya is word and sense together. That (Kāvya) is two-fold, prose and verse. It is again three-fold. Sanskrit, Prākṛit and moreover Apabhraṃśa.”

Bhāmaha's remark is important only as corroborating the existence of Apabhraṃśa at the end of the 6th century. But he does not mention either who spoke it or who should speak it. It were to be wished that like Daṇḍin he had done so.

(5) *Daṇḍin*. In his *Kāvyaadarśa*,¹ Daṇḍin gives a fourfold division of literature, which was current amongst the literate of his days. There is thus an advance over Bhāmaha's threefold division.*

“Learned men say” that this literature is again fourfold namely Sanskrit, Prākṛi, Apabhraṃśa, and mixed. Great sages have defined Sanskrit as divine speech. There are varieties in Prākṛit such as ‘derived from it (Sanskrit),’ ‘similar to it,’ and ‘Deśī’ (i. e. belonging to vulgar speech).” etc. And further “The speech of Ābhīras and others in literature is known as Apabhraṃśa. In the Śāstras (however), Apabhraṃśa means whatever is other than Sanskrit. Sanskrit (Kāvya) is divided in *sargas* (chapters), Prākṛit in *skandhakas* (name of metre, according to commentator), Apabhraṃśa in *Āsāra* etc. Mixed (fourth branch of literature) means Nāṭaka etc. Kathā (variety of mixed literature) is composed in all languages and also Sanskrit. Brhatkathā, of wonderful meaning, consists of Bhūtabhāṣā.”

It will be clear from the above that Daṇḍin is speaking of certain languages from the literature point of view and not from the linguistic one. Hence the bad logic of segregating Apabhraṃśa from the Prākṛits, of whom indeed it is only the youngest phase just as Pāli is the oldest, may be excused in his case.

Be that as it may, two points stand out clearly from Daṇḍin's discussion on literature and its divisions: (1) that the Apabhraṃśa language must have already been put to considerable literary usage when Daṇḍin

¹ Ed. Bibl. Ind. 1863.

² Op. lit. तदेतद्वाङ्मयं भूयः संस्कृतं प्राकृतं तथा ।

अपभ्रंशश्च मिश्रं चेत्याहुरार्यास्तुर्विधम् ॥ १, ३२

संस्कृतं नाम देवी वागन्वाख्याता महर्षिभिः ।

तद्भवस्तत्समो देशी त्यनेकः प्राकृतकम् ॥ १, ३३

आभीरादिगिरः काव्येष्वपभ्रंश इति स्मृताः ।

शास्त्रे तु संस्कृतादन्यदपभ्रंशतयोदितम् ॥ १, ३६

संस्कृतं संगन्वादि प्राकृतं सन्विकादिकम् ।

आसारादीन्यपभ्रंशो नाहकादि तु मिश्रकम् ॥ १, ३७

* The older Vagbhata also has Daṇḍina's fourfold division Pischel, *Grammatik der Prakrit Sprachen*. p. 3.

wrote. This usage is not the mere use of it by low characters in Sanskrit dramas as during Bharata's days. In that case, Daṇḍin would scarcely have been justified in making a whole division of literature as consisting of Apabhraṃśa. He expressly mentions certain metres employed in Apabhraṃśa poetry, i. g. āsāra etc. The Apabhraṃśa in the dramas is mostly very scanty and scrappy prose and even then, very few dramas have it as a rule. The line 'Ābhīrādigaṣaḥ' etc. only indicates the general nature of Apabhraṃśa, viz. whatever in Kāvya is put in the mouth of such low people as the Ābhīras is that. It is hardly scientific to conclude from such references that the Apabhraṃśa, or for the matter of that any other language, is a *tribal* language. In the first place there is the word 'Ādi' to show that the Ābhīras had no monopoly of the Apabhraṃśa. They certainly did not bring it with them from wheresoever they came a few centuries before the Christian era. The fact is that wherever they and others with them went, they picked up the *regional* Prākṛit current there, and in the nature of things changed its form to a great extent. It is this change or decay that is indicated by the words 'Apabhraṃśa', 'apabhraṣṭa', even 'vibhraṣṭa' of Bharata. (2) That behind this literary Apabhraṃśa, there was the language, not of small literary groups, or learned men such as philosophers, grammarians, astronomers, mathematicians, poets and professors, in short of the elite, but of the lowly, humble, commonest of the common people like Ābhīras, Sabaras, Caṇḍālas etc. It goes without saying that as the region, occupied by these people changed either from time to time or at the same time, their Apabhraṃśa also differed, thus making up the different varieties of Apabhraṃśa mentioned by some later Prākṛit grammarians.

Unfortunately the date of Daṇḍin is not yet finally settled. But so far is certain that he cannot have flourished earlier than the seventh and later than the eighth century. Thus, then, what was recognised as a dialect of certain tribes and named Ābhīrī, developed, during the four or five centuries between Bharata and Bhāmaha-Daṇḍin, into the Apabhraṃśa language, both spoken in various dialects and employed in recognised literature. This was also the period of Ābhīra supremacy¹ over a considerable part of the country. It is natural to suppose that it was during this period, 3rd century A. D. to the 6th century A. D., that the name Apabhraṃśa must have been given to the dialects which developed out of the regional Prākṛits owing to the assimilation of the Ābhīras in Hinduism.

(6) *Rudrata*, who belongs to the 9th century A. D. refers to the Apabhraṃśa in his *Kāvya-lamkāra*.² After dividing 'Vākya' into prose and

¹ See page below.

² Ed. Kāvya-mīmāṃsā, No. 2.

verse, he divides it again sixfold on the language basis. He says³:—"A sixfold division of it is possible, based upon the difference of languages. Sanskrit, Prākṛit, Māgadha, Piśācabhāṣā, and Śaurasenī, the sixth being Apabhraṃśa in several divisions on account of the particular country."

Here too the Apabhraṃśa is placed on a level with the older literary Prākṛits viz. the Māhārāstri, Māgadhi, Piśāchi, and Śaurasenī. What is, however, more important to note, is that Rudrata recognises many varieties of Apabhraṃśa, and records that the difference is due to the difference of the regions where they were spoken. The older Prākṛits have no known subdivisions, and although they bear geographical names, they have ceased to be regional and therefore to be actually spoken by the people. The Apabhraṃśa differed from them in both these respects.

(7) *Rajasekhara*:—In his *Kavyamimansa*,⁴ Rajasekhara has several references to Apabhraṃśa. Like his predecessor rhetoricians, he also looks at the language from the literature point of view. It is therefore not surprising to find the body of his *Kāvyapurusa* thus⁵ described:—"Sanskrit is your mouth, Prākṛit the arms, Apabhraṃśa the hips, Piśāca the feet, and a mixture of these the chest." Again when his poet-king holds his Durbār, 'The Sanskrit poets⁶ should be seated to the north (of his regal seat); the Prākṛit poets to the east, the Apabhraṃśa poets to the west, the Piśāca poets to the south. The same fourfold division of literature according to its vehicle is expressed again in connection with the question, however languages⁷ the budding poet should master.

"Some object can be (well) expressed by a good poet in the Sanskrit idiom, another in Prākṛit, still another in Apabhraṃśa phrase, a fourth in Bhūtabhāṣā; some other object can be expressed in two, three or even four languages. A good poet, whose intellect can command all these, fills the whole world with his fame."

³ भाषामेदनिमित्तः षोढा भेदोऽस्य संभवति ॥ २, ११

त्राकृतसंस्कृतमागध पिशाचभाषाश्च शौरसेनीच ।

षष्ठोऽत्र मूर्तिभेदो देशविशेषादयश्च ॥ २, १२

⁴ Gaekwad's Oriental Series, no. I, 1916.

⁵ Cf. Cit. p. 6 शब्दार्थौ ते शरीरं संस्कृतं मुखं प्राकृतं बाहुः, जघनमपभ्रंशः, पैशाचंपादौ, उरोमिश्रम्,

⁶ Ibid. p. 54 तस्य चोत्तरतः संस्कृताः कवयो निविशेरन् ।.....पूर्वेण प्राकृताः कवयो...। पश्चिमे. नापभ्रंशिनः कवः । दक्षिणतो भूतभाषाकवयः ।

⁷ Ibid pp. 48-49 एकोधः संस्कृतोक्त्या स सुकविरचनः प्राकृतेनापरोस्मिन्

अन्योऽपभ्रंशगोभि द्विमपरमपरे भूतभाषा क्रमेण ।

द्वित्राभिः कोऽपि बाग्भिर्भवति चतसृभिः किञ्चकश्चिद्विभेत्तुं

वस्येत्यं धीः प्रपन्ना स्तपयति सुकवेस्तस्य कीर्तिर्भगन्ति ॥

More important still are two other passages, which refer to the same fourfold division, but with respect to the countries in which a particular language is preferably the vehicle of literature.

“Particular languages appear to be resorted to in particular countries. Thus it is said:—‘The Gauḍas and others take their stand on Sanskrit; the liking for Prākṛit of those (poets) of the Lāṭa-country is well-known; all the Maruregion, the Takkas, and the Bhādānakas employ Apabhraṃśa; the poets of Avantī and the Pāriyātras, together with those of Daśapura, have recourse to Bhūtabhāṣā; and a poet who lives in the heart of Madhyadeśa is well-versed in all (these) languages.’”

Thus, then, in Rājasekhara's day's Sanskrit literature was much cultivated in Gauḍa (modern Bihar); Prākṛit literature in Lāṭa (Gujarat without Kathiawad); Apabhraṃśa literature in the whole of Maru (modern Marwar); Takka (part of eastern Punjab), and Bhādānake (?); Pāisāci literature in Avanti (central Mālwa), Pāriyātrā (western Vindhya regions), and Daśapura (upper Mālwa). It must be emphasised that Rājasekhara does not say whether these were spoken languages in these regions; what he says is only that literary men in these parts conveyed their thoughts preferably in these several languages. The second passage of importance of Apabhraṃśa reads thus¹⁰:—

The Surāṣṭras, Travaṇas and others can with grace express the Sanskrit idiom, but always with an admixture of Apabhraṃśa.¹

To the Maru, Takka and Bhādānak literary men, therefore, we have to add the Saurāṣṭras (Kathiawad) and the Travaṇas(?) who, together, cultivated Apabhraṃśa literature. The present state of our knowledge of the Prākṛits and the literature in them that is being brought to light every day, apparently endorse Rājasekhara's view, so far at least as Prākṛit (Māhārāṣṭri and Jaina Māhārāṣṭri) and Apabhraṃśa are concerned. It is Gujarat that has discovered and is still destined to discover a vast Prākṛit literature¹¹; and if the Jains appear to appropriate to themselves the credit of the larger

⁸ Ibid p. 51, गौडायाः संस्कृतस्थाः परिचितकचयः प्राकृते लाटदेश्याः
सापभ्रंशप्रयोगाः सकलमनुष्यवृत्तभादानकाश्च ।
आवन्त्याः पारियात्राः सहस्रपुरजैर्भूतभाषां भजन्ते
यो मध्ये मध्ये मध्यदेशं निवसति सकविः सर्वभाषानिष्पन्नः ॥

⁹ By Prakrit, Rājasekhara appears to mean the Prakrit par excellence of Dandiy, i. e. Maharastri, although he has nowhere indicated this expressly.

¹⁰ Ibid p. 34, सुराष्ट्रवणाया ये पठन्त्यर्पितसौष्ठवम् ।
अपभ्रंशावदंशानि ते संस्कृतवर्चास्तपि ॥

¹¹ Kudālkar's Account of Mss. at the Patana Bhandars read of the First Oriental Conference, Poona; and Dala's Essay read at the 5th Gujarat Sahitya Paricad.

share, it is the Śvetāmbaras who appear to be more fond of their Jaina-Prākṛit, as the Digambaras seem to be of their Apabhraṃśa. It is a well-known fact, rightly emphasised by Jacobi;¹² that the Digambaras are more numerous in Marwar and part of the Punjab. This, however, does not mean that the two were rigid in their choice.

Two more passages seem to show that although at the time of Rājasekhara, the Apabhraṃśa was much popular, especially in Surāṣṭra and Marwar as a literary language, it had not yet lost living touch with its main-spring viz. the spoken dialect or dialects of the common people. The passages in question are:—

(1) "Well-versed"¹³ in Apabhraṃśa should be all his (the poet king's) male attendants. The female attendants should also know the Māgadha language. Those in the harem should know Sanskrit and Prākṛit both, and his friends should know all languages."

(2) "Beyond"¹⁴ them (i. e. the Sanskrit poets) should sit those versed in Vedic lore, logicians, knowers of Purāṇas and Smṛti, physicians, astrologers and such-like. To the east, the Prākṛit poets; beyond them those who live by the arts of acting, dancing, singing, playing on instruments, elocution, bardic lore keeping tact in music, and such others. To the west the Apabhraṃśa poets; beyond them wall-painters, Jewel-setters, Jewellers, goldsmiths, carpenters, smiths and others like them. To the south the Pāṣāṇa poets; beyond them, courtezans and their courtiers, rope-dancers jugglers, exorcisors, athletes, those living on arms and such others.'

In (1) it is significant that Rājasekhara should make the attendants, both male and female, speakers of Apabhraṃśa. In the first place, they are *of the people* and therefore must speak the peoples' language. In the Second, it is they who stand between the common populace and the king, interpreting the wishes and grievances of the former to the latter, and conveying to them the king's message or reply, and as such must know the language of the common people. The passage therefore suggests, that although long before Rājasekhara's days, the Apabhraṃśa had attained to the dignity of a literary language, it had not yet ceased to be a spoken language. The two were yet

¹² Op. Cit. Note p. 86. 'Well die Digambaras von ie in Hindustan and Punjab am-
starkesten vertreten waren.'

¹³ Op. Cit. 50 अपभ्रंशभाषाप्रवणः परिचारकवर्गः समागमभाषाभिनिवेशिन्यः परिचारिकाः प्राकृतसंस्कृतप
भाषाविदुर्भान्तःपुरिका मित्राणि चास्य सर्वभाषाविन्दि भवेयुः ।

¹⁴ Ibid pp. 54-55 ततःपरं वेदविद्याविदः प्रामाणिकाः पौराणिकाः स्मार्ता भिषजो मोहूर्तिका अन्येपि
तथा विधाः । पूर्वेण प्राकृताः कवयः । ततःपरं नटनर्तकगायनवादकवर्गजीवनकुशीलवतालचरा अन्येपि तथाविधाः ।
पश्चिमेनापभ्रंशिनः कवयः । ततःपरं चित्रलेखकृतो माणिक्यबन्धका वेकटिकाः स्वर्णकार वर्द्धकिलोहकारा अन्येऽपि
तथाविधाः । दक्षिणतो भूतभाषाकवयः, ततःपरं मुजङ्गणिकाः प्लवङ्गशौभिकजम्बकमल्लाः शङ्खोपजीविनोऽन्येऽपि
तथाविधाः ।

in close living contact. In other words, *the Apabhraṃśas have not yet been a dead language like the older literary Prākṛits.*

In (2), Sanskrit is already a language of the few, the Pundits. Prākṛit has no doubt a wider circle of knowers and possible speakers in those who cultivate some of the fine arts connected with the stage. But the class of those who sit behind the Apabhraṃśa poets, and evidently are speakers of it, is a wider class. It is the great lower class—the common people, from amongst whom hail the artisans and craftsmen such as carpenters, smiths, goldsmiths. Rājasekhara's arrangement seems to suggest that this class still spoke some kind of Apabhraṃśa. And this also accords well with linguistic facts as discovered in the oldest literatures of the vernaculars of northern India. By the end of 9th century, which is roughly Rājasekhara's period of activity, the vernaculars had yet to be evolved as distinct from the various Apabhraṃśa dialects.

(8) *Namisādhū*,¹ while commenting upon *Kāvya-lāṅkāra* II 12, has the following remarks on Apabhraṃśa:—

“Apabhraṃśa is Prākṛit itself. It has been mentioned by others as being three-fold viz. Upanāgara, Ābhīra and Grāmya. The words ‘of many varieties’ are used by Rudraṭa for refuting that. Wherefore? Owing to these being many countries. Its characteristics should be properly understood from the people themselves.”

The importance of the passage lies in the fact that Namisādhū (1) recognises Apabhraṃśa as one of the Prākṛits themselves, (2) names the varieties laid down by others before him as being Upanāgara, Ābhīra and Grāmya (3) but expressly says that they are many more than three, and that is most important of all, (4) points to the people themselves as the best source to learn it. The last point is significant as showing that by the time of Namisādhū, who finished his commentary² in Saṃvat 1125 i. e. 1069 A.D., the Apabhraṃśa of many dialects had not ceased to be spoken by the common people.

One more sentence of Namisādhū deserves mention here as it shows the spread of the Apabhraṃśa as far east as Magadha. We know that by Bharata's time its germ the Ābhīrī was found spoken in Sindh, Moulton and upper Punjab. But the sentence means³:—

“The Ābhīrī language has been mentioned as included under Apabhraṃśa. It is sometimes found in Māgadhi also.” This can only mean

¹ Rudraṭa *Kāvya-lāṅkāra*, *Kavyamālā* 2, 1, 15 तथा प्राकृतमेवापभ्रंशः । स चान्यैरुपनागराभीरग्राम्यावभेदेन त्रिधोक्तस्तत्रैरासाधुर्लभं भूरिभेद इति । कुतो देशविशेषात् । तस्य च लक्षणं लोकादेव सम्यगवसेयम् ।

² Op. Cit. p. 174 पञ्चविंशतिधंयुक्तैरेकादशसमाकृतैः । विक्रमास्समतिक्रान्तेः प्राबुवीदं समर्थितम् ॥

³ Op. Cit. p. 15. आभीरी भाषापभ्रंशस्या कथिता क्वचिन्मागध्यामपि दृश्यते । The *Daśarūpa* hints at the same thing when it mentions (II 42) the Ābhīras among the speakers of Māgadhi. The *Daśarūpa* is a couple of centuries older than Namisādhū,

that there was a dialect of Apabhraṃśa spoken in Magadha; thus proving the existence of the Apabhraṃśa in the east of the Peninsula as late as the 11th century A. D.

(9) For lesser and later writers like Prthvīdhara, the commentator of the *Mṛcchakatika*, the unknown author of the *Rasikasarvasva* quoted by Nārāyaṇa in his commentary on *Gītāgovinda*, Śaṅkara, one of the commentators of the *Śākuntala* and two or three others, see Pischel. It is needless to refer to them here for they invariably quote others' views and because they cannot have had living touch even with the dying Apabhraṃśas, their acquaintance with them is only second hand.

(B) The Age of the Apabhraṃśa:—

We have thus examined the references to the Apabhraṃśa in works on rhetoric and poetics from Bharata of about 2nd or 3rd century A. D. down to the commentator Namisādhū of the middle of the 11th century A. D. We have thus been able to put together some undisputed facts about the age, extent and varieties of the Apabhraṃśa.

(1) Apabhraṃśa existed in the 2nd or 3rd century A. D. at least, under the name Ābhīrī, and was spoken in Sindh, Moultan and northern Punjab mainly by the Ābhīras and other nomadic tribes that had penetrated into India and for a time settled in these provinces.

(2) By the 6th century the Apabhraṃśa was still recognised as the dialect of the Ābhīras and others, had got its distinctive name Apabhraṃśa and had developed a literature of its own which had to be recognised by rhetoricians like Bhāmaha and Daṇḍin.

(3) By the 9th century it had ceased to be recognised as a language of the Ābhīras, Śabarās and Caṇḍālas only, had come to be known as a language of the great artisan class although the elite spoke Sanskrit and the stage people the Prākritis; i. e. it had become the language of the people. It had by now already spread as far south as Surāṣṭra and probably also as far east as Magadha.

(4) By the middle of the 11th century, even literary people have come to recognise that Apabhraṃśa is not one language but many dialects, one of which had attained literary importance. It was known to have had a dialect in Magadha, east of the great Peninsula. The *Dohākośa* (see VII end) furnishes actual testimony.

The lower limit for the age of Apabhraṃśa accords well with Sir R. G. Bhandarkar's opinion. In his report for the search of Mss. after noting no. 545 *Pingalārthapradīpa*, with some extracts from the same, he says,

¹ The extracts quoted are verses 53 (Caṇḍesara); 69 (Ceipai=Cedipati); 71 (Ham-mīra), 92 (ibid), 147 (ibid), 151 (ibid), and 199 (ibid); 72 (Śāhasāṅka); 77 (Kasīsa), 198 (ibid); 87 (Acala), 96 (Karna), 126 (ibid), 185 (ibid), in Chandra Mohan Gosh's edition. Cedipati=Prince of Cedi and of the Kalacuri race; he was contemporary of Bhīmadeva of Gujarāt and Āhavamalla of Mahārāṣṭra.

"The above extracts present vernacular speech in three forms. The older form i. e. the Māhārāṣṭrī Prākṛit we have in I, II, III, (1), IV, and V (1). It had become classical as Sanskrit itself and could be used for literary purposes at any time. Then we have another form in VI, VII (1), (2), (3). This resembles the Apabhraṃśa form as we have it in the instances quoted by Hemacandra in his Prākṛit Grammar and in the 4th act of *Vikramorvaśīya*. A third stage is represented by III (2), (3), (4), (5), and V(2). This is what might be called the earliest form of modern Hindī, the forms *Ḍhillimaha*, 'Delhi' and *Jakhaṇa* or *Jakkhaṇa* 'when,' being specimens of the new formations which became necessary after the old terminations had gradually faded away upto the Apabhraṃśa period. The last two forms must represent the vernacular speech of the period when the poet wrote and since they could not have praised the particular princes if they had died and been forgotten at the time when they lived, the conclusion is not unwarranted that the forms of the language used by them were the forms current about the time when the kings flourished. Thus about the time of Kaṇva i. e. the first half of the eleventh century, the stage of development at which the vernacular language had arrived, was still that represented by the Apabhraṃśa, the origin of which is to be referred to about the seventh century; and they began to assume the modern character about the end of the twelfth century and the beginning of the thirteenth, when the poet Chand flourished and that was the form they had in the time of the Chouhan Hammīra, i. e. 1283—1301 A. D.'"

(C) Apabhraṃśa and the Ābhīra migrations:—

Now these results accord well with the history of the Ābhīra migration into India, which caused such a change in the spoken languages of the country. The Ābhīras (now Ahirs) are mentioned in the *Mahābhārata*¹ as a people in the west of India on the Indus. They are recognised as a hated tribe, the disappearing of the Sarasvatī being ascribed to abhorrence of them. But they are fighters and given a prominent place in Droṇa's *Suparṇavyūha*. When Arjuna returns from *Dwārakā* with the widows of Kṛishṇa, the Ābhīras attack him as he enters *Pañcanada*. They are here called freebooters, herdmen and *Mlecchas*. The *Manusmṛiti*² mentions the Ābhīras as having sprung from Brahmin father and *Ambaṣṭha* mother.

These references make it quite clear that the Ābhīras, who were nomadic fighters, had together with other tribes entered India and occupied part of the Punjab a little before the beginning of the Christian era (say

¹ Mbh. II 82, 1192; IV 20, 798; IX 37, 2119; XVI 7, 223.

Adhyāya X 15 ब्राह्मणात्.....आभीरोन्मत्तकन्यायाम्,

about 150 B. C. and not later). They are also mentioned in inscriptions¹ of the 2nd, the beginning and the middle of the 3rd centuries. The first one, A. D. 181 in the reign of Kṣatrapa Rudrasimha, speaks of his general Rudrabhūti as an Ābhīra. The second one, about 300 A. D. which belongs to the Nasik caves, speaks of the reign of an Ābhīra prince named Išvarasena,—son of Śivadatta. The third one, the Allahabad pillar inscription of Samudragupta² about 360 A. D. mentions the Ābhiras together with the Mālavas as powerful tribes occupying Rājasthāna and Mālava, the south-western and southern provinces just beyond the limit of the Gupta Empire. To the south of Jhansi there is a province called Ahriwar, corresponding to Sanskrit Ābhīrawāṭa, which is thought to be the Ābhīra principality mentioned in the Allahabad inscription. By the 4th century therefore the Ābhiras had got a permanent footing in Mālva. A part of them seems thus to have given up nomadic life and to have had permanent settlements and kings, as the Nasik inscription and the Purāṇas³ show. There is also a tract called Ahaur, again equal to Ābhīrawāṭa, in the Mirzapur district of the United Provinces. It is during this period and subsequently that the Apabhraṃśa must have begun to develop a literature of its own. This is in keeping with our literary evidence of the 6th century, when the Apabhraṃśa appears as a canonised literary language. In the succeeding couple of centuries the Ābhīras must have migrated further southwards and eastwards, towards Surāṣṭra and the adjoining provinces and Magadha respectively. For by the 9th century Apabhraṃśa, the form that the Prākritis took in the mouth of the foreigners, was recognised as fit vehicle for literature in Surāṣṭra etc. History corroborates this also. For when the Kāṭhis⁴ invaded Surāṣṭra in the 8th century and thereabouts, they found the country in the possession of the Ābhīras. The Ahirs were powerful some time before this in Khandesh and Nasik also, as the significant remark of Ferishta,⁵ that the famous fort of Asirgad in Khandesh was founded by Asa Ahir, also shows.

¹ D. R. Bhandarkar, I. A. 1911 p. 16; R. E. Enthoven, *Tribes and Castes of Bombay* I p. 21, (The material for the article on Ahirs is by D. R. Bhandarkar).

² Bhandarkar and Enthoven, *ibid*; Vincent Smith, *Early History of India*, p. 286.

³ These, according to Bhandarkar-Enthoven p. 23, refer to Ābhiras as paramount sovereigns after the Āndhrabhṛtyas. By the 6th cent. A. D. this sovereignty had already disappeared.

⁴ Enthoven, *Op. cit.*, p. 24.

⁵ *Ibid*.

The Prakrit Grammarians and Apabhramśa:—

(1) *Vararuci* is thus far recognised as the oldest Prākṛit Grammarian known. In his *Prākṛitaprakāśa*¹ he deals with four Prākṛits only, the Māhārāṣṭrī in Pariccheda 1-9, the Paisācī in Par 10, the Māgadhī in Par. 11 and Śaurasenī in Par 12. He does not deal with the Ardhamāgadhī and the Apabhramśa languages and this fact is significant. The omission may either be taken to indicate superficiality on the part of Vararuci, or it may be thought that perhaps Vararuci included Ardhamāgadhī partly under Māgadhī and partly under Māhārāṣṭrī, and did not consider Apabhramśa to be Prākṛit at all.³ The truth perhaps lies in neither of the two alternatives. It is a well known fact that the Jains regard the tradition of their scriptures as not unbroken and such of their Āgamas as existed in different places, were collected together and redacted by Devardhigaṇin in the 5th century A. D.⁴ Possibly therefore, there was no settled Ardhamāgadhī literature when Vararuci wrote his Grammar. He will thus have to be placed before the 5th century A. D. It has always been the case that grammars of languages were written when literature was available in them. The same conclusion is therefore to be drawn from his non-mention of Apabhramśa. We have seen that positive evidence for literature in Apabhramśa is available only from the 6th century onwards. This is not the place⁵ to discuss the period of the Prākṛits and Vararuci's position as a Prākṛit grammarian, but so much is sure that he cannot now be identified with the Vārtikakāra Vararuci. He deals with a form of Prākṛit, especially the Śaurasenī, which is younger and therefore later than what is found in the Buddhist drama *Sariputraprakaraṇam*. He may be thus tentatively placed in the 3rd century A. D. and not earlier, if perhaps also not later.

(2) *Caṇḍa* a Jain is probably the first Prākṛit Grammarian to treat of Apabhramśa in his grammar called *Prākṛitalakṣaṇam*,⁷ although he has disposed of it in one Sūtra, viz III. 37 only. Another Sūtra I. 5 lays down optional form which is peculiar only to the Apabhramśa and the Māgadhī; and a third one, II 19 mentioned verbal suffixes one of which is unmistakably Apabhramśa.

These three Sūtras are from the text accepted by Hoernle. He, however, has relegated to the appendix a number of Sūtras even when three

¹ Ed. Cowell, 2nd Issue, London 1868. ² Bloch in Pischel, *Grammatik* § 4.

³ Pischel, Op. cit. *ibid*. ⁴ Winternitz, *Geschichte der indischen Litteratur* II p. 294.

⁵ This is being dealt with in my *Prakrit Selections* for the Calcutta University. ⁶ Lüders, *Bruchstücke Buddhistischer Dramen*. ⁷ Ed. Hoernle, Calcutta 1880.

⁸ They are न लोपोऽपञ्चोरेऽस्य, सागमस्याप्यामो णो ह्यो वा and तु ता वा इ तु त्तूणओऽप्यपूर्वकालार्थे.

and two mss. were in agreement regarding them. This is rather too bold a procedure and even such an orthodox critical scholar as Pischel has pronounced it questionable.¹

That most of the Sūtras, regarding which two Mss. at least are in agreement must be regarded as Caṇḍa's own work can very well be proved. Thus (1) in the Vibhaktividhāna section, he lays down the general rule that the 'cases are as in Sanskrit' and mentions the individual cases with their examples e. g. सि, देवो, अग्नि etc. जम्, देवा कुलानि, तुम्हे etc.; अम्, देवं, अग्निं etc. Now it is queer that Caṇḍa should have omitted to give instances of इस् i. e. Acc. Pl; इति i. e. Abl. Sing., स्यस् i. e. Abl. Pl., इस् i. e. Gen. Sing. and इति i. e. Loc. Sing. But if we look to the Appendix B C D, we find three Mss. supplying the want. And there is no reason to doubt their authority. It is more likely that one Ms. has an omission here, than that three entirely independent Mss. should have conspired to add to the text. Again (2) in the same section, Caṇḍa deals with the pronouns in Sūtras 18 to 31 in two sections which he calls युष्मदध्याय (18 to 25) and अस्मदध्याय (26 to 31). Now while all the cases (except the Gen. Pl. and Loc.) of युष्मद् are dealt with one by one, the Nom. and Acc. Sing. and Pl. of अस्मद् is strangely omitted in the accepted text. Here again Appendix C D helps us in filling up both the omissions.² Now in this latter section, Appendix C D, we find Sūtras 26a the characteristically Apabhraṃśa form इहं. (3) One more proof of importance from the point of view of Apabhraṃśa is furnished by Appendix³ C D to Sūtra II 27. Here it must be noted at the outset that even the accepted text where all Mss. have agreed, is a misarranged, ill-digested mass of Sūtras. The whole work has the appearance of half-arranged, miscellaneous jottings for a work, rather than a well-arranged and finished treatise. Thus this part is called Svaravidhāna, but the first fourteen Sūtras only really deserve the name. The rest, as many as fifteen Sūtras, consists of Sūtras of a miscellaneous character such as ता ताव तावतः 21; खलोःखुः 24, ये सर्वास्तु युष्मद् 26, भावेत्तणः 29 etc. Now C D add some more miscellaneous Sūtras to this. They are:—

(1) इजेराः पादपूरणे, (2) जि अव्ययं एवार्ये, (3) जवरि आनन्तर्यार्थे, (4) जवरु केवलार्थे, (5) यदेष्टुइ, (6) यूय छिछ कृत्तार्या, (7) दडवड श्रीप्राथे—दडवड होइ विहाणु, (8) अतिरभसादूर्ध्वमुखस्येतस्ततो गमने दडवड—दडवड चरियाए, (9) गं गड पाइं जावइ जणि जणु मणु इवार्ये—, भिव पिव विव वव विज इवार्ये वा भवंति, (10) दाणिं एहिं एतहे एवहिं इदानीमः, (11) यथा तथा अनयोः स्थाने जिमतिमौ—
दोहा—काळ लहेविणु जोइया जिम जिम मोह गलेइ ।

तिम तिम दंसणु लहइजो णियेँ अप्पु जुणेइ ॥

Of these (1) to (6) contain bare statements without instances and may be objected to, as Caṇḍa has always supplied instances. The same may be said of both parts of (9) and (10). Nos. (7), (8) and (11) are quite in

Op. Cit § 84.

² Hærnle Op. Cit. pp. 41, 42.

³ Hærnle pp. 46, 47.

Caṇḍa's manner and since two Mss. attest them, they may be regarded genuine. Now in one of them there is a peculiar Apabhraṃśa adverb 'daḍavaḍa' with its meaning. Hemacandra has it under IV 422 in his Grammar but he has given it an unnatural meaning viz. 'avaskanda.' No. (8) gives daḍavaḍa, a peculiar Deśī word, not uncommon in Apbh. But most important Apbh. is No. (11), which lays down 'jima and tima' as substitutes of 'yathā and tathā' and gives an Apbh. Dohā as illustration. For translation of the verse see Pischel. There is another Apabhraṃśa Dohā in Appendix A but as it is supported by one Ms. only we have to leave it out of consideration.

Most of these Sūtras, some of them verbatim, some split up into two and some with slight change, are found in Hemacandra; but in such a manner that Hemacandra can always be called a borrower. That Hemacandra was a borrower on a large scale has been proved in other literary spheres¹ also.

About Caṇḍa's priority to Hemacandra there cannot be much doubt.² But Hoernle's claim that his grammar presents a very old phase of the Prākṛit language (p. XI) cannot be accepted, as it is based on the evidence of one solitary Ms. as against three that speak to the contrary. His other claims that Caṇḍa is prior even to Vararuchi and that he must have written his work at a "some-what later time than the 3rd cent B. C." are equally untenable. Caṇḍa evidently lived at a time when the Apabhraṃśa had ceased to be a mere dialect of the Ābhīras and become a literary language, i. e. after the sixth century A. D. and not before.

(3) *Hemacandra*:—Of all Prākṛit grammarians Hemacandra a Jain like Caṇḍa is the most important from Apabhraṃśa point of view. In his *Siddhahemacandra*,³ Prākṛit part, he has dealt with it more carefully and at greater length than others and what is more important, has given Apabhraṃśa Dohās in illustration. He has in fact done more justice to Apabhraṃśa than to any other Prākṛit except the Māhārāṣṭrī. He deals with it in Sūtras IV 329 to IV 448. The so-called Dhātuvādeśa-sūtras IV 2 to IV 259 are also many of them really Apabhraṃśa Sūtras as they contain roots which mostly occur in Apabhraṃśa. So that Hemacandra may be said to have treated the Apabhraṃśa in about 378 Sūtras as against Śaursenī in 27, Māgadhī in 16, Paisācī in 26 Sūtras. Even if we omit the Dhātuvādeśas, the number for Apabhraṃśa still remains at 120.

¹ Cf. *Kāvyamīmāṃsā* of Rājasekhara, G. O. S., Notes pp. 8, 9, 13, 14, 15 and the table at the end. Some of these references attest to wholesale borrowing of chapters on the part of Hemacandra.

² Hoernle Op. Cit. p. XXII, Pischel Op. Cit. § 34.

³ Ed. Pischel, Part I, Halle 1877.

It is curious to note that a grammarian like Hemacandra should not have noticed any dialects of the Apabhraṃśa, although the rhetorician Nami-sādhū a hundred years earlier, noticed them. But that Hemacandra is mixing up at least two dialects is clear from his Sūtras and their examples. (1) Thus retaining of *r* e. g. *tr̥ṇu* and *sukṛḍu* along with *taṇu* and *sukiū* in IV 329, *gr̥hanti* under IV 34, *kṛdantaho* under IV 370, *gr̥bṇa* for *graha* IV 394 and *gr̥hṇeppiṇu* under it, *Gr̥hanti* IV 341; (2) change of non-initial hard unaspirates into soft unaspirates and of hard aspirates into soft aspirates, IV 396 e. g. *vicchohagaru*, *sugha*, *kadhidu*, *savadhu* and *sabhalau*; compare *nādhō*, *kadham* in Śaurasenī, IV 267; (3) change of non-initial *m* to nasalised *ṃ* IV 397, e. g. *kāvalu*, *Chāvaru*; (4) retaining *r* as second member of a conjunct, IV 398 *pr̥eṇa*, *prāu* IV 393; *dhruvu* IV 418; *pemmadrāhi* IV 423; *prassadi* IV 393, *dhruṃ*, *traṃ* IV 360; *drammu*, *dravakkau* IV 422: *Prayāvadi* IV 404; (5) alternature forms in *ū*, and *hū* for the Present First Pers. Sing. and Pl, IV 385 and 396 *kaṭṭau*, *lahahu*; (6) forms in *di* and *hī* for Pres. 3rd Sing. and Pl. IV 382 (for latter); e. g. *Prassadi* IV 393 (indication of Śaur. character) *dharahī*, *karahī*; (7) forms in *i*, *u* and *e* for Imper. 2nd Sing. IV 387; *sumari*, *karu* (IV 330) *kare* etc.; (8) forms in 'sa' instead of 'ha' for Future, IV 388 *hosai* (indication of Śaurasenī character); (9) alternative forms for Passive, IV 389 *kīsu*; (10) forms like *jāmahi*, *tāmahi* IV 406. Thus side by side with the Māhārāṣṭra(?) Apabhraṃśa, he may be said to be treating partially of Śaurasenī Apabhraṃśa.

Although he does not mention any dialects, Hemacandra's treatment of the Apabhraṃśa is very complete. The value of his Grammar is enhanced by the quotations in verse that he has given to almost every Sutra; sometime one single Sutra has several verses as instances. Until more literature in Apabhraṃśa is published, it is not possible to trace the source of them; but they appear, as Pischel has rightly remarked, to be taken from some anthology like Hāla's *Sattasaī*. Although many of the Dohās (a few other metres) are erotic in character, there are: (1) about eighteen verses heroic in character, (2) about sixty didactic (3) about ten religious with Jain bent and (4) five legendary, Mythological,—one about Kṛṣṇa and Rādhā, another about Bali and Wāmana, one about Rāma and Rāvaṇa and two about Mahābhārata. Among the erotic verses there are two which refer to Munja and might have been composed during the days or immediately, after the death of that unfortunate king of the 10th century. Two (IV 357, 2. 3 and IV 420, 5) are found in *Sarasvatikaṇṭhābharaṇa* a work some hundred years older than Hemacandra. Possibly therefore Hemacandra seems to have culled his quotations from literature that was composed in the 9th and 10th centuries.

Hemacandra's arrangement is the opposite of that of Caṇḍa; first comes *Svaravidhāna*, then *Vyañjanavidhāna* and lastly *Vibhaktividhāna*. This has become the model of later writers.

Hemacandra has written another work, the *Deśināmamāla*¹ of much use to Apabhraṃśa vocabulary. By Deśi Hemacandra means what is not Sanskrit and also not derived from it. Deśi therefore ought to mean the foreign element in the stock of Prākṛit-Apabhraṃśa words. But that is not exactly what Hemacandra means by the work. He says² "I have put together in this book such words as were not explained in the Siddha-hemacandra by separating root from suffix etc. I have excluded words like 'vajjara, pajjara...' which have been explained by me as substitutes for 'katha (etc)' (in my grammar), although they have been acknowledged as Deśi by others. I have put together such words also, as are not found in Sanskrit dictionaries, although they can be explained by separation into root and suffix etc. But I have not included such words as are not found in Sk. dictionaries, but as can be explained by implication etc." He mentions Pādalipta in his introduction, as having written a Deśi-śāstra, and quotes often from Abhimānacinha, Avantisundarī, Gopāla, Devarāja, Dhana-pāla, Droṇa, Rāhulaka, Śāmba, Śītāṅka and Sātavāhana.

Hemacandra should not have included under Deśi words like the following:-
 अणुवृत्ती (अवृत्तः), अवचच्छं (अवकच्छम्), अगलखो (अगस्कन्धः), अइहारा (by met. from अइराहा (अचिराभा), अच्छिहृल्ल (अक्षि+हर+Pr. suff. उल्ल), अबुद्धसिरी (अबुद्धा श्रीः), अगुज्जहरो (अगुज्जधरः), अणरामवो (अन्+रम्), आसिअओ (by Met. from आअसिओः आयसिकाः), आलीवणं (fr आदीम् on Analogy of पलित्त) आयासलवो (आवासलयः), इरावो (पेरावतः), इंगिअं (Through आइं=आजिअ), ईसरो (ईश्वरः) उत्तयो (उत्सायः), उण्कुकिआ (उत्+कृकृ), उक्खण्णं (उत्कीर्णम्), ऊआ (युका), ऊसल्लिअं (by Met. from ऊलसिअं=उल्लसितम्), एमाण (आ+या+माण Pres. Parte Atm.), ओजल्ल (ओजस्), ओसरिआ (अपस्), ओसीसं (अपशीपम्), कणोवअं (कद्+उदकम्), कायपिउच्छा (काकपितृध्वसा), किज्जखो (किंजल्कः), खगिओ (खड्गिकः), खंधयट्ठि (स्कन्धयष्टिः), गयणरई (गगनरतिः), गोच्छा (गुच्छ), घरयंदो (गृहचन्द्रः), वारो (अगारं with dropping of initial and aspiration), चउकं (चतुष्कम्), चंदइल्लो (चन्द्र+इल्ल Pkt. suffix), चुच्छं (चुच्छम्), छिइ (छुद्र), छिण्णोअभा (छिन्नोद्भवा), छाइल्ल (छाया+इल्ल), जक्खरत्ती (यक्षरात्रिः), जुअलो (युग+ल), जोइसं (ज्योतिः), जुट्टं (जुट्टम् with contrary sense of Marathi अचपल), झसिअ (ध्वसित), झीण (क्षीण), ठाण (स्थान), ठिविय (धीवित), डहर (दहर), डोला (दोला), णलकं (नलकं=उशीरम्), णवसिअं (नमस्यं), णिअंसणं (निवसनम् cf M. नेसणं), ताडिअयं (ताडितकम्), तिअं (तीव्रम्), तेअवई (Denom. pron तेजस् cf. M. तेवणं), थुल्लोणो (स्थूणवोणः), थेरो (स्थविरः), दइअं (दयितम्), दीहजीहो (दीर्घजिह्वः), दुअल्लो (दुर्मुखः), पण्णओ (प्रस्नवः cf M. पान्हा), परिअट (परि+अट cf. M. परीट), पत्थरिओ (प्रस्तर), पांडुकी (पर्यङ्गिका), फण्ण (फाल्गुनः), फुरिअं (स्फुरितं), फुल्लधुओ (फुल्ल+धू), फड (स्फटा), बहुरावा (बहु+राव), बप्फाउलं (बाप्पाकुलम्), बोहहरो (बोधधरः), भट्ठिओ (भट्ट), भमअल्ल (भमअल्ल) भाउज्जा (भातृजाया), भोइओ (भौगिकः), मयणसलाया (मदनशलाका), महासइ (महाशब्दा), महाणहो (महानटः), महासउणो (महाशकुनः), सुहरोमराई (सुखरोमराजिः), रसाअ (रसायुः), रइगेली (रतिकेलिः), रच्छामओ (रक्ष्यामृगः), रेवईओ (रेवत्यः), लहुअवहो (लघुकवटः), वऊ (वपुः), वम्हलं (पक्ष्मलम्), वडुविअं (वर्द्धापितम्), वायाह (वाचाटः), विज्जुला (विजुलता), सज्जोअ

¹ Ed. Pischel, Part I, B. S. S. 1880.

² Ibid. p. 2 bottom and p. 8 beginning.

(सयस्क), संदेवो (सं+दीप), सदाक (सद+term.) सिही (शिखी) सोकहावत्तओ (सोहशावर्तकः), हम्मिअं (हर्म्यम्), हत्थिअचक्खुं (हस्तिचक्षुः) द्विट्ठ (अपस्थः) and many more.

But these are sufficient to show that Hemacandra has included under Deśī what does not deserve to be there. However, his contention¹ always is, 'Is the word *current* in Sanskrit or not? If not put it under Deśī.' This procedure can hardly be called scientific. A look at the Glossary at the end is sufficient to show that Hemacandra has omitted to mention many real Deśīs. Many of these words quoted above are not even *real* 'tadbhavas' in the sense that they are derived from *current* Sanskrit words; but they are *coined* for their purpose by Prākṛit literary men and poets. For instance कायपिउच्छा is the 'coil,' fancifully called 'paternal aunt of the crow;' वरपंदो is 'mirror,' literally the 'domestic moon;' महासउणो is an 'owl' lit. the 'great bird'; रच्छामओ is 'dog,' because it is a 'beast of the street.' Some Deśīs are clearly Dravidian, e. g. ऊर a town, गंह a young man, चिक्क a small thing, डोल the eye, पुंडे go. But a vast majority has yet got to be traced to their source.

(4) *Trivikrama*, *Lakṣmīdhara* and *Siṃharāja*:—These three authors have commented upon what Lakṣmīdhara expressly says² were the original Sūtras of Vālmīki. Trivikrama no doubt lays claim to the Sūtras as being his own,³ but as against this, Lakṣmīdhara pointedly calls him Vṛttikāra more than once in his work. And the difference in time between the two writers is not so great as to warrant the conclusion that Lakṣmīdhara should forget the fact that Trivikrama was also the author of the Sūtras and should attribute their authorship to an ancient sage.

(a) Trivikrama's sūtras in his *Prākṛit-vyākaraṇa* are mostly identical⁴ with those of Hemacandra. There are 117 Sūtras on Apabhraṃśa, showing a close correspondence with Hemacandra even in the number of Sūtras. The technical terminology of the two authors is however different. Trivikrama has borrowed much from Hemacandra's commentary, even the latter's examples and quotations. The importance of Trivikrama's work lies however in the fact that he has given many more examples from the dramas and Prākṛit literature. The importance to Apabhraṃśa consists in his Sanskrit translation⁵ of all the Apabhraṃśa quotations of Hemacandra.

¹ Op. Cit. p. 19 तथापि संस्कृते तदप्रसिद्धमिति निबद्धम्, p. 107 अत्र गोलाशब्दः संस्कृतसमोऽपि कवीनां नातिप्रसिद्ध इत्युपात्तः and at several other places.

² *Sadbhāṣacandrikā*, B. S. S. V. 14 वाल्मीकिर्मूलसूत्रकृत्.

³ *Prākṛitavyākaraṇa*, Grantha Pradarśani Series, Intr. V. 9 निजशास्त्रमार्गमद्विजगमिषताम्. On the word Nija, Pischel, Hultsch, Bhaṭṭanātha Swamin, Laddu and Trivedi have written lots. ⁴ Pischel, op. cit. § 38. Laddu, *Prolegomena Tu Trivikram's Grammatik* p. 32. ⁵ This has been made use of by Pischel in his *Materialien zur Kenntnis des Apabhraṃśa*.

A cursory glance at the Sūtras of the two, shows how closely they resemble each other. Pischel has already showed this in his edition of Hemacandra's Prākṛit Grammar by noting in the margin similar Sūtras in Trivikrama's grammar. The slight difference is due to terminology and metrical¹ form of the latter. A very few Sūtras from the Apabrahṃśa section are quoted in the following table as illustration.

Hem.	Trivi.	Hem.	Trivi.
I स्वादौ दीर्घस्त्वौ	दिहौछपि	एह एहो एहु	एहोएहु जीनृनपि
स्यमोरस्योत्	स्वम्यतवत्	एहजश्चसोः	जश्चसोरेह
सौपुंस्योद्वा	ओन् सौ तु पुंसि	III स्वतलोऽपणः	स्वतलोऽपणं
एट् टि	टि	तव्यस्यहंएव्वहं	तव्यस्यएव्वह
किनेच्च	किनच्च	एव्वहंएवाः	एव्वहंएवाः
II क्रियां वहे	क्रियां वहे	क्त्वहइउ इविभवयः	क्त्वहइउए अवि
यत्तदः स्यमोर्ध्वं	यत्तदुंस्वमोः	एप्योप्पिण्वेप्ये विणवः	एप्योप्पिण्वेप्येपिण्व
इदम इच्छकीने	इदम इच्छ नपुंसके	तुमएवमणाणइमणहिं	तुमएवमणाणइमणहिं
एतदः जीपुंछीने	एतदेह		

Trivikrama's time cannot be settled with any certainty. He is later than Hemacandra, i. e. than 1172, and earlier than Kumāraswamin, son of Mallinātha Kolācala, who quotes him both by name and without it. The time of Mallinātha himself is uncertain; but he is believed, after Aufrecht,² to have lived not earlier than the 14th century. Prof. Hultsch has³ pointed out that while a verse of Mallinātha occurs in an inscription of 1532, he quotes the *Vasantarājīya* which was composed about 1400 A. D. Mallinātha must therefore be referred to the end of the 15th century.

Trivikrama may thus be relegated to the fourteenth century at the latest.⁴ Bhaṭṭanāthaswamin's claim that Kāṭayavema (circa 1400) quotes from Trivikrama is disproved by Trivedi, who has shown that the Sūtras are partly from Vararuci, partly from Hemacandra. One only is common to Hema and Trivikrama. This allows a sufficient time between Hemacandra and Trivikrama, for the Paṭṭana grammarian to be quoted and made free use of by a southerner.

(b) Laksmīdhara, in his *Ṣaḍbhāṣācandrikā*,⁵ explains the same 1085 Sūtras as have been commented on by Trivikrama, with the difference that

¹ Bhaṭṭanātha Swamin, Trivikrama and his followers, Ind. Ant. p. 228.

² Pischel op. cit. § 38.

³ In his edition of *Prākṛitarūpāvatara* of Siṃharāja, p. IV n. 4.

⁴ Pischel, op. cit. § 38, says 'He may perhaps be placed in the 18th century.' But this was when Mallinātha's date was not made a little more definite by Hultsch. Bhaṭṭanātha Swamin, I. A. 1911 p. 221; Trivedi, Ed. of Laksmīdhara, p. 8.

Edited by K. P. Trivedi B. S. S. LXXI, Bombay 1916,

he has changed the order of the Sūtras according to subjects in grammar. His work thus corresponds to the *Siddhāntakaumudī* of Bhaṭṭoji Dīkṣita. The order of the dialects, however, has been preserved. He does not give copious examples, nor any quotations and therefore is not of much value to Apabhraṃśa.

Lakṣmīdhara quotes Trivikrama with respect, and says¹ "those who want to explain the difficult Vṛtti of Trivikrama should look into Śadbhā-ṣācandrikā, which is of the nature of a commentary on it." He is thus later than Trivikrama and earlier than Appayadīkṣita² who mentions him along with others in his *Prakṛitamaṇidīpa*. As the latter lived during the latter half of the 16th century, Lakṣmīdhara must be placed in the 15th or the beginning of the 16th at the latest.

(c) Siṃharāja's *Prākṛitarupāvatāra* is a commentary on the Valmiki-sūtras like that of Lakṣmīdhara. The former has commented upon 575 only out of the total 1085 Sūtras. He no doubt gives more forms than Hemacandra Trivikrama, Lakṣmīdhara, e. g. under Susasoh XXII 8 he gives a lot of forms of Caduvvugha; but there is no variety in them. Nor are any quotations given. The work therefore is not of much use for Apabhraṃśa.

Siṃharāja does not say to whom the Sūtras belong. In fact, if we argued from his introduction to the Sūtras where he says, "In order to let (people) know the scientific terminology, the names and technical terms are being described," the Sūtras also will have to be ascribed to him. Such is however not the case. He simply took the Sūtras as they were, and without caring to know or to mention who the author was, commented on them.

Hultzsich points out that the author has two unnamed quotations, one of which is from Bhaṭṭoji's *Siddhāntakaumudī* and the other from Nāgoji's³ *Paribhāṣenduṣekhara*. Siṃharāja is therefore a very late writer, scarcely a couple of centuries old. It may be mentioned here that unlike the other three writers of the school, he is a Brahmin and not a Jain.

(5) Mārkaṇḍeya's *Prākṛitasarvasva*⁴ is an important work, (i) as it does not belong to the Western or Jain school, (ii) as it gives the dialects

¹ वृत्तिं त्रैविक्रमीं गृढां व्याचिरुशसन्ति ये बुधाः ।

षडभाषाचन्द्रिका तैस्तद्याख्यारूपा विलोक्यताम् ॥ Introductory v. 16.

See also I 1, 1. वृत्तिकारत्रिविक्रमदेववचनात् ।

² Hultzsich, op. cit. p. IV; Trivedi, op. cit. Intr. p. 17.

³ Ed. Hultzsich p. 1 तत्रादौ शास्त्रीयसंन्यवहारपरिहापनार्थं संज्ञापरिभाषे वर्ण्यते.

⁴ Op. Cit. VII. Bhaṭṭanāthaswāmin is right when he sneers at Prof. Hultzsich's rendering of पूर्वव्याकरणप्रक्रिया XII 42 by 'eastern grammar'. Ind. Ant. 1911 p. 223.

⁵ Bhaṭṭanāthaswāmin, l. c. is not right in placing him in the 18th or 14th century.

⁶ Edited by Bhaṭṭanāthaswāmin, Granthapradarsanī series, February to June 1912.

of the Prākritis, and (iii) as it treats of three varieties of Apabhramśa and gives independent illustrations. It is divided into 20 chapters of which two deal with Apabhramśa. The quotations are from the (a) *Brhatkathā* (one only), *Saptasati*, *Setubandha*, *Gaudavaho*; (b) *Śakuntala*, *Ratnāvali*, *Malatīmādhava*, *Mrcchakaṭika*, *Veṇisaṅhāra*, *Karpūramañjarī*, *Vilāsavatisattaka*; (c) Bharata Kohala (who seem from the quotations to be a writer on poetics), Bhaṭṭi, Bhojadeva, and Piṅgala.

The predecessors mentioned are Śākalya, Bharata, Kohala, Vararuci, Bhāmaha and Vasantarāja. It is not possible to say whether Mārkaṇḍeya is giving a traditional succession of teachers or simply mentioning names at random. The former seems probable and in that case we may look upon the teachers as succeeding each other. Śākalya's is a hoary name and adopted for his prestige and age, just as the name of Vālmiki seems, in the present stage of our knowledge of Prākrit grammars, to have been adopted by the Western school. Bharata is well known. Kohala seems to be a historical person, as a quotation¹ has been given from him. He has been mentioned by Puṣpadanta (see ante, section VII) and might be Vararuci's predecessor. Bhāmaha is the well known rhetorician; but he has also written a commentary on Vararuci's grammar called *Manoramā*. Vasantarāja wrote a *Prakritasāṅjivani*, a work entirely dependent² on Vararuci. Pischel thinks³ that this Vasantarāja, and a king Kumāragiri Vasantarāja, brother-in-law of Kāṭayavema, are very probably one and the same. This Vasantarāja would thus belong to the first decade of the 15th century. Mārkaṇḍeya will have therefore to be placed after that. He says that he finished his work at the capital of Mukundadeva,⁴ who was then ruling over Utkala or Orissa. If this Mukundadeva is the same as is said to have ruled over Orissa about 1664, Mārkaṇḍeya will have to be placed in the 17th century. There is a third evidence probably over-looked by Pischel. Mārkaṇḍeya, besides naming Piṅgalapāda, freely quotes from the *Prākṛtapīṅgala*. Of all the quotations, the one at p. 50 about short and long syllables is conclusive as it gives the verse with the express additional remark इति श्रीमर्हिपगकपादैर्दीर्घस्य लघुत्वातिदेशात्. Now the *Prākṛtapīṅgala* quotes as examples verses about the Chouhan King Hammira who flourished in the early 14th century. The *Prākṛtapīṅgala* therefore may be placed in the 15th and Mārkaṇḍeya much later than that, as Piṅgala to him is already 'Piṅgalapāda.'



¹ Op. Cit. p. 101 राजसमिधुस्रणकचेटाया मागर्ची प्राहुः इति कोहलः ।

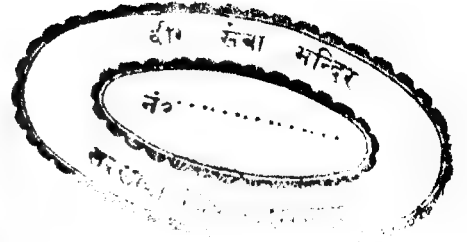
² Pischel, op. cit. § 40.

³ Ibid.

⁴ Op. Cit. p. 127 श्रीमद्दीरमुकुन्ददेवपती.....। आसत्युत्तरकमेदिनी.....॥



धणवालकया



भविसयत्तकहा

जिणसासणि सातु णिडुअपावकलंकमलु ।

रु
सि

सम्मत्तविसेसु निसुणहुं सुयंपंचमिहि फलु ॥

पणविप्पिणु जिणु तइलोयबंधु दुत्तरतरभवणिब्रूढखंधु ।

भव्वयणवयणपंकयपयंगु कयकसणमोहंतिमिरोहभंगु ।

णीसेसभरियभुवणंतरालु उक्खयदुक्कम्मतरुमूलजालु ।

५

अविसाउ अराउ अकोउहल्लु कंदप्पदप्पदलणेक्कमल्लु ।

संसारसमुदुत्तरणसेउ अविरोहु अलोहु अणावलेउ ।

परमेसरु परमगुणप्पहाणु संपत्तु परमणिब्रुइनिहाणु ।

अरहंतु अणंतु महंतु संतु सिउ संकतु सुहुसु अणाइवंतु ।

६

परमप्पउ पहु पंडिउ महत्थु परेमिद्धि परमकारणकयत्थु ।

घत्ता । सो हियइ धरेवि पवरमहासिरिकुलहरहो ।

वित्थारमि लोइ कित्तणु भविसणुराहिवहो ॥ १ ॥

महाणरहो

बुहयण संभालमि तुम्ह तेत्थु हउं मंदबुद्धि णिगुणु णिरत्थु ।

मोहंधयारि वामोहमूढु दुग्घरवावारें कर्यारि इडु ।

६२

किं करमि खीणविहवप्पहांण नउ लहमि सोह सज्जनसहांण ।

अह णिडणु जणु सोहइ ण कोइ धणुसंपय विणु पुण्णहिं ण होइ ।

विणु ताएं जइ जणि अप्पमाणु कहमुवमि तोवि पुरिसाहिमाणु ।

वरि करमि किंपिं णियमइवियासु कम्मक्खयाइं सुविसुद्धेलेसु ।

जसु जित्तिउ बुद्धिवियासु होइ सो तित्तिउं पयडइ मच्चलोइ ।

पिक्खवि अइरावउ गुलुगुलंतु किं इयरहत्थि मा मउ करंतु ।

१ B साह २ A सुव ३ B पणवेप्पिणु ४ B corrected into तमतिमिरभंगु ५ B परमेद्धि
६ B महाणरहो ७ A च्छुद्ध ८ A कयारिच्छुद्ध ९ B विहवप्पहाइं १० B सहाइ ११ B कं पि १२ B तित्तउ

अति

घत्ता । महकव्वकईहु ताहंतणिय किर कवण कह ।

किं उइह मयंकि जोयंगणउं म करउ पह ॥ २ ॥

इहु सज्जणलोयहो विणउ सिद्धु जो सुहि मज्झत्थु विसिद्धु इहु ।

जो पुणु खलु खुहुं अइहुसंगु सो किं अब्भत्थिउ देइ अंगु ।

परच्छिदसँएहिं वावोरु जासु गुणवंतु कहिमि किं कोवि तासु ।

अवसइ गवेसइ वरकईहि दोसइं अब्भासइं महसँईहि ।

एँकोवि रयणभंजणसमत्थु एँकोवि करइ वत्थुवि अवत्थु ।

अणुदिणु वासइ दुव्वासवासु अप्पणउं ण कोइवि कहिमि तासु ।

णउ सकइ देखिँवि परहो रिद्धि णउ सहइ सउरिसहं गुणपसिद्धि ।

जगडंतु भमइं सज्जणहं विंदु विवरीउ णिरंकुसु जिह गइंदु ।

घत्ता । दुव्वयणवियडु एक्कुवि दुम्मइं सुअणसय ।

जो भक्खइ मसु तासु कहिमि किं होइ दय ॥ ३ ॥

अत्थउ खलयणु किं तेण ताम आयण्णहु कह सवणाहिराम ।

जिणवाणी जा गणहरिण दिट्ठ पुच्छंतहो चितु सेणियहो सिद्धु ।

तेण यं कियपोत्थयसंचयएहिं तत्थहो वित्थारिय वरकएहिं ।

एव्वहि वट्ठंतए दुसमकालि पसरंतए मोहतमोहजालि ।

चितिय धर्णवालं वणिवरेण सरसइवहुलद्धमहावरेण ।

विउलइरिपरिट्ठिउ वडुमाणु जसु समवसरणु जोयणपमाणु ।

तहो गणहरु गोयँमु गुणवरिद्धु तिं तइयँहुं जं सेणियहो सिद्धु ।

पुच्छंतहु सुयपंचमिविहाणु तहिं आयउ एँउं कहाणिहाणु ।

घत्ता । निसुणंतहं एह णिम्मलपुण्णपवित्तकह ।

पच्चूसिं नराहुं पुव्वदिसा इव जणइ पह ॥ ४ ॥

एह भरहँखित्ति सुंदरपएसु कुतुजंगलु नौमि महिविसेसु ।

वणिज्जइ संपय काइं तासु जहिं निवसइ जणु अमुणियपयासु ।

आरामच्छित्तघरवित्ति विडु परिपक्ककल्लमिगोहणसमिद्धु ।

जहिं पुरइं पवड्डियकलयलाइं धम्मत्थकामसंचियँफलाइं ।

१ B खुहु २ B सयहिं ३ A वावार ४ B कईहु ५ B सईहु ६ B इको ७ B देखेवि ८ B जह
९ B वि १० B वट्ठंतइ ११ B धणवालें १२ A गोत्तसु १३ B तइयँ १४ B एहु १५ B पच्चुसे णरणाह
१६ B भरहखेत्ति १७ B णामें अत्थि देख १८ B परिपक्कसाळि १९ A संतियकलाइं

जहिं मिहुणइं मयणपरव्वसाइं अवतुप्पतुपरिवडियरसाइं ।
 उवभोयभोयसुहसेवयाइं गामइं कुक्कुडसंडेवयाइं ।
 जहिं जलइं कयावि न दूसियाइं मयरंदरेणुवामीसियाइं ।
 जहिं सरइं कमलपहतंबिराइं कारंडहंसवयचुंबिराइं ।
 जहिं पंथियं ततुच्छायहिं भमंति जत्थत्थमियइं तहिं णिसि गमंति ।
 पामर वियडि वयणइं णियंति पुंडुच्छुरसइं लीलइं पियंति ।

घत्ता । तहिं गयउरु णाउं पट्टणु जणजर्णियच्छरिउ ।

णं गयणु मुएवि सग्गखंडु महि अवयरिउ ॥ ५ ॥
 तं गयउरु को वण्णणहं समत्थु जं पुहइहि मंडणु णं पर्यत्थु ।
 जं भुत्तु मउडकुंडलधरेहिं मेहेसराइवहुणरवरेहिं ।
 जहिं कीलिउ सेयंसाहिवेण पारणउं कराविउ रिसहु जेण ।
 महवा चक्केसतुं जित्थु आसि जिं भुत्त वसुंधरि जेम दासि ।
 पुण सणकुमातुं णिहिरयणवौलु छक्खंडवसुहसुहसामिसालु ।
 पुण संति कुंथु अरु तिण्णि राय चक्कवइं होइ तित्थयर जाय ।
 जहिं अण्णवि णर णरवइ महंत सग्गापवग्गवरसुहइं पत्त ।
 जसु कारणि णियसुहितंडवेहिं कुरुवेत्ति भिडिउं कुरुपंडवेहिं ।

घत्ता । जहिं तुंगतवंगि संठिउ संखकुंदधवलु ।

तमंग-प्रसार

जणु सुत्तुवि उडु देवइ गंगाणइहिं जलु ॥ ६ ॥
 तहिं पट्टणि सियेकलयलवमालि वरयरि वटंतए सुसमकालि ।
 अट्टमइ तित्थि पसरंतणाणि चंदप्पहजिणपच्चक्खमाणि ।
 जहिं जणु णिबडु संघडणधीरु धणुसउदिवडुदीहरसरीरु ।
 णिम्मलसम्मत्तपयावभाणु वीसडलक्खपुव्वाउमाणु ।
 तहिं कालि तित्थुं पेट्टणि जयासि भुवौलु णामु णरनाहु आसि ।
 कियवसविहेयधरवल्लयासतुं बहुनरनिहायसंखुहियवार्तुं ।
 जणवल्लहं चरिउ विसुद्धवंसु जयलच्छिमरालिहि रायहंसु ।
 तहो धणवइ णामिं रायसिट्ठि दरवियसियसियकंदोददिट्ठि ।

घत्ता । पउरालंकारु बहुधणु बहुगुणु बहुसयणु ।

सुहदंसणदेहु नवजुवाणु सुंदरवयणु ॥ ७ ॥

१ A चय २ A पथिय ३ B गयवरु ४ जणमणअच्छरिउ ५ A वखइं ६ B पसत्थु ७ B रिसहो
 ८ B जेषु ९ B जें १० B पालु ११ B भिडिय १२ B थियकलयले १३ B तेथु १४ पट्टणं १५ B भुआहु
 १६ A णाम १७ B जणवल्लहु

१०८५: ७३

नृपस्य प्रेक्षीति
मत्स्य

अण्णैर्वक्कु तहिं जि पुरि बहुगुणडु हरिबलु णामिं वणिबलु वियडु ।
 तहो पियगेहिणि णामेण लच्छि संपुण्णवयण कुवलयदलच्छि ।
 कमलसिरि नाउं तहितणिय दुहिय मणहरच्छणिदैअरविंदमुहिय ।
 धणवइ वणिवरु गउ तहो जि गेहि गय दिट्ठि तासु तहिं तणइं देहि ।
 किंदुअहि रमंतिं णयणइडु पंगुरणविवरिथणकलसु दिट्ठु ।
 अहिलासु पुव्वसंबंधि जाउ परिवट्ठिउ विहिंमि मणाणुराउ ।
 मग्गेवि लइय सा तेण कर्त्तं निवैसिट्ठि भणिवि हरिबलिण दिर्त्तं ।
 परमोच्छवि आरंभिउ विवाहु परिओसिउ पुरु पुव्वइसणाहु ।
 घत्ता । किय मंडवसोह घरि घरि बड्डइं तोरणइं ।
 उल्लोचसयाइं रइयइं जणमणचोरणइं ॥ ८ ॥
 खंचिय मेइणि तंडविय वण्णु बहुपरिमलचंदणच्छडय दिण्णु ।
 दो खंड करिवि घत्तियऽरविंद पूरिवि णिविट्ठु सुहिसयणविंद ।
 कालागुरुखंडइं बोहियाइं वरभवणसयइं उवसोहियाइं ।
 णियगोत्तमाइमंगलवलीउ पूरिवि मोत्तियरंगावलीउ ।
 संभासिउ सयणु विसिट्ठु इडु णरनाहु चउक्कासणि बइडु ।
 पुणु किउ पंरिचित्तिं संपहातु वरभोयणु वत्थाहरणसातु ।
 परिहाइवि उज्जलवासर्वेसु अंतैरु परियणु पिंडवासु ।
 पुणु किउ घरवावारहो पहाणु पुरपउरहो बहुसम्माणदाणु ।
 बहुविविहभक्खभोयणाहि भोज्जु पइसरइ लोउ भुंजइ मणोउंजु ।
 तंबोलु विलेवणु वत्थु लेवि जं जासु जोगु तं तासु देवि ।
 पुणु दिण्णु भैरियभुवणंतरालु दडिभेरिसंखकाहलवमालु ।
 अवयरिउ णाइं पच्चक्खु सग्गु जोइउ सुरिक्खु सुमहुत्तु लग्गु ।
 घत्ता । घिउ हुववहि घित्तु मंगलसइ समुच्छलिउ ।
 बहुतूररवेण कैत्तहि पाणिग्गहणु किउ ॥ ९ ॥
 कयपाणिग्गहणि वियडलील तरुणिहिं आरंभिय कामकील ।
 सुविसुद्धवंसि उप्पणिणयाउ सुवियडुगुणहिं संपुणिणयाउ ।
 उव्वभडवरतरुणिउं जाउ जाउ उव्वग्गिवि दुक्कउ ताउ ताउ ।

१ A अत्रिकु २ B मणहरच्छणेइं ३ B हिंदुवि रमंतिं ४ B कण्ण ५ B णिवसेट्ठि ६ B दिण्ण
 ७ B परचित्ते ८ B वाछ ९ A मणुज्ज १० A हरिय ११ B कण्णहो

वक्करकुरुडकडक्खिअहिं वरु तज्जिउ कन्नाचक्खिअहिं ।
 रे रे तियलंपड सउहुं ठाहि मुहियइं जि केम तिय लेवि जाहि ।
 बहुकामकडक्खविहाविओसि चंगइ थाणंतरि पाविओसि ।
 सुहर्यत्तणगण्वि कउ परित्त दरमलिउ अज्जु कहिं जाहि मित्त ।
 हँले हले लइ लेहु भणंतियाहि परिवेडिउ अहर्तु फुरंतियाहि ।
 कवि वंच्छइ सिरि धम्मिल्लज्जु परिमुसइ कावि मणिवलयचूड ।
 कवि पीडिज्जंति वि भुअवलेण अवतुंडइ रइकोऊहलेण ।
 कवि मइलइ कज्जलतिलउ लेवि कवि विलसइ मुहमंडणु मलेवि ।
 कवि काणक्खेवै ढक्कइ च्छलेण वत्थइं खंपइ कुंकुमजलेण ।
 कवि खिवइ जक्खकइमथवक्कु उब्भडवयण बोल्लइ अवक्कु ।
 घत्ता । वरमालमलियमणिमउडइउ वरु पिक्खवि पंचावत्थु किउ ।
 ओवग्गिवि बंधिवि गत्तियउ दुक्कउ वरपक्खकुलुत्तियउ ॥ १० ॥
 आलगउ पीणघणत्थणाउ सोहलयरमणरंजियमणाउ ।
 कवि काहिवि कुरुलइं णिइलेइ कवि काहिवि मुहमंडणुसिउं वरेइ ।
 कवि काहिवि वत्थंचलु धरेइ कवि काहिवि अप्पुणुसिउं वरेइ ।
 कवि कडूइ रसणादामु लेइ कवि च्छोडइ आविल्लउ धरेइ ।
 गलि कावि हारु तोडइ च्छलेण कवि मल्लजुज्जु लग्गइ बलेण ।
 ६ णिज्जिणिवि एम वरतलुणसत्थु सहुं कन्नइं वतु आणिउं कयत्थु ।
 पइसारिउ मंगलसय करेवि थियवहुजसक्तिहि घरु भरेवि ।
 बहुवल्लइ पइपरियणहो बाल भमरउलहो जेम सुअंधमाल ।
 घत्ता । घतुं णिययगुणेहिं सयलु ताइं अप्पणउ किउ ।
 पडिवण्णविहोउं धणवइ मुहुं जोयंतु थिउ ॥ ११ ॥
 सा कमलसिरि नाउं तहो पत्ती अखलियजिणवरसार्सणिभत्ती ।
 समचक्कलकडियलसुमणोहर वियडरमणघणपीणपओहर ।
 छणससिबिंबसमुज्जलवयणी णवकुवलयदलदीहरनयणी ।
 थिरैकलहंसलीलगइगामिणि जणहो धणहो परिवारहो सामिणि ।
 दिव्वाहरणवत्थसंजुत्ती जिणवरमंदिरि भमइं सइत्ती ।
 सुललियगुरुवच्छल्लिं सोहइ सोहगे मयरद्धउ खोहइ ।

१ B छयत्तणि गव्वे २ B हलि हलि ३ A काणक्खिवि ४ B सइं ५ B हेउ ६ B सासणभत्ती
 ७ B थिय ८ B वच्छल्ले

सहियणु सरलसहाविं देखइ परियणु समविसमि उवलक्खइ ।
घत्ता । सवियडुविलास सारभूअ पुरि समवयहो ।

अणुहुंजइ भोय हियइच्छिय धणवइण सहो ॥ १२ ॥ ३

सोवि ताहिं^१ सवियारउ जंपइ सरसैसहीव सणेहु समप्पइ ।
करइ केलि पच्छणसमासइ ओहुंजइ वियडुपरिहासइ ।

सविणयकुलमज्जाय ण मिल्लइ विप्पिउ वयणु कयावि न बोल्लइ ।
मयणाउरमण बेउ ण भंजइ विविहविचित्तगुणिहिं मणु रंजइ ।

वरकीलापरिओवणु इच्छइ मुहमुहेण तंवलु पडिच्छइ ।
सिहिणहं णउ सुहाइ हरियंदणु जह तं सुहयसणेहालिंणु ।

परिसक्कइ पच्छणवियारिं जिहं ण कलिज्जइ जणि अइयारिं ।
एम ताहि णवणेहणिरंतर गय दिण पक्ख मास संवच्छर ।

घत्ता । बहुकालें ताहिं पुत्तजम्मि अहिलसइ मणु ।

निप्फलइं गयाइं कण्णोसण्णइं चवइ जणु ॥ १३ ॥

कमलसिरिहि समवयसंभूअउ गयउरि सब्बउ तियउ पसूयउ ।
मणि मणाउ अवखेरइ अंगउ एक्कहिं दिणि पुच्छिउ मुणिपुंगउ ।

परमेसर अकियत्थ किलेसइं किं अवसाणि अम्हतउ होसइ ।
तं तहितणउ वयणु परियच्छिवि कहइ महारिसि सउणुं णियच्छिवि ।

होसइ तुज्झु पुत्तु दिहिगारउ बहुणयविणयपरक्कमसारउ ।
तं गुतुवयणु लेवि सविसेसिं किय पंगुरणि गंठि परितोसिं ।

कहिउ गंपि धणवइहि पयत्तें तेणवि पुलयपसाहियगत्तें ।
सइहाणि संतोसु पयासिउ ण चलइ जं मुणिणाहिं भासिउ ।

घत्ता । तो थोवदिणेहिं तिवलि तरंगइ पूरियइं ।

संचलिउ पुरंधु अंगइ गब्भाऊरियइं ॥ १४ ॥

तं जाणिवि कारणु सुहु संचिउ उहयकुलेहिं आणंदु पणच्चिउ ।
किउ आयरु दोहलय णिवंचिय फलमंगलअहितोए सिंचिय ।

जाउ पुत्तु जो मुणिवरभासिउ बंधवलोउ सयलु आसासिउ ।
कोक्काविउ मुणिमित्तुवियक्खणु तेणवि तहो परियाणिउ लक्खणु ।

१ B सहवें दिक्खइं

२ A सहं

३ B ताहं सवियारिउ

४ B सरलसहावें

५ C वियडु

६ B तहो

एहु बालु होसइ बहुजाणउं अण्णुवि बहुणरवरहं पहाणउं ।
 सारेयरवियार जाणेसइ मंडइ रायलच्छि माणेसइ ।
 तिं वयणिं पुरवइमणु रंजित नेमिंत्तिउ वरवत्थहिं पुज्जित ।
 तोरण मंगलकलस धरेप्पिणु मोत्तियरंगावलित भरेप्पिणु ।
 णरवइमंदिरि गउ वच्चावउ सुयणहं पेसित वयणु सुहावउ ।

घत्ता । पडुपडहरवेण मउ परिगलित महागयहं ।

धणवइ परितुट्ठु दिइ दाणु वंदिणै सयहं ॥ १५ ॥

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वियसियवरकमलविहत्थउ पइसइ जुवईयणु सुपसत्थउ ।
 उव्विलइ मयविंभलगत्तउ परमोच्छवि मउलावियणेत्तउ ।
 वत्थाहरणविहसियसारउ सरहसु परिवड्डियसिंगारउ ।
 एहु मासु गउ एण विणोएं पुणु जिणमहिमाणंदविहोएं ।
 हरिवलदुहिय सुहिय कयउण्णी पुत्त छंगसंगसंपुण्णी ।
 वत्थाहरणविहसियसुवइहिं परिमेयसुयणमहाकुलजुवइहिं ।
 आवणसोह पसाहियपंथी जिणवरमंदिरिं गय स कियत्थी ।
 जिणवरपुज्जमहिम दरिसेविणुं बहुमणिरयणवरिसु वरिसेविणुं ।
 घत्ता । परमेट्ठि पंचमंगल भणिवि कण्णंतरि धणवइसुअहो ।
 मुणिवयणभवीसालंकरिउ भविसयत्तु किउ णाउ तहो ॥ १६ ॥

प्रथमः सन्धिः

पणवेवि पाउ^वणिण्णासयतु^{रु} भाविं चंदप्पहचलण ।

भोगंतराउं पंकयसिरिहिं जेम जाउ तं कहमि जण ॥

अहिणवरंभगवसोमालउ धणवइघरि परिवड्डइ बालउ ।
 कमलसिरिहि पीणुण्णयसट्ठइं पिल्लिवि हातुं पियइ थणवट्ठइं ।
 हत्थिंहत्थु भमइं जणविंदहो चरियसुहावहु सुट्ठु णरिंदहो ।
 णरणाहिं सइं अंकि लइज्जइ चामरगाहिणीहिं विज्जिज्जइ ।
 पवरविलासिणीहिं चुंबिज्जइ अण्णाहिं पासित अण्णाहिं लिज्जइ ।

१ B तें वयणिं २ B णिम्मत्तिउ ३ B वंदियसयहिं ४ B दरिसेप्पिणु ५ B वरिसेप्पिणु ६ B भवी-
 सालंक्रियउ ७ C इय भविसत्तकहाए पयडियधम्मत्थकाममोक्खाए । तुहधणवालकयाए पंचमिफलवण्णणाए ।
 भविसयत्तजम्मवण्णो नाम पढमो संधी सम्मत्तो ८ B भोगंतराउ ९ B हत्थेहत्थ

सीहासणसिहरोवरि मुञ्चइ वरविलयहि सिरि कुहैलइं लुंचइ ।
 कौकोउ हसइ वियारहं वंकइ अहतु समप्पई डसणहिं डंकइ ।
 चुंबिजंतु कवोलइं चीरइ गलि लगंतु थणहिं अहिं खीरइ ।
 कोमलपयहिं दलइ थणहारइं आखंचिवि तोडइ सियहारइं ।
 परिवड्डइ दिहि दितु सउंन्नहं पढमंकुतु नावइ इहुं पुन्नहं ।
 घत्ता । चिहइं दरिसंतु महत्तरइं सज्जणजणहियवउ भरइ ।
 आणंदणंदिकलयलरवेण उज्झासाल पईसरइ ॥ १ ॥
 तहिवि तेण गुतुवयणणिउत्ति परमागमकलगुणसंजुत्ति ।
 मुणिअक्खरसंकेयकयत्थं बहुवायरणसइसत्थत्थं ।
 सयलकलाकलाव परियाणिय अवगाहणसत्तिए लहु जाणिय ।
 जोइसमंततंतबहुभेयइं धणुविज्जाणबाणगुणच्छेयइं ।
 विविहाउहइं विविहसंवरणइ रणि हत्थापहत्थवावरणइं ।
 दिण्णपहरपडिपहरपमुक्कइं लक्खणचलणचंचलाहुक्कइं ।
 मल्लजुज्झआवगणसंचइ ढोक्करकत्तरिकरणपवंचइं ।
 गयतुरंगपरिवाहणसन्नइं सारासारपरिक्खणगन्नइं ।
 घत्ता । एमाइविसिंइइं अण्णहिंमि अंगउ गुणिहिं तासु वरिउ ।
 जिणमहिमपुज्जदाणोच्छविण उज्झासालहिं णीसरिउ ॥ २ ॥
 उज्झासाल मुंएवि घतु आयहो धिरगंभीरगुणिहिं विक्खायहो ।
 पिकिखवि णिययसुपुत्तहो चरियइं विज्जाविणयबहुगुणभरियइं ।
 धणवइ सुट्टु समुण्णयमाणउं अणुदिणु दिण्णु णिरंतरदाणउं ।
 पुत्तविचित्तगुणिहिं परितुट्टउ सलहइ घरिणिहि पुरउ पहिंइउं ।
 पिए सावण्ण एहु णउ दीसइ मंच्छुड्ड कुलि उज्जोउ करेसइ ।
 पोमलच्छि विहसेविणु जंपइ पुण्णोदइण काइं ण समप्पइ ।
 रुक्खहो णामिं फल्लु संबज्झइ किं अंवइं आमलउ णिबज्झइ ।
 जो तउतणइं अंगि उप्पण्णउं तासु सरीरि होइ किं दुण्णउं ।
 घत्ता । इय लीलैइं कीलंताइं तहिं वेवि जाम विलसंति रइ ।
 तावण्णहिं दिवसहिं थोवइहिं विहडिय पिम्महं तणिय गइ ॥ ३ ॥

१ B सिंहासणि २ B कुल्लवि ३ B कोकिउ ४ B समप्पिउ ५ B सउण्णइं ६ B बहुपुण्णइं ७ A
 विसट्ठहिं ८ B दाणुच्छवेण ९ A विज्जासालहो १० B छइंवि ११ B परिट्ठिउ १२ B लइ

तासु पुराइउ कम्मु अणिट्टु जाइवि धणवइहियइ पइट्टु । ४३
सा कमलसिरि तं जि अबलोयणु चरियइं तं जि तौहं णवजोव्वणु ।
तं जि ताहि चारित्तु सुणिम्मलु तं वच्छलु वयणु पियकोमलु ।
णवर पुव्वकम्महो परिणामिं कमलुवि णउ सुहाइ तहो णामिं ।
जो चिरु पियपेसलइं चवंतउ मुहमुहेण तंबोलु खिवंतउ ।
अणुदिणु पियवावारपसंसउ तंहु वट्टइ आलावणि संसउ ।
जो परिहासइं केलि करंतउ पणयसमिडु माणु सिहरंतउ ।
सो वट्टइ परिचत्तसणेहउ ता किं होइ ण होइ व जेहउ ।

घत्ता । तं पिक्खिवि मिह्लिय मंदरसु चलिउ पिम्मु परियत्तगुणि ।
रणरणउं वहंति महच्छिमइ बहुवियप्प चित्तवइ मणि ॥ ४ ॥
णाहु विरच्चमाणु पिकवंतो परिचितइ मैणि खेइज्जंती ।
एउ अउव्वु किंपि अविस्सिट्टउ एहउ मइं ण कयाइवि दिट्टउ ।
गुणिहिंमि गुणअत्तं तिहि रूसइ उवयारिवि दुव्वयैणिहिं दसइ ।
विणउं वि अविणयरूवि मन्नइं रयणिहिं रइसंगमि अवगणणइं ।
एवहिं काइं करमि हउं आयहो निक्कारणि विणट्टसंकेयहो ।
एम दुक्खु हियइइ साहारिउ पणएं खेडु कंरिवि पच्चारिउ ।
एउ किर काइं वियंभिउ वड्डुअहिणउं पइं पारंभिउ खिड्डुअ ।
जइ पढमउं जि हुंतुं तुहुं एहउ तो किर को करंतु मणि रेहउ ।
पहिलउ दरिसिवि अतुलु सणेहु निम्मलगुणहं भरेविणुं देहु । ४४
एव्वहि कक्कस लील पयासिय किं हुअ अण्ण कावि पियभासिय ।

घत्ता । सप्पुरिसंहु एउ जम्मसएवि ण संभवई ।
जं विणु अवराहि सेविज्जंतं चल्ह मई ॥ ५ ॥
अणुवि सुहिसयणहं लज्जिज्जइ पउरलोइ वड्डुत्तणु हिज्जइ ।
मत्तलोइ खलु चंचलु वासउ संपय जीउ सरीरु असासउ ।
जोव्वणु दिंयंहिं दियहु विलिज्जइ अणुदिणु जररक्खसिए गिलिज्जइ ।
जइ मइं कोवि कियउ अवराहु तोवि खमिज्जइ मिह्लिवि गाहु ।
तं तहिंतणउं वयणु अवगण्णइं चिरउवयारुवि तिणसमु मेन्नइं ।

१ B जि तं जि २ B तहो ३ B मणेण खिज्जंती ४ B तह ५ B दुव्वयणह ६ B खेइ ७ B खेहउ
८ B हंतु ९ B भरेविणु १० B सप्पुरिसहो एहु ११ B सेविज्जंतइ १२ B दिंयं दियहो १३ B अवगणिवि
१४ B माणिवि

अण्णण्णइं वावारइं दावइ मत्तागइंदु गिरंकुसु णावइ ।
 जिम जिम ताहि आस णउ पूरइ तिम तिम पणइणि हियइ विसूरइ ।
 विरुवउ माइ अंगि वरइत्तहो गुरुवयणइम्मि ण लग्गहि चित्तहो ।
 एव्वहिं एण समउ ण चविज्जइ जं किउ तं जि पडोवउ किज्जइ ।
 घत्ता । थिय माणगइंदि समारुहिवि अवमाणिं परिचत्तरइ ।
 पिय वयंणि मयणि आसणि सयणि रइवासहरिवि णउ भिलइ ॥ ६ ॥
 तं पणइणिहि पणउ न समप्पइ विम्भुम्माणं मणु संतप्पइ ।
 अंगइं विरहदाहु ण सहंति णयणइं जित्थु णाहु नहिं जंति ।
 वयणु वलेइ मग्गु पिय जंतए किम णिव्वहइ माणु रुवंतिण ।
 अन्नदियहि पुण पुण बोद्धावइ णाह गिरारिउ मणु संतावइ ।
 जं धिणु पुणुवि पुणुवि न वलिज्जइ तिमहुं दीहकसाउ ण किज्जइ ।
 एम भणंति जाम करु पेसइ ताम दुरक्खवरवयणइं भासइ ।
 ऊसरु ऊसरु मं करि लग्गहि पियहरि गंपि निवासउ मग्गहि ।
 काइं किलेसहि काउं अयाणिण किं थिउ होइ विरोकिणं पाणिण ।
 घत्ता । तो बुच्चइ अहरु पुरंतिथइं णियमंतिहि तउत्तणइं धरि ।
 उप्पाइय केगवि भंति पटु जा सा काहि मं हियइ धणि ॥ ७ ॥
 तुहुं पुरवरहो सब्बसाहारणु जाणहिं कज्जाकज्जवियारणु ।
 णवर गिरारिउ विप्पियगारउ सुहियउ होइ संगु तुम्हारउ ।
 सेविज्जंति विचित्तसणेहउ मंच्छुडु तुहुं जि णं जम्मिवि एहउ ।
 तो वरइत्ति बुत्तु अवंकउ को सक्कइ तउ करिवि कलंकउ ।
 हउं मि णाहि तउ विप्पियगारउ जाणहिं तुहुं जि संगु अम्हारउ ।
 णवर ण जाणमि काइंमि कारणु जाउ असत्थपियम्मनिवारणु ।
 केमं कंतिपइं मणि ण कलंकमि खणमिस्सुवि देक्खणाहं न सक्कमि ।
 मंडवलंति णियंतहो णयणइं अण्णरामंउ करंति तव वयणइ ।
 घत्ता । अच्छंतु ताम पियविप्पियइं एक्कं गणिवि म रइ करहि ।
 परियाणिवि एही कज्जगई जं जाणहिं तं मणि धरहि ॥ ८ ॥

१ B एवहिं २ B पिय वयण मयण आसण सयण ३ B जेषु ४ B अण्णहिं दियहिं पुणुवि बुद्धावइ
 ५ B तेसिहुं ६ B कीउं ७ B विरोलं ८ B सेविज्जंतु ९ B जिणवम्मि १० B केमइं ११ B खणमेत्तु
 १२ अण्णरायउ

णिसुणिवि तासु परम्मुहवयणइं मुहुं मउलिउ जलभरियइं णयणइं ।
 हियवइ निब्भरु मणु सम्मारिउ दुक्खु दुक्खु पुणु मणु साहारिउ ।
 थिय गरुयाहिमाणि मणु लाइवि मच्छरु माणु मरट्टु पमाइवि ।
 णउ पइसइ णउ तणु सिंगारइ तिण्णि काल पर जिणु जयकारइ ।
 णउ केणवि संहं णयण कइक्खवइ णउ कासुवि गुणदोसइं अक्खवइं ।
 तोवि ताहं घरवइ ण सुहावइ अवखेरंतु पुणुवि बोल्लावइ ।
 अच्छहि काइं एत्थु दुक्कंदिरि णीसरु कंति जाहि पियमंदिरि ।
 तं दुक्खवयणवासु असहंती णिग्गय परियणु आउच्छंती ।
 यत्ता । गय कंठुघुलंति पियमंदिरहो सुहिपरियणु पिक्वंतु थिउ ।
 लग्गेवि कंठि णियमायरिहि सुइरु विरसु कारुणु किउ ॥ ९ ॥
 पुच्छिज्जंति वि जणि जणि आउर ण कहंइ कहोवि किंपि दुक्खवाउर ।
 तं पिक्विअवि जणेरु आसंकिउ थिउ हिट्ठामुहुं माणकलंकिउ ।
 चितइ विविहवियप्पवियारणु एउ न जाणहं काइमि कारणु ।
 एह इत्थु घरि गरुयविहोणं आवंति य परिमियवहुलोणं ।
 सिंगारिं पयडियवहुभोगी अह गइंदि अह तुरइ वलग्गी ।
 एव्वहि दीणवयणविहाणी दीसइ सुट्टु निरुत्तयमाणी ।
 अण्णुवि णिब्भरु कल्लुणु रुअंती कारणु किंपि नैत्थि णउ भंती ।
 मंच्छुडु किं दुच्चरिउ पलाविउ सज्जणजणहो णाउं लज्जाविउ ।
 णिहणु जंतु नियमइउ हयामउ णिम्मलकुलहं कलंकपयासउ ।
 एत्थंतंरि धणवइण महल्लउ पेसिउ वयणवियक्खणु भल्लउ ।
 यत्ता । तिं कहिउ एह तुम्हहनणिय णियकुलमग्गविसुद्धमई ।
 वरइत्ति विप्पियपियगुणिण वल्लिय परमायारमई ।
 तो परियणहं जाउ परिओसु परिहउ लयउ पवड्डियरोसु ॥ १० ॥
 हरियत्तेण वुत्तु लइ भल्लउ गउ निययरु सविलक्खु महल्लउ ।
 एत्थंतंरि कुमारु कीलंतउ लीलइ णियमंदिरि संपत्तउ ।
 ताम तिंत्थु णियजणणि ण पिक्ववइ वुंन्नउं दिंसेउ णियइजणु पुच्छइ ।
 पिक्ववइ परियणु अंसुजलोल्लिउ तक्खणि सोवि हियइ आहल्लिउ ।

१ B सिंहं २ B तुल्युलंति ३ B करइ ४ B एत्थु ५ B विरुणयमाणी ६ B अत्थि ७ B सई
 ८ B तेथु ९ B पेच्छइ १० B चुण्णउं ११ B दिसइ

केणवि पुच्छंतहो संभालिउ नियजणेरिपरिहवपज्जालिउ ।
 गउ मारुहं मंदिरि संपत्तउ थिउ सुहियणु मउलावियवत्तउ ।
 लच्छिण अंकि भरिउ अणुबिंबिउ निम्मच्छणउं करेविणु चुंविउ ।
 कमलइं तासु वयणु अवलोइवि पुणरवि अंसुवाउ किउ जोइवि ।
 मइलउ वयणु माइ किउ बालिं हउं दुल्लहउ जम्मु दुक्कालिं ।
 यत्ता । दुल्ललिण काइं हउं तउ करमि दुप्पियरहो घरि अवयरिउ ।
 महुं संगिं दुक्खहं भायणिहि तुज्जु वि पुत्त पवासु किउ ॥ ११ ॥
 तो लोयणइं लुहिवि सइं लच्छिण गिययधीय मं भीसि विलच्छिण ।
 होउ पुत्ति कारुनु निवारहि फुसिं लोयणइं वि मणु साहारहि ।
 चंगउ किउ धणवइण गिरारिउ अम्हहं सिट्ठिंणु अवहारिउ ।
 वरि दिज्जंति आसि पुरि अण्णहो लहु वणिवरहो अप्पसावण्णहो ।
 सो ण करंतु ताम इय एहउ दुक्खुप्पायणु दुम्मियदेहउ ।
 तं णिसुणिवि वुचइ हरियत्ते अम्हि वंचिय दइवायत्ते ।
 एक्कु जुवाणु अण्णु धणयत्तउ पुरि पउरालंकारसइत्तउ ।
 अण्णुवि लइय तेण मग्गेवि सइ को जाणइं चिरयाल भवीसइ ।
 यत्ता । लइ अच्छहु एत्थु करेवि रइ फलु विहिआयत्तउ परिणवइ ।
 कवि होसइ सुंदर कज्जगई किं विहलु जाईं जं रुवइ सइ ॥ १२ ॥
 तं णिसुणेवि पयंपइ बालउ णवकुंवल्लयदल्लगसोमालउ ।
 अम्हइं जइवि तासु णउ रुचई तो किं गिययकलंवि मुचइ ।
 जइवि तेण विणु णाहिं वलिज्जइ तांवि माइ णउ दीणु चविज्जइ ।
 जइवि गिरारिउ पाणहं मुचइ तांवि परम्मुहुं दूरिं मुचइ ।
 हियवइ जासु ण सम्माइज्जइ तसु कारणि वामोहु ण किज्जइ ।
 तहो पंगणु अप्पणउं पियारउ अम्हवि होसइ घरु वड्डारउ ।
 सो अप्पणउं ण देइ णिवामउ तुहंमि तासु मं देहि पवेसउ ।
 दरिसइ मच्चलोइ जो जेहउ तासु पुणुवि दरिसिच्चउ तेहउ ।
 यत्ता । मं माएँ करहि मणि रणरणउं करि धीरिम संवरहि भउ ।
 वोलंतहि दियहहिं थोवइहिं सो आणिव्वउ पासु तउ ॥ १३ ॥

१ B मामहि २ R महोसंगे ३ B पुसि० ४ B सेठित्ठ ५ B अवयारिउं ६ B मग्गिव ७ B जाउ
 ८ B कुवल्लयदल्लग ९ B कलवें १० B अप्पणइं ११ B माइ

बोलहु पुरिसपरक्कमवयणिहिं आसासिय जणेरि सहं सयणिहिं ।
 सन्वहं हियइ चमक पईसइ एहु कोवि सामान्न न दीसइ ।
 जंपइ पुरिसयारि पडिसूरउ मंच्छुइ होसइ आसाऊरउ ।
 पुज्जिउ विविहगुणालंकरणिहिं ण्हाणविलेवणवत्थाहरणिहिं ।
 रयणनिहाणु जेम अवलोइउ तेणवि तं जि गेहु उज्जोयउ ।
 तहिंमि विचित्तविलासइ माणइ सहं सुहियहिं तंबोलु सम्माणइ ।
 बहुपरिमलइ णिवंधइ फुल्लइ परिहइ परिहणाइ बहुमोल्लइ ।
 गुरुवच्छल्लु करइ जिणु वंदइ सज्जनजणहं मणइ आणंदइ ।
 दुद्धर वरतुरंग परिवाहइ अप्पडिकूलु जणणि आराहइ ।
 कामिणिजणमणयणाणंदणु भमइ जेम णरनाहहो णंदणु ।
 घत्ता । दोहगु जाउ पंकयसिरिहि पुत्तुवि गुणहि अलंकरिउ ।
 इत्तहिवि तेण धणवइकइण कव्वहु संधिपवेसु किउ ॥ १४ ॥

द्वितीयः सन्धिः

पणविवि चंदप्पहु परमगुरु दिहु सम्मत्ते करिवि मणु ।
 पुणु कहमि जेम किउ गयउरहो भविसि दीवंतरगमणु ।
 घल्लिय कमलमहासिरिदेवि धणवइ थिउ पडिवंधु करेवि ।
 अवगणिणवि सुहिसज्जनवयणइ मोकल्लिवि सुवण्णमणिरयणइ ।
 णियणयविणयायारपइत्तहो मग्गिवि लइय धीय धणयत्तहो ।
 दिहि विवाहमंगल उग्घोसिय सुहिसज्जनजणमणि परिओसिय ।
 पियपरियणपरिवारसणाहिं किउ सम्माणदाणु णरणाहिं ।
 पुरि पउरालंकारि भणाविउ लग्गुजोग्गु सुमुहुत्तु गणाविउ ।
 पयइ विविहकम्मंतरि लाइय थंभिय कंडु कइय णेराइय ।
 छडतोरणमंगलजलकलमिहिं अइहवसंग्वतूरकयघोसहिं ।
 दियवंदिणजयजयमाहप्पं किउ विवाहु भविसत्तहो वप्पं ।
 घत्ता । दडिसंग्वतूरकाहलरवेण रहसिं गयउर गहगहइ ।
 हरियत्तहो परियणि रणरणउ कमल कलंकु मणिव्वहइ ॥ १ ॥

१ B मण रणरणउ २ सावण्ण ३ B सवाणइ ४ B बहोछल्लइ ५ C adds इय भविसत्तकहाए पयडि-
 यधम्मत्थकामभोक्खाए । वुहधणवालकयाए बीयो संधी परिच्छेओ सम्मत्तो । ६ B मण ७ B कंडुकइय
 ८ B तूरणिघोसहिं

परिणिय सा धणयत्तहो धूय गब्भेसरि नामेण सरूअ ।
 पुण्णिमइंदरुंदससिवयणी दंतपंतिपहपहसियवयणी ।
 सयलकलाकलावसंपुण्णी अहिणवलच्छि नाइं अवइण्णी ।
 बालमराललीलगइगामिणि सा किय णियपरिवारहो सामिणि ।
 पियवल्लह जणमणु दुल्लालइ सुविहिण णियपरियणु परिपालइ ।
 पियपइहरहो णेहु वड्ढीवइ कमलहि पइपरिहवदुहु दावइ ।
 नियसोहग्गु भोगु संपालइ विरहदवग्गि अंगि पज्जालइ ।
 जिणमंदिरि वच्चइ सिंगारिं परिमियपउरजुवइपरिवारिं ।
 यत्ता । अहिमाणमरद्विसद्वगइ अहिणवसिरिसोहग्गजुव ।
 रणरणउं दिति पंकयसिरिहि भमइं णयरि धणयत्तसुवै ॥ २ ॥
 परियणि पियवयणिहिं जणु रंजइ णाहु विचित्तैगुणेहिं अणुहुंजइ ।
 जाणइं पियमुह सुहवामोहणु मणि चित्तिउ सइ सुरयारोहणु ।
 सैललिउ ईसि ईसि अवरुंडणु अहरकवोलकंठउरग्वंडणु ।
 मुहसिक्कारकणिरउरकंपणु सरहसु मैसलिलरमणसमप्पणु ।
 कररुहपंतिपुलयपरिउंवणु पणयरोममयरोसनिरुंभणु ।
 वीणालावणिगेयपरिक्खणु कुडिलवियारि सरोसनिरिक्खणु ।
 दिन्नपहरपडिपहरपडिच्छणु अलयगाहपडिगाहसमिच्छणु ।
 विब्भमभावफुरियअहरेक्खणु मंदरायवदुरायवियक्खणु ।
 पियपरिहासवासविहडावणु मयणुक्कोवणंगुपयडावणु ।
 बंधकरणवाचारवियंभणु सुहकरफंसममयरसथंभणु ।
 यत्ता । धणवइवि कामभोगंतरीउ ताहि माणु माणि धरइ ।
 पियवयणकमलमयरंदरसु पंकइं भमरु जेम सरइ ॥ ३ ॥
 ताहं विहिंमि गंजोल्लियगत्तहं हियइच्छिय विलास माणंतहं ।
 रइरसवसवावारविणोणं केणवि कूरग्गहसंजोणं ।
 गब्भेसरिहि गब्भु संपज्जइ दुक्कियदुक्खनिहाणु व णज्जइ ।
 जिम जिम रिउ सोणियजलु थंभइ तिम तिम मणि रणरणउं वियंभइ ।
 जिम जिम चउरंगइं चउरंसइ तिम तिम खामोयरु विहंसइ ।
 जिम जिम गब्भु लेइ सव्वंगइं तिम तिम भंजइ तिवलि तरंगइ ।

एत्थंतरि सुहिबंधवलोएं अहिसिंचियफलमंगलतोएं ।
 पुत्तुप्पन्नु सयणु परिओसिउ बंधुयत्तु पिणं णाउं पयासिउ ।
 घत्ता । परिपालिउ लालिउ बड्ढविउ सअलकलाकलावकलिउ ।
 कीलंतु जुवाणुभावि चडिउ पउरि महायणि दुल्ललिउ ॥ ४ ॥
 समवयवणिजुवाणसयपरिमिउं परिवड्ढियपयावसुहकैम्मिउं ।
 राउलि सण्णमाणु धणयत्तउ णवजोव्वणगुणस्त्वसइत्तउ ।
 भमइं णयरि किंल कीलासत्तउ विविहइं बहु दुण्णयइं करंतउ ।
 विणय विहेय सुहिय संभावइ कुडिलहं दप्पसाहु दरिसावइ ।
 छंदाइत्तवयणि रह मन्नइं मँज्झत्थइ सुअणइं अवगन्नइं ।
 पडिसक्कइ मग्गि पडिसुरिं वासइ भयपरिमलकप्पूरिं ।
 पट्टणि सुत्तविस्सुत्तइ चाहइ दप्पुद्धुर तुरंग परिवाहइ ।
 वणिदरकुलइं सेव जंपावइ पुरयणु णिरवसेसु कंपावइ ।
 परजुवइहिं परिसक्कइ वंकउ जंपइ पहु पंगणि समडक्कउ ।
 घत्ता । जोव्वणवियारनिव्वभरभरिउ अच्चुव्वभडमिगारमइं ।
 संबोहिवि सुहिबंधवसयइं मंचल्लिउ कंचणपुहइ ॥ ५ ॥
 डुक्खिवि सहं जणणिं किउ मंतु तुरिउ ताय परिवड्ढियंतंतु ।
 मइं तं कणयदीउ पइमिन्वउ अच्छइ ताम एहु सुहसेवउ ।
 तं णिसुणिवि परिवड्ढियमंतिं करयल्लु वयणि दिव्वु विहसंतिं ।
 तुडिहिं चडिवि जइ तं किर किज्जइ वयणुवि नउ कराल्लु जंपिज्जइ ।
 बोल्लहि पुत्त जेम अण्णाणिउं किं वणिउत्तहं मग्गु न याणिउं ।
 सुहियहिं हियउ णाहिं अप्पिन्वउ परिमिउं थोउ थोउ जंपिन्वउ ।
 अत्थु विहप्पइ विविहपयारिहिं वंचिवि करसन्नासंचारिहिं ।
 अप्पुणु पक्खे भंडु सलहिन्वउ अण्णहो चित्तु विचित्तु लहेव्वउ ।
 अप्पुणु अंगु णाहिं दरिमिन्वउ अण्णहो तणउं परामरिमिन्वउ ।
 घत्ता । परकज्ज सुणंतुवि णउ सुणइं अप्पण कज्जहो णउ चलइ ।
 ण कलावइं केणवि णियचरिउ परहो अंगि पइसिवि कलइ ॥ ६ ॥
 अइकिलेसि जइ अत्थु विहप्पइ विउसवियड्ढहं तेण समप्पइ ।
 अच्छिज्जइ सुहझाणणिउत्तहिं देवधम्मगुरुपूयपवित्ताहि ।
 अण्णजम्मि पुव्वज्जिउ जं धणु तं एसइ पुच्छंतु धरंगणु ।

तं णिसुणिवि दिण्णउं पडिउत्तरु तुहुं सुसामि सप्पुरिसु महंतरु ।
 परमहु मणि ण ठाइ तउ जंपिउ काणीणहं कौयरहं मणप्पिउ ।
 एउ कम्मु परदीणवरायहं असरीरहं परिपीडियकायहं ।
 अह धुत्तहं सुलोयपरिभूयहं मुहमहुरहं पच्छण्णविरुअहं ।
 जं वेसत्तणेण विढविज्जइ तेण काइं किविणत्थं किज्जइ ।
 आसणसयणपमुहउवदाणेहिं भोयणु देइ गरुयसम्मानिहिं ।
 मित्तु कैरिवि हियवइ ताडिज्जइ कयविक्रयच्छलेण वंचिज्जइ ।
 होइ अत्थु जो एण विहाणिं तेण काइं बहुदुक्खविहाणिं ।
 घत्ता । जं अतुलु तुलिवि आढत्तइण होइ जसहु आवाहणउं ।
 तं धणु विलसंत वयंतहंमि सुहडहं चरियपसाहणउं ॥ ७ ॥
 तं णिसुणेवि भणइं वणिसारउ मइं पडिवणु वयणु तुम्हारउ ।
 तुहुं म करेहि किपि कयविक्रउ अच्छहि पउरमज्झि समडक्कउ ।
 मं सुहु भणिवि कोवि पडिवक्कहि विलसहि मज्झु अत्थु जिम सक्कहि ।
 तं णिसुणेवि पयंपइ णंदणु सज्जणजणमणयणाणंदणु ।
 णियववसायदायउच्छल्लह अतुलु होइ माहप्पु महल्लह ।
 पिर्यरि विढत्तु अत्थु विलसंतह कवण कित्ति जसु कवणु जियंतह ।
 अहवइ ताय काइ वित्थारिं पुव्वक्कियकम्महो अणुसारिं ।
 णरहो बुद्धि उप्पज्जइ तेम होसइ पुव्वविहिउ जं जेम ।
 तिं वयणिं धणयइ संवासिउ समउ सरुवइ मंतु पयासिउ ।
 बंधुअत्तु असगाहिययट्टउ णियववसायदायसंगट्टउ ।
 लइ तं करउ किपि जं विहियउ होसइ पुव्वजम्मि जं लिहियउ ।
 घत्ता । पडिवज्जिउ तं पि सरुअइ सावि सुइरु चिंतंति थिय ।
 किं सुंदरु किंतु ण सुंदरु लइय गमणवाचार किय ॥ ८ ॥
 तुरिउ गमणसामग्गि पयासिय सुइसत्थत्थवंत संभासिय ।
 जाणाविउ भूवालणरिंदहो समइ परिट्ठिउ सज्जणविंदहो ।
 दट्टमग्गि कुलमीलणित्तहं घोसण दिण्ण पुरउ वणिउत्तहं ।
 चल्लउ जो चल्लइ कयविज्जे बंधुअत्तु संचलिउ वणिज्जे ।
 साहुमाणि वणिउत्तहं चाहइ अधणहं भंडुल्लइ संवाहइ ।

१ B दीणहंमि २ B दाणइ ३ B करेवि हियइ ४ B विलसंतह वयंतहमि ५ B सुहि ६ B णियय
 ७ B भंडोल्लइ

तं गिसुणेवि पमायपंउत्तहं मंतिउ थोवविहववणिउत्तहं ।
 अहं पुरजणमणयणाणंदणु सेवहं^१ धणवइसेट्ठिहि णंदणु ।
 पैइसहुं अतरु तरिवि सहुं^२ आएं अवसिं लच्छि होइ ववसाएं ।
 वणितणु रुहरहसेण समागय सज्जिय करहवसहमहिसह सय ।
 घत्ता । इत्तहि वि तेण धणवइसुइण पइपरिहवमाणुव्वहणि ।
 करकमलकयंजलि संपुडिवि भविसिं आउच्छिय जणणि ॥ ९ ॥
 माइ महल्लमहुज्जमविज्जे^३ बंधुअत्तु संचलित्त वणिज्जे ।
 तेण समाणु मइमि जाइव्वउ तं वोहित्थु तीरि लाइव्वउ ।
 देसंतरपवासु माणिव्वउ गियपुण्णहं पमाणु जाणिव्वउ ।
 दइवायत्तु जइ वि विलसिव्वउ तो पुरिसिं ववसाउ करिव्वउ ।
 तं गिसुणेवि सगगिरवयणी भणइं जणेरि जलदियणयणी ।
 हा इउ पुत्त काइं पइं जंपिउ सिविणंतरि वि णाहिं महु जंपिउ ।
 एक्क अकारणि कुवियवियप्पे^४ दिणु अणंतु दाहु तउ वप्पे ।
 अणु वि पइं देसंतरु जंतहो को महु सरणु हियइ पैजलंतहो ।
 अणु वि तेण समउ तउ जंतहो णिव्वुइ खणु वि णाहिं महु चित्तहो ।
 घत्ता । को जाणइं कणमहाविसइ अणुदिणु दुम्मइमोहियइं ।
 समविसमसहावहिं अंतरइं दुट्ठसवत्तिहि दोहियइं ॥ १० ॥
 एक्कुमिक्कु ववसाउ करंतहं समसाहिट्ठिउ भंडु भरंतहं ।
 विहि पडिक्कुलु अम्ह पडिसक्कइ अत्थहं छेउ करिवि को सक्कइ ।
 एक्कदव्वअहिलासविचित्तइ को जाणइं दाइयहं चरित्तइ ।
 जइ सरुव्वदुट्ठत्तणुभासइ बंधुअत्तु खलवयणहिं वासइ ।
 तो तउ करइ अमंगलु जंतहो मूलु वि जाइ लाहु चिंतंतहो ।
 जंपइ मामहु महुकरलाणं चंगउ वुत्तु पुत्त कमलाणं ।
 अम्हहं एत्थु वसंतहो तेहउ को वि ण मित्तु पहाणु सणेहउ ।
 बंधुअत्तु पुरमज्झि सइत्तउ राउलि सण्णमाणु धणयत्तउ ।
 घत्ता । जइ जणविषयणविसविसमगइ दाइय मच्छरु मणि वहइ ।
 तो तुम्हहं अम्हहं सयणहमि वंचिवि कुलि परिहउ करइ ॥ ११ ॥
 भविसयत्तु विहसेविणु जंपइ तुम्हहं भीरत्तणिण समप्पइ ।
 अइयारिं वामोहु ण किज्जइ समवयजणि पोढत्तणु हिज्जइ ।

१ B ° णित्तहं २ B अहो ३ B सेवहो ४ B पइमहु अंतरपि सहु आयइ ५ B डउजंतहो ।

अइणएण जणि कायरु वुच्चइ अइभएण जइ लच्छिए मुच्चइ ।
 अइमएण दप्पुब्भट्टु णावइ अइघिएण भोयणु वि ण भावइ ।
 अइरुविं तियरयणु विणासइ अइयारिं सब्बहो गुणु णासइ ।
 जइ ववसाइ दाउ णउ दिज्जइ तो णायरहं मज्झि लज्जिज्जइ ।
 जइ सो कहव सवत्तिहि जायउ तो वि तायहो सरीरि संभूयउ ।
 एक्कुसरीरुजाउ विहिभायहिं तहिं किर काइं रायवेयारहि ।
 अणुणु वि तहिं कुलसीलनिउत्तहं होसहिं पंचसयइं वणिउत्तहं ।
 तेहिं समाणु पंथि पवहंतहो केम करेसइ दोहु वहंतहो ।
 अणुणु वि अम्हहं तेण समाणु किंपि ण पुब्बविरोहविहाणु ।
 घत्ता । मं माइ चित्तु कायरु करहि फुट्टु कम्मइं कम्महु कारणु ।
 खुट्ठइ जीविज्जइ जेम णवि तेम अखुट्ठइ नउ मरणु ॥ १२ ॥
 मामहं सालि महंतरवयणइं सुणिवि सुणिवि अणुमणिवि सयणइं ।
 णयदिट्ठंतहेउ विक्कवायइं जंपिवि कियइं निरुत्तरवायइं ।
 एम करेवि समुच्चउ गोत्तहो भविसु पढुक्कु पासि बधुयत्तहो ।
 सो पिकखेवि तेण सकियत्थं अब्भुत्थाणु कियइ परमत्थं ।
 विहडप्फड विमुक्कसिंगारिं पचासत्तु खुहियपरिवारिं ।
 अवियलदिट्ठिपलोयणसीलिं सब्बावसरसमप्पियलीलिं ।
 अमुणियकज्जागमणवियप्पिं सविणयवयण दिण्ण माहप्पिं ।
 तणुपच्छण्णपिहियपरिहासइ सुपरिट्ठियणायरियइं भासइं ।
 घत्ता । पणवंतिं करु करयलि धरिवि फुट्टुतडवियडपडुत्तरिण ।
 सम्माणु दाणु पेसणु करिवि बोद्धिउ नेह्निरंतरिण ॥ १३ ॥
 अहो वट्ठइ अच्चरिउ महंतरु एउ कज्जेण केण किउ संचरु ।
 एत्थु वि हत्थिणयरि सम्माइवि वयणु वि कहमि ण करहि कयाइ वि ।
 भविसयत्तु पियवयणहिं तज्जइ विणु कज्जे किर को पडिवज्जइ ।
 तुहं परिपुण्णु अहिट्ठियदव्वं पढुसम्माणदाणगुणगव्वं ।
 अम्हइं वणिवरवरमाहप्पहो जीवहं करिवि सेवं तइ वप्पहो ।
 उज्जउ तुम्हत्तणउं आयणिवि किउ अम्हइं चित्तु अणुमणिवि ।
 सुट्ठु वि णरहं परिट्ठियकायहं सिज्जइ किंपि णाहिं असहायहं ।
 जइ तउ टाइ करंतउ एहउ तेण विमण्णिउं णीसंदेहउ ।

सविणउ भणइं काइं किर वुचइ ओसहु गुलियउ कासु ण रुचइ ।
हउं सकियत्थु अज्जु हउं धणणउं हउ परमत्थगुणिहिं संपुण्णउं ।
सिज्जइ किण्ण णरहं कयउण्णहं होइ सव्वु परिवाडिए पुण्णहं ।
पुर पउरालंकारसमण्णिउ पइं चल्लंत ताउ संचल्लिउ ।

आसिगहणु महु तउ अमिलंतहो एयहिं तउ ण विसउ चल्लंतहो ।
यत्ता । संकेउ करिवि सुहसंगरय णियणियणिलयहो बेवि गय ।

आउच्छिवि सुहिबंधवसयण बेवि परमसव्वभावय ॥ १४ ॥

बंधुयत्तु गंजोल्लियगत्तउ णिययजणेरिहि कइइ सइत्तउ ।

माण माण दिहु कज्जु अहिट्ठिउ भविसयत्तु महु समउ परिट्ठिउ ।

जंपिवि गुणदोसइं सुहियंतरु मइंसहुं संचल्लिउ देसंतरु ।

तेण सहाएं सव्वइं कज्जइं महु सिज्जंति अज्जु णिरवज्जइं ।

तं णिसुणेवि सरूवइं वुचइ आयहो सरलसहाउ ण सुचइ ।

एहु महंतु पुत्तु तउ बप्पहो सामिउं पउरधणहो माहप्पहो ।

सहुं जणणिण गेहहो णीमारिउ अच्छइ कढकढंतु मणि ग्यारिउ ।

यत्ता । जइ रंजिवि पहु णिम्मलगुणिहिं जणणिवयणु हियवइ धरइ ।

तो पहरिवि कण्णमहाविमिण अम्हहं पडिपरिहउ करइ ॥ १५ ॥

आणंसहुं संकेउ ण किज्जइ पुव्वविरूढइ हियय ण दिज्जइ ।

जाम ण चित्तंतरिण वियंभइ जाम ण पउरुमहायणु थंभइ ।

जाम ण णेह महातरु भंजइ जाम ण मणु भूवालहो रंजइ ।

ताम उवाउ कोवि चिंतिज्जइ कलितरु वरहो मूलु छिदिज्जइ ।

तेम करिज्जहि मज्झि समुहहो जेम ण मिलइ पुणु वि णियविंदहो ।

तं संकेउ तेण मणि भाविउ थिउ सविलक्खु वयणु मउलाविउ ।

माइ अणिट्ठु तुम्ह जो थामहो लुहमि लीह तहु तणयहो णामहो ।

माणु मरहु तासु दलवट्ठमि रयणायरहो मज्झि आवट्ठमि ।

करमि तेम परिवड्डियच्छायहो जेम ण मिलइ पुणु वि णियमायहो ।

यत्ता । तं वयणु सुणिवि पुत्तहुतणउं हरिमिय बंधुअत्तजणणि ।

सियकुसुमकयंजलि पिउ चवइ अणुमग्गि चंपइ धरणि ॥ १६ ॥

अविसु वि जिणवरपडिमउं मिंचिवि अहिसिंचिवि अंचिवि परियंचिवि ।

विणयविहेउ पडिच्छियपेसणु जणणिहि पुणु वि करइ संभासणु ।
 अंगु भरेवि गरुयसम्माणहो देहि आएसु माइ पत्थाणहो ।
 अच्छिज्जहि सुहझाणु समारिवि परिहवसल्लु हियइ अवहारिवि ।
 समउ सरुवइं सरलु करिज्जहि मं दुव्वयणदोसु पडिवज्जहि ।
 अणइच्छियइं होंति जिम दुक्खइं सहसा परिणवंति तिह सोक्खइं ।
 सावि सिप्पि चंदणहो भरिप्पिणु अहिणवकंचणपत्ति करेप्पिणु ।
 वंदणु करिवि वयणु अवलोइवि दहिदुव्वक्खय सिरि संजोइवि ।
 घत्ता । संवरिवि हियउ लोयण लुहिवि दुक्खु दुक्खु मणि संभवइ ।
 जिणपडिम सेस करयलि करिवि पियपेसलवयणइं चवइ ॥ १७ ॥
 अइरुहरुहियविरल्लियगत्तें णियणंदणु सिक्खवइ पयत्तें ।
 पइं विणु मज्झु कालु अइदुत्तरु होसइ दिणु वि नाइं संवच्छरु ।
 अज्जवि पुत्त निरारिउ बालु इरविणस तुज्झु को कालु ।
 दिदु होज्जहि उत्तमगुणवग्गहो रक्खिवज्जहि लंछणु कुलमग्गहो ।
 होइ जुवाणभाउ सवियारउ अमुणियकज्जाकज्जपयारउ ।
 चलतिमइहि पवड्डियमाणहु गयवइयहं दहवहं जुवाणहु ।
 वहुरइ वयणालाउ ण किज्जइ जंपंतिहु महियलु जोइज्जइ ।
 णयणइं होंति जुवाणहं मुद्धउ तरुणिवयणदंसणरसल्लुद्धउ ।
 घत्ता । जोव्वणविधाररसवसपसरि सो सूरउ सो पंडियउ ।
 चलमम्मणवयणुल्लावण्हिं जो परतियहिं ण खंडियउ ॥ १८ ॥
 पुरिसिं पुरिसिंवउ पालिंवउ परधणु परकलत्तु णउ लिंवउ ।
 तं धणु जं अविणासियधम्मं लब्भइ पुव्वक्खियसुहकम्मं ।
 तं कलत्तु परिओसियगत्तउ जं सुहिपाणिग्गहणि विदत्तउ ।
 गियमणि जेण संक उप्पज्जइ मरणंति वि ण कम्मउ तं किज्जइ ।
 अणु वि भणमि पुत्त परमत्थें जइवि होहि परिपुण्ण महत्थें ।
 तरुणितरललोयण मणि भाविउ पट्टुसम्माणदाणगुणगाविउ ।
 तहिंमि कालि अम्हहिं सुमरिज्जहि एक्कवार सुहदंसणु दिज्जहि ।
 परधणु पायधूलि मणिज्जहि परकलत्तु मइं समउ गणिज्जहि ।
 जंपिज्जहि जणणयणाणंदणु जिणहु तिकाल करिज्जहि वंदणु ।
 घत्ता । जिणधम्मगुणुज्जमसंजमिण सुहु सिज्जउ गमणागमणु ।
 रक्खिउ जिणसासणदेवण्हिं विदविवि आवहि अतुलु धणु ॥ १९ ॥

तो कुमार संचलिउ तुरंतउ तं संकेयभूमि संपत्तउ ।
 अणिणत्तहि सुहिसयपरियरियउ बंधुयत्तु णयरहो णीसरियउ ।
 अणिणत्तहि सहायसंजुत्तहं चलियइं पंचसयइं वणिउत्तहं ।
 अणिणत्तहि कलयलसंगट्टइं करहवसहवाहणइं पयट्टइं ।
 अणिणत्तहि दिदपीडियचोल्लइं उक्खित्तइं भंडइं बहुमोल्लइं ।
 अणिणत्तहि वणिवरवरपत्तिउ पियमुहसुहदंसणु अलहंतिउ ।
 उम्माहउ रणरणउं वहंतिउ पुणु पुणु पियमुहकमलु नियंतउ ।
 विरहदयगिगुल्लुक्खियकायउ नियनियपइ अणुअंचिवि आयउ ।
 उःमुहसुहकमलउ उदंडउ कज्जलजललवमइलियगंडउ ।

घत्ता । नियपइपिम्मपरव्वसिहिं अहिणवजोवणइत्तियहिं ।
 उप्पायउ कासु न रुहरुहउ जुवइहिं सासु मुवंतियहिं ॥ २० ॥
 धणवइ नियनंदणइ समप्पइ पउरहो पियपेसलइं पयंपइ ।
 अहो वणिउत्तहो तहो गुणगारउ जो णयविणयपरक्कमसारउ ।
 दूरविणसवणिज्जवियड्डहं चाइदाइपडिवाइगुणड्डहं ।
 विन्निवि सुव तुम्हहं निक्खेवउ आयहं छलु सव्वहं दिक्खेवउ ।
 जो जहिं देसि पहाणु नरिंदहो सो तहिं देखिवि ससुहडविंदहो ।
 तहु मंतिणइं करेवि सुपुज्जइं दरिसिवि पियपाहुडइं अउव्वइं ।
 चोरइ चरइं अणुज्जु अवक्कइ भडभोइयचैहोडचाणक्कइ ।
 सव्वइ वंचिज्जहो अवलोइवि वंचणमइहु अवंचिय होइवि ।

घत्ता । अइवहु सम्माणदाणु करिवि संपेसिय संपुडिवि कर ।
 चडुलंगतुरंगिहि आरुहिवि संचलिय सुंदर कुम्बर ॥ २१ ॥
 अग्गेयदिसइं मलहंति जंति कुरुजंगलु महिमंडलु सुअंति ।
 लंघंति वियणकाणण पलंब पुरगामखेडकव्वडमडंब ।
 जउणानइसलिलु समुत्तरेवि जलदुग्गइं थलदुग्गइं सरेवि ।
 अन्नन्नदेसभासइं नियंत रयणायरे वेलाउलइं पत्त ।
 लक्खिउ समुहु जललवगहीरु सण्णुरिसु व थिरु गंभीरु धीरु ।
 आसीविसोव्व विसविसमसीलु वेलामहल्लकल्लोललीलु ।
 दिट्ठइं विउलइं वेलाउलाइं कयविकयरयवयणाउलाइं ।
 धम्मत्थकामकंखिरसुहाइं सुवियड्डवयणविलयामुहाइं ।

तहि थाइवि जलजंतइं कियाइं परिहरिवि वसहमहिसयसयाइं ।
 जलजंताकम्मंतरु करेवि करणइ पियवयणहिं संवरेवि ।
 वहणहिं आरूढ महापहाण वणिवरहं सयइं पंचहिं समाण ।
 घत्ता । णिज्जावयवयणुज्जुअमुहइं किंववयइं णं णं भटइं ।
 संचल्लइ रयणायरहो जलि खरपवणाहयधयवडइं ॥ २२ ॥
 दिढ बंधइं जिह मल्लरगणाइ णिल्लोहइं जिह मुणिवरमणाइ ।
 णिन्निभण्णइं जिह सज्जणहियाइं अकियत्थइं जिह दुज्जणकियाइं ।
 वहणइं वहंति जलहररउहि दुत्तरि अत्थाहि महासमुहि ।
 लंघंतइं दीवंतरथलाइ पिव्खंति विविहकोऊहलाइं ।
 इय लीलइं वचंताहं ताहं उच्छाहसत्तिविक्रमपराहं ।
 दुप्पवणें घणतरुवरसमीवे वहणइं लग्गइं मयणायदीवे ।
 कल्लोलवोलजलरववमाले असगाहगाहगहणंतराले ।
 तीरंतरे जं संघट पोय उत्तरिय तरिवपमुहाइ लोय ।
 घत्ता । सो दिट्ठु तेहिं मयणायगिरि णयणालोयसुहावणउं ।
 दुल्लंघु दुसंचरु दुग्गमु नं पियारु महिलहंतणउं ॥ २३ ॥
 तहिं घणतरुसमीवि मयणायदीवि हिंडंति ते वणिंद ।
 दूरुज्झियपमाय परिमुक्कचायचक्कलियगीढविंद ।
 किवि जलु आहरंति कुंभइं भरंति आवंति तं जि लेवि ।
 फलतरु चुणंति सव्वइ मुणंति कुसुमइं खुडेवि ।
 किवि मिल्लिवि बंधुयत्तु सो भविष्यत्तु पइसरइ तं अरत्तु ।
 तरलतमालतालीमात्तरमालसालईदुमरवत्तु ।
 पिव्खइ कहिंमि ताइं पंकयसराइं सयवत्तसोहियाइं ।
 कत्थइ पाणियाइं अवमाणियाइं करिजूहडोहियाइं ।
 कत्थइ णिज्झराइं पडिरवकराइ जलरेणुभूसियाइं ।
 वरतणुकुसुमगंधपरिमलसुयंधमयरंदमीसियाइं ।
 कत्थइं मणहराइं किसलयहराइं दलवहलपत्तलाइं ।
 कत्थइं मुहरसाइं चितियवसाइं करगिज्झवरफलाइं ।
 कुसुमइ उच्चिणंतु मेइणि मिणंतु संचरई एम जाम ।
 ता वोहित्थवाल निज्जियन्वयाल संमिलिय सयल ताम ।
 जंपइ बंधुयत्तु कंटइयगत्तु किं सयल इत्थु आय ।

जोइवि कहइ को वि अज्ज वि ण कोविच्छुडु णत्थि तुम्ह भाय ।

तं सुणिवि तेण बहुमच्छरेण वावरिउ अहरउहु ।

अवलोइउ खरेण कहुअक्खरेण तज्जिवि णिययविंदु ।

घत्ता । आएसिउ भिउडिभयंकरिण उच्चलहो सुगगरघणइं ।

तंडवहो पवणधयवडइं खणु वि म धरहु पओहणइं ॥ २४ ॥

अहो लोयहो महु आएस माणु धरि अत्थि किंपि माणाहिमाणु ।

न करिक्खउ इत्थु विगारु को वि संचलहु तुरिय वोहित्थ लेवि ।

तं सुणिवि तेवि कलुणइ सुमीस करयल मलंति विहुणंति सीस ।

हा बंधुयत्त पइं काइं वुत्तु सप्पुरिसहं कहिंमि ण एउ जुत्तु ।

उप्पणु जइ वि परिहउ गहीरु घाइज्जइ तो वि ण नियसरीरु ।

इह रत्तिपरत्तिवि अहियदोसु विसहिक्खउ कह दुक्खयणघोसु ।

तं वयणु सुणिवि कोवग्गिदित्तु पज्जलिउ णाइं हवि घिएण सित्तु ।

णवि मुणहुं सवत्तिविरोहु अम्ह अणित्तहं को वावारु तुम्ह ।

लइ करहु ताम जलजंतकम्मु पच्छइ चित्तिज्जहु परमधम्मु ।

घत्ता । तं वयणु सुणिवि णायरजणहु नं सिरि वज्जदंडु पडिउ ।

वोहित्थइं लेवि दुरासि खलु गहिरमहासमुहि चडिउ ॥ २५ ॥

पमुक्के कुमारे दुरायारिणहिं अमोहे जलोहे वहंतेहिं तेहिं ।

यियं विंभियं तं वणिदाण विंदं विगप्पाउरं करयलुग्गिणणमुहं ।

अहो सुंदरं होइ एयं ण कज्जं अगम्मं पि गंतूण खट्ठं अग्वज्जं ।

गयं णिप्फलं ताम सक्खं वणिज्जं हुवं अम्ह गोत्तम्मि लज्जावणिज्जं ।

ण जत्ता ण वित्तं ण मित्तं ण गेहं ण धम्मं ण कम्मं ण जीयं ण देहं ।

ण पुत्तं कलत्तं ण इट्ठं पि दिट्ठं गयं गयउरे दूरदेसे पइट्ठं ।

खयं जाइ नूणं अहम्मेण धम्मं विणट्ठेण धम्मेण सक्खं अकम्मं ।

कयं दुक्कियं दोहएणं हएणं सुहायारभट्ठेण दुट्ठेण एणं ।

अणिट्ठं कणिट्ठं भुअं सप्पहाएं समुहे रउहे खयं तुम्ह जायं ।

घत्ता । सो णत्थि विसूरिउ जेण णवि तं पिक्खेविणु दुच्चरिउ ।

धणवइ वि णिरोहायासुगउ इत्थु विचि विंभयभरिउ ॥ २६ ॥

तृतीयः सन्धिः

१ B ऊइ २ C adds इय भविस्तकहाए पयडियधम्मत्यकाममोक्खाए । बुद्धधणवालकयाए पंचमी-
कलवणणए तीओ सन्धी परिच्छेओ सम्मत्तो ॥

चंदप्पहु जिणु हियवइ धरिवि जासु पहाविं विमलमइ ।
 पुणु कहमि जेम भविसत्तु णरु तिलयदीवि लाहउ लहइ ॥
 अहो जिणु अंचहु मं परु वंचहु इंदिय खंचहु सुक्किउ संचहु ।
 बंधुयत्तु कुलकित्तिविणासु गउ वोहित्यइं लेवि हयासु ।
 भविसु वि सरि करचलण धुएवि जाम एइ वरकमलइ लेवि ।
 ताम ण कोइवि पिकवइ तित्थु विंभिउ मणि अमुणियकज्जत्थु ।
 सुण्णउं तं पएसु ण सुहाइ कमलइं मिल्लिवि उम्मुहुं धावइ ।
 पिकवइ ताम समुहि वहंतइ धुयधयवडइं ताइं जलजंतइं ।
 दुक्खहो भरिउ हियइ आहल्लिवि गउ खलु बंधुयत्तु मइं मिल्लिवि ।
 करु महियलि हणेवि उरि कंपिउ ण चलिउ जं चिरु जणणिणं जंपिउ ।
 णट्टु कज्जु कहिं अब्भुद्धरणउं वणि असमाहिणं आयउ मरणउं ।
 यत्ता । अण्णण्णइं चित्तिज्जंति मणि खलविहि अण्णण्णइं सरइ ।
 सुट्ठु वि वियड्डु गुणसयभरिउ दइउ परम्मुहुं किं करइ ॥ १ ॥
 हा हय पावकम्म मइवज्जिय किउ अजुत्तु हयबुद्धि अलज्जिय ।
 णियकुलमग्गु भग्गु जसु हारिउ दुज्जणजणि जंपणउं सम्मारिउ ।
 कवडु करिवि जं परु वंचिज्जइ आणं गुणवंतहं लज्जिज्जइ ।
 एत्तिउ दुक्खु मज्झु निकारणु कुलहो कलंकु जाउ जं दारुणु ।
 गयउरि अयसपडहु वज्जाविउ तायहोतणउं णाउं लज्जाविउ ।
 अह इत्थु वि ण विसाउ करिव्वउ मं च्छुडु एण एम होइव्वउ ।
 जइ तं तेम घडिउ तं तेणइ तो किर काइं विसुरिय एणइ ।
 एउ चिंतंतु विसाणं मिल्लिउ विट्ठुणिवि बाहुदंडं संचल्लिउ ।
 इउ वणु इउ सरीरु धम्मद्वउ करि खलविहि जं पइं पारडउ ।
 यत्ता । चिंतंतु एम उब्भडवयणु दूरविसज्जियमरणभउ ।
 संचलिउ सम्मुहु वणकाणणहो णं मुक्कं कुसुमत्त गउ ॥ २ ॥
 पइट्ठो वणिंदो वणे तम्मि काले पहिट्ठो तहिं दुण्णिणरिक्खे खयाले ।
 दिसामंडलं जत्थ णाउं अलक्खं पहायं पि जाणिज्जए जम्मि दुक्खं ।
 भमंतो विभीसावणं तं वणं सो णियच्छेइ दुप्पिच्छराई सरोसो ।
 कहिंचिप्पएसे सजूहं गयंदं महालीलकल्लोलगंडं सणिहं ।
 कहिंचिप्पएसे णिएउं णरिदं ण णट्ठं ण रुट्ठं सदप्पं मइंदं ।
 कहिंचिप्पएसे घणं कज्जलाहं गयं भुंडिणीसावराहं वराहं ।

कहिंचिप्पएसे समुण्णोण्णघोसो हुओ पायडो वंसयाले हुयासो ।
कहिंचिप्पएसे मऊरं पमत्तं णडंतं पि अप्पाणयं विण्णडंतं ।

घत्ता । अवियलचित्तु मुणेवि गय एम सुइरु हिंडंतु थिउ ।

अइमुत्तयमंडइदुमहो तलि वियडसिलायलि वीसमिउं ॥ ३ ॥
करचरण धुएवि वरकुसुम लेवि जिणु सुमरिवि पुप्फंजलि खिवेवि ।
फासुयसुयंधरसपरिमलाइं अहिलसिवि असेसइं तरुहलाइं ।
थिउ वीसवंतु खणु इक्कु जाम दिणमणि अत्थवणहु दुक्कु ताम ।
हुअ संझतेयतंबिरसराय रत्तंवरु णं पंगुरिवि आय ।
पहि पहिय थक्क विहडिय रहंग णियणियआवासहो गय विहंग ।
मउलियऽरविद वम्महु वित्तु उप्पन्न बालमिहुणहं मरहु ।
परिगलिय संझ तं णिएवि राइ असइ व संकेयहो चुक्क णाइ ।
हुअ कसण सवत्ति व मच्छरेण सिरि पय्य णाइं मसिखप्परेण ।
हुअ रयणि बहलकज्जलसमील जगु गिलिवि णाइं थिय विसमसील ।
अवरुप्परु पयडंतेहि गुज्जु मिहुणहि पारंभिउ सुरयजुज्जु ।
एहइ पडिवणि करालि कालि गहभूअजक्खरक्खसवमालि ।
वणि विसमि विएसि विचित्त पत्तु तह वि हु अकंपु कमलसिरिपुत्तु ।

घत्ता । परमिट्ठि पंच हियवइ धरेवि दुविहें पच्चक्खाणु किउ ।

अहियरिवि मत्तु सत्तक्खरउ परमप्पउ ज्ञायंतु थिउ ॥ ४ ॥
परिगलिय रयणि पयडिउ विहाणु णं पुणु वि गवेसउ आउ भाणु ।
जिणु संभरंतु संचलिउ धीरु वणि हिंडइ रोमंचियसरीरु ।
सुणिमित्तइं जायइं तासु ताम गयपयहिणंति उडुवि साम ।
वामंगि सुत्ति रुद्धरुइ वाउ पियमेलावउ कुलकुलइ काउ ।
वामउ किलिकिंचिउ लावण्ण दाहिणउं अंगु दरिसिउ मएण ।
दाहिणु लोयणु फंदइ सवाहु णं भणइं एण मग्गेण जाहु ।
थोवंतरि दिट्ठु पुराण पंथु भविण्ण वि णं जिणसमयगंथु ।
सप्पुरिसु वियप्पइ एण होमि विज्जाहर सुर ण च्छिवंति भूमि ।
णउ जक्खहं रक्खहं किण्णराहं लइ इत्थु आसि संचरु णराहं ।
संचल्लिउ तेण पहेण जाम गिरिकंदरि सो वि पइहु ताम ।
चित्तवइ धीरु सुंडीरु वीरु लइ को वि एउ भक्खउ सरीरु ।
पइसरमि एण विवरंतरेण निव्विडउ कज्जु किं वित्थरेण ।

घत्ता । दुत्तरु दुलंघु दूरंतरिउ ताम जाम संचरहिं णंउ ।

भणु काहं ण सिज्झइ सउरिसहो अवगण्णंतहं मरणभउ ॥ ५ ॥

सुहिसयण मरणभउ परिहरेवि अहिमाणु माणु पउरिसु सरेवि ।

सत्तक्खरअहिमंतणु करेवि चंदप्पहु जिणु हियवइ धरेवि ।

गिरिकंदरि विवरि पइहु बालु अंतरिउ णाहं कालेण कालु ।

संचरइ बहलकज्जलतमालि णं जिउ वामोहतमोहजालि ।

सेइउ णिरुद्ध पवणुच्छवेण बहिरिउ पमत्तमहुअररवेण ।

चिंतिउ अचिंतणिब्बुइवसेण कंठइउ असमसाहसरसेण ।

अणुसरइ जाम थोवंतरालु तं णयरु दिहु ववगयतमालु ।

चउगोउरचउपायारसारु चउधवलपओलिदुवारफारु ।

मणिरयणकंतिकब्बुरियदेहु सियकमलधवलपंडुरियगेहु ।

घत्ता । तं तेहउ धणकंचणपउरु दिहु कुमारिं वरणयरु ।

सियवंतु वियणु विच्छायछवि णं विणु णीरिं कमलसरु ॥ ६ ॥

तं पुरं पविस्समाणएण तेण दिट्ठयं तं ण तित्थु किंपि जन्न लोयणाण इट्ठयं ।

वाविकूवसुप्पह्वसुप्पसण्णवण्णयं मद्विहारदेहुरेहिं सुहु तं रवण्णयं ।

देवमंदिरेसु तेसु अंतरं णियच्छए सो ण तित्थु जो कयाइ पुज्जिऊण
पिच्छए ।

सुरहिगंधपरिमलं पसूअएहिं फंसए सो ण तित्थु जो करेण गिण्हिऊण
वासए ।

पिक्कसालिधण्णयं पणट्ठयम्मि ताणए सो ण तित्थु जो घरम्मि लेवि तं
पराणए ।

सरवरम्मि पंकयाहं भमिरभमरकंदिरे सो ण तित्थु जो खुडेवि णेइ ताहं
मंदिरे ।

हत्थगिज्झवरफलाहं विंभएण पिक्खए केण कारणेण को वि तोडिउं ण
भक्खए ।

पिच्छिऊण परधणाहं खुब्भए ण लुब्भए अप्पणम्मि अप्पए वियप्पए सु
चित्तए ।

पुत्तिचोज्जु पट्ठणं विचित्तबंधबंधयं वाहिमिच्छतंजणं दुरक्खसेण खड्दयं ।

पुत्तिचोज्जु राउलं विचित्तभंगिभंगयं आसि इत्थु जं पहुं ण याणिमो
कहं गयं ।

पुत्तिचोज्जु कारणं ण याणिमो असंहमं एकमित्तएहिं कस्स दिज्जए
सुविब्भमं ।

घत्ता । विहुणियसिरु भरडक्खियलोयणु पइं पइं विंभइ अणिमिसजोअणु ।

णवतरुपल्लवदलसोमालउ हिंडइ तित्थु महापुरि बालउ ॥ ७ ॥

पिक्खइ मंदिराइं फलअडुग्घाडियजालगवक्खइं ।

अद्धपलोयराइं णं णववहुणयणकडक्खइं ।

अहं फलहंतरेण दरिसियगुज्झंतरदेसइं ।

अद्धपयंधियाइं विलयाण व ऊरुपएसइं ।

पिक्खइ आवणाइं भरियंतरभंडसमिद्धइं ।

पयडियपण्णयाइं णं णाहणिमउडइं चिंधइं ।

एक्कधणाहिलासपुरुसाइव रंधिपलित्तइं ।

वरइत्तजुवाणइं णं वडुकुमारिहु चित्तइं ।

जोएसरविवायकरणाइं व जोइयथंभइं ।

विहडियणेसणाइं मिहुणाण व सुरयारंभइं ।

पिक्खइ गोउराइं परिवज्जियगोपयमग्गइं ।

पासायंतराइं पवणुडुअधवलधयग्गइं ।

जाइं जणाउलाइं चिरु आसि महंतरभवणइं ।

ताइंमि णिज्झुणाइं सुरवइसम्मत्तइं मिहुणइं ।

जाइं णिरंतराइं चिरु पाणियहारिहु तित्थइ ।

ताइं वि विविहिवसेण हुअइं णीसहसुदुत्थइ ।

घत्ता । सियवंतणियाणइं णिइवि तहो उम्माहउ अंगइं भरइ ।

पिक्खंतु णिययपडिबिंबतणु सण्णित्तं सण्णित्तं संचरइ ॥ ८ ॥

भमइं कुमारु विचित्तसरुवे सव्वंगिं अच्छेरयभूए ।

हा विहि पट्टणु सुट्टुरवण्णउं किर कज्जेण केण थिउ सुण्णउं ।

हट्टमग्गु कुलसीलणित्तहिं सोह ण देइ रहिउ वणिउत्तहिं ।

टिंटाउत्तएहिं विणु टिंटाउ णं गयजोव्वणाउ मयरट्टउ ।

वरघरपंगणेहिं आहोयइं सोह ण दिति विवज्जियलोयइं ।

सो वरणइंमि रसोइपएसइं विणु सज्जणहिं णाइं परदेसइं ।

घत्ता । हा किं बहुवायावित्थरिण आपं दुहिण को ण भरिउ ।
 तं केम पडीवउ संमिलइ जं खयकालिं अंतरिउ ॥ ९ ॥
 एम दिट्ठु तं पट्ठणु बालें खयकालावसाणु णं कालें ।
 लीलइं परिसक्कंतु महाइउ जसहणरायदुवारु पराइउ ।
 राउलु सीहदुवारहो पिक्खइ दरवियसंति णाहं सविलक्खइं ।
 दिक्खइ गिग्गयाउ गयसालउ णं कुलतियउ विणासियसीलउ ।
 पिक्खइ तुरयवलत्थपएसइं पत्थणभंगाइ व विगयासइं ।
 पिक्खइ सहु पंगणउं विचित्तउ चिरचंदणच्छडकहमि लित्तउ ।
 पिक्खइ कणयवीढु सिंहासणु छत्तु सचिंधु सचामरवासणु ।
 णिप्पहु पट्ठुपरिवारविवज्जिउ हसइ व णाहं विलक्खु अलज्जिउ ।
 मणिकंचणचामरइं णियच्छइ चामरगाहिणीउ णउ पिच्छइ ।

घत्ता । सहमंडवि रायजसोहणहो पिक्खवि परिसक्कंतु णरु ।
 मुत्ताहलमालज्जुलुक्कइहिं रुवइ व थोरंसुवहिं घरु ॥ १० ॥
 आउहसाल विसाल विसंतिं चित्त विचित्त परामरिसंतिं ।
 अग्घाइउ सुअंधु मयपरिमलु णं पुव्वक्कियसुकियमहाफलु ।
 सोउ करिवि नवकमलदलच्छिणं णं णीसासु मुक्कु घरलच्छिणं ।
 तूरभेरिदडिसंखसहासइं वीणालावणिवंसविसेसइं ।
 जसहण सामिसाल अच्छंतए पुरपउरालंकारसमत्तइं ।
 एवहिं अम्हहिं को वज्जावइ थक्कइं मउणु लएविणु णावइ ।
 बहुविलासमंदिरइं पईसिवि रइहरि भमिवि तवंगि बईसिवि ।
 निग्गउ भविसयत्तु अविसण्णउ चंदप्पहजिणभवणु पवण्णउं ।

घत्ता । तं जिणभवणु णिएवि धवलुत्तुंगुविसालु ।
 वियसियवयणुरविंदु मणि परिओसिउ बालु ॥ ११ ॥
 दिट्ठु जिणालउ भविसनरिंदिं णं णंदीसरदीउ सुरिंदिं ।
 पवरारामगामपरियंचिउ इंदणरिंदसुरिंदहिं अंचिउ ।
 धवलुत्तुंगसिहरु सुविसालउ छणससिकंतकंतिसोमालउ ।
 वरमणिकिरणकंतिसोहिल्लउ सइं चित्तु व दिढवडकडिल्लउ ।
 आगमजुत्तिपमाणविहंजिउ मणिमोत्तियपवालपहरंजिउ ।
 बहुघणघुसिणपंकि पडियंकिउ सुहलक्खणलक्खणि चच्चंकिउ ।

अग्गइ कमलवावि सुमणोहर णं कामिणि सच्छायपओहर ।
 तहिं अवयरिवि अंगु पक्खालिवि कमलइं खुडिवि धुएवि अणुमालिवि ।
 अहिमुहुं चलिउ धवलसियवाहहो दिट्ठु बिंबु चंदप्पहणाहहो ।
 घत्ता । परिअंचिवि अंचिवि परमगुरु अवलोइवि सव्वायरेण ।
 समदिट्ठिए सामाइउ करेवि थुइ आढत्त णरेसरेण ॥ १२ ॥
 तिलयदीवंतरत्थेण चंदप्पहं संथुअं भविसयत्तेण चंदप्पहं ।
 भरहखेत्तम्मि काले चउत्थे जए वट्टमाणम्मि तस्से य तित्थेसए ।
 सिसिरकालम्मि उन्हालए पाउसे मत्तलोयम्मि दसलक्खपुव्वाउसे ।
 उस्समाणं धणूणं दिवड्डं सयं जेण पत्तं पवित्तं सिवं सासयं ।
 अट्टमं जेण तित्थं पवित्ताइयं जस्स जम्मे तिलोयम्मि बद्धावियं ।
 जस्स वायाइं भुवणत्तयं मोइयं केवलेणं तिलोयं पउज्जोवियं ।
 जेण मिच्छत्तमोहं च णिण्णासियं दिव्वभासंतरेणं जयं भासियं ।
 जेण लोयस्स लोहत्तणं फेडियं दुट्ठकंदप्पदप्पं च पंचेडियं ।
 अप्पमत्ताण भत्ताण संती सया देसिउं दाविया जीवलोए दया ।
 णाह कज्जेण तेणं मए संथुओ जेण तुम्हाण पासं गमं तक्कुओ ।
 देहि अम्हाण माणम्मि काउं दयं अक्खयं अब्बयं तं महंतं पयं ।
 घत्ता । तहिं तिलयदीवि भविसिं णमिउं इत्थु काले धणवइ थुणइं ।
 अणुणंतपढंतसुणंतहंमि देहि भडारा विमलमई ॥ १३ ॥

चतुर्थः सन्धिः

तं निसुणहुं जेम सइं भविसाणुरूव वरइ ।
 भविसत्तु कुमार पाणिग्गहणु जेम करइ ॥
 चंदप्पहुजिणुसामि नमंसिवि पावकलंकपंकु विञ्चंसिवि ।
 चउविहसवणसंथु अहिणंदिवि अप्पउ सलहिवि गरहिवि निंदिवि ।
 होइवि भविसयत्तु कयउन्नउं सुहसिज्जासणि पट्टि निसन्नउ ।
 सोवइ निंद जाम थोवंतरु तामन्नित्तहि चलिउ कहंतरु ।
 पुव्वविदेहि मुणिंदु जसोहरु संठिउ सुक्कज्झाणि परमेसरु ।
 नाणुप्पण्णु तासु तं केवलु चउविहदेवागमणु समुज्जलु ।
 पुच्छइ अच्चुयनाहु सुरेसरु चिरु महु मित्तु आसि जो वणिवरु ।

C adds इय भविसत्तकहाए पयडियधम्मत्थकाममोक्खाए वुहधणवालकयाए पंचमिफलवण्णणाए भवि-
 सत्ततिककपुरवण्णणो णाम चउत्थो संधी परिच्छेओ सम्मत्तो ।

फुडु धणमित्तु नाउं गुणवंतउ अणुदिणु पियवच्छल्लु करंतउ ।
महु वयणिं जिणधम्मि पवत्तिउ सो कहिं नाह कवण गइ पत्तउ ।

घत्ता । तहु गुण सुमरंतु नाह विसूरइ मज्झु मणु ।

करु करिण धरेवि पुणु वि करमि वयणालवणु ॥ १ ॥

तं निसुणेप्पिणु कहइ जसोहरु निसुणइं अच्चुयसग्गपुरंदरु ।

जंबूदीवि भरहि ससिदप्पणि अज्जवखंडि सुसमि अवसप्पिणि ।

अट्टमि जिणवरिंदि ससिकंतए पंचपयारि नाणि पवहंतए ।

सुयणसमिद्धि समुन्नयमाणए दीह दिवड्डु धणुहं सयमाणइ ।

सुविहिए सिसिरुन्हालए पाउसि जणि वीसड्डलक्खपुब्बाउसि ।

कुरुजंगलि भूवालनरिंदहो पट्टणि हत्थिनायपुरिविंदहो ।

धणवइ रायसिद्धि सुपसिद्धउ पहुपरिवारे तिवग्गसमिद्धउ ।

परधणु पायधूलि जो मन्नइं पिक्खवि परकलत्तु अवगन्नइं ।

घत्ता । भूवालु नरिंदु सप्परिवाउ समंतिगणु ।

तहो वयणु निणइ किं पुणु पउरु सपउरयणु ॥ २ ॥

तहो कमलसिरि कंत सुमणोहर चक्कलपीणुत्तुंगपओहर ।

बालमराललीलगइगामिणि सब्बहो पइपरिवारहो सामिणि ।

विणए ताइं मुणिंदु समासिउ तेण वि पुत्तजम्मु आएसिउ ।

सुउ उप्पन्नु सयणु परिओसिउ भविसयत्तु तहु नाउं पयोसिउ ।

परिवड्डिउ सिक्खविउ महत्थइ सुअसत्थत्थगंथसहत्थइ ।

सा कमलसिरि पुराइयकम्मि गुरुगहणेण विणासियधम्मि ।

सीलचरित्तकुलक्कमजुत्तु वि परिसेसिं कंतिं गुणवंति वि ।

विणयवरिट्ठ इट्ठपियरुल्लिय घरवासहो नीसारिवि घल्लिय ।

घत्ता । हरियत्तहो गेहि जाइवि थिय निब्बुइ जणिवि ।

परिपालिउ बालु लच्छिण दोहित्तउ भणिवि ॥ ३ ॥

वरइत्ति नयविणयपयत्तहो परिणिय अन्न धीय धणयत्तहो ।

नाउं सरूवसरूवमणोहर उरयडि अड्डुम्मिल्लपओहर ।

ताहिं पुत्तु उप्पन्नु मनोहरु सयलकलाकलावपसरियसरु ।

बंधुयत्तु नामेण महामइ धणहो निमित्तें करिवि महामइ ।

चल्लिउ कंचणमहि सुमरिप्पिणु पंचसयइं वणिउत्तहं लेप्पिणु ।

पंकयसिरिसुओ वि गयउ खेरिहि अणइच्छंतिहिं मंडजणेरिहिं ।
 निग्गउ सोवि बेवि समहाइय गिरिमयणायरदीवि संपाइय ।
 सो तहिं तेण पुब्बउवरोहिं जणणिहिं तणहं सबत्तिविरोहिं ।
 दुट्ठिं दाइयमच्छरु मन्निवि घल्लिउ पंचवि सय अवगन्निवि ।
 तित्थु रन्नि अविसन्नु भमेप्पिणु अइमुत्तयमंडवि निसि नेप्पिणु ।
 घत्ता । गिरिविवरि पइट्ठु तं पइसंतु जाम सरइ ।

धणकणयसमिद्धु तिलयमहापुरि पइसरइ ॥ ४ ॥

तं पट्ठणु परिभमिउं रवन्नउं अन्नपसत्तु कलत्तु सुवन्नउं ।
 चंदप्पहजिणभवणि पवन्नउं अच्छइ आसणपट्ठि निसन्नउं ।
 एवहिं वरतियरयणु लहेसइ अन्न वि कहिउ जेम जं होसइ ।
 तं परमत्थु तेण मन्नेप्पिणु मुणिवरपयपंकयइं नवेप्पिणु ।
 गउ सुरवइ तं दीउ रवन्नउं दिट्ठु वीरु जिणभवणि निसन्नउं ।
 भामरि देवि समउ आहासिवि चंदप्पहजिणविंबु नमंसिवि ।
 सुहिण सुअंतु मित्तु पिकखेविणु भित्तिहिं अक्खरपंति लिहेप्पिणु ।
 पभणिउं माणिभहु जक्खेसरु एहु सुमित्तु मज्झु जाईसरु ।
 तुज्झु समप्पिउ मइं निक्खेवउ सहं कंतइं मइं समु पिक्खिब्वउ ।
 गयउरि दिणयरकरअरविंदहो पइ मेलेव्वउ सज्जणविंदहो ।

घत्ता । गउ एम भणेवि अच्छुअसग्गसुराहिवई ।

थिउ होइ पसन्नु माणिभहु जक्खाहिवई ॥ ५ ॥

भविसु वि उज्झिवि जाम पलोअइ लीलहं पुरउ भित्ति अवलोयइ ।
 अक्खरपंति जाम परिभावइ ताम निरारिउ हियइ सुहावइ ।
 उट्ठइ वयणपवाहु रवन्नउं अहो भविसत्त काहं थिउ वुन्नउं ।
 जिणहरपुव्वदिसइं संपुन्नउं जं पंचमउं गेहु सोवन्नउं ।
 तहिं अच्छइ कुमारि सुमणोहर कक्कसपीणुत्तुंगपओहर ।
 लडहरमणि नियकुलसोवासिणि सा तउतणिय धणिय पियभासिणि ।
 उट्ठहि जाहि ठाहि किं सेरउ एउ पट्ठणु असेसु तउकेरउ ।
 तं वायंतु करइ साहारणु एउ न जाणहं काहंमि कारणु ।

घत्ता । मुहिं करयलु देवि परिचितइ विंभयभरिउ ।

इउ काहं विहाणु असुउ असंभउ अच्छरिउ ॥ ६ ॥

अहिणउ लिहिउ एउ विणु भंतिए दीसइ पडिउ चुण्णु तलि भित्तिए ।
 किं पच्छन्नु को वि वेयारइ कवडिं जिणभवणहो नीसारइ ।
 अहवइ एण काइं सवियप्पें मरणु वि नाहि अपूरिं मप्पें ।
 खुट्ठइ नाहिं जेम जीविज्जइ अणखुट्ठइ वि तेम न मरिज्जइ ।
 एउ जाणिवि जं साहसु मुच्चइ तं पुरसत्तहीणु जण वुच्चइ ।
 एम्ब भणिवि सो चलिउ तुरंतउ पंचमु गेहंगणु संपत्तउ ।
 चडइ वीरु वित्थयसोवाणइं वरभवणहो पिकखंतु निवाणइं ।
 मणिकवाडमणिजालगवक्खइं मणितवंगतोरणइं सलक्खइं ।

घत्ता । जामाउ व लील परिचिंतइ अहिणवसुरउ ।

मुत्ताहलदंतु हसइ व लीलइं सासुरउ ॥ ७ ॥
 चंदकंतिपहधवलियधामइं कहिमि थोरमुत्ताहलदामइं ।
 कहिमि रयणकुट्टिमपहरंजिउ तमरउ मणिदीवियहिं परज्जिउ ।
 तहिं सुविचित्तचित्तपयसंचरि निरु सविसुद्धफलिहभवणंतरि ।
 दिट्ठ कुमारि वियणि सोवणघरि लच्छि नाइं नवकमलदलंतरि ।
 जिणसासणि छज्जीवदयाइ व पंडियमरणि सुगइपरिमाइ व ।
 मुहुमारुइण मलयवणराइ व सिंहलदीवि रयणविकखाइ व ।
 सोहइ दप्पणि कील करंती चिहुरतरंगभंग विवरंती ।
 सो फलिहंतरेण सा पिकखइ सा वि तासु आगमणु न लक्खइ ।

घत्ता । नं वम्महभल्लि विंधणसीलजुवाणजणि ।

तहिं पिकिखवि कंति विंभिउ झत्ति कुमारु मणि ॥ ८ ॥
 उप्पलदलदीहरपायहिं नहमणिकिरणकरंबियच्छायहिं ।
 जंधोरुयगुज्झंतरपासइं सुणियत्थइं मिज्झीणपरिवासइं ।
 पोतंतरउब्भिन्नपयासइं तं विहसंति पिहियपरिहासइं ।
 वियडु नियंबबिंबु सोहिल्लउ रेहइ अच्चाइच्चकडिल्लउ ।
 रोमावलि वलि अंगि विहावइ थिय पिपीलिरिंछोलि व नावइ ।
 रसणादामनिबंधणु सोहइ किंकिणिरणझणंतु मणु खोहइ ।
 समचक्कलु कडियलु किसुमज्झउ नज्जइ करयलमुट्ठिहिं गिज्झउ ।
 तिवलितरंगइं नाहीमंडलु नं आवत्ताइडु महाजलु ।
 पीणुन्नयनिबिडइं थणवट्ठइं निब्भिटइं हारावलिथट्ठइं ।
 मालइमालाकोमलवाहउ रयणकडयकेऊरसणाहउ ।

सरलंगुलिसुरेहकोमलकर संज्ञावय व नाहं नहतंबिर ।
 रयणाहरणविहसियकंठिं वेलासिरि व उवहिउवकंठिं ।
 किउ अपमाणु णिउत्तु मुहुल्लउ अहरउ नावइ दाडिमहुल्लउ ।
 उच्चुंगिं तिकखग्गे नासिं पच्छन्नेण व अमुणियसासें ।
 कन्निहिं कुंडलजुअगंडयलिहिं नयणहिं दीहकसणचलधवलहिं ।
 भउहाजुअलएण सुविहत्तें भालयलेण अद्वससियत्तें ।
 महुपियपेसलमहुरालाविं सिरु आवंचिय केसकलाविं ।
 सो पिकखेवि अणोवमरूवे अच्चेरइं विग्गमसंभूवे ।
 बोल्लाविय नायरपरिहासइं मणहरकामुक्कोवणभासइं ।
 हे मालूरपवरपीवरथणि अच्छहिं काइं इत्थु वज्जियजणि ।
 कारणु काइं नयरु जं सुन्नउं मदविहारदेहुरहिं रवन्नउं ।
 राणउं कवणु आसि इह राउलि धयतोरणमणिखंभरमाउलि ।
 तं निसुणेवि सलज्जियवयणी थिय हिट्टामुहपगलियनयणी ।
 मइलकवोलकज्जलामीसिय नियकुलदेवयाइं मं भीसिय ।

घत्ता । वरइत्तु पुत्तियहु तउतणउ मुहकमलु निहालहि करि विणउ ।
 लइ जलु पक्खालहि लोयणइं मं चिरु करि दुक्खुक्कोयणइं ॥ ९ ॥
 तो पंगुरणु करेवि समुट्टिय संभासणवासणइं परिट्टिय ।
 वयणु वलेवि समुहुं अवलोइउ नं मयणावयारु संजोइउ ।
 पइउ कडक्खचक्खुविखेविं नं पढमावयासु अवलेविं ।
 चिंतइ वरकुमारि घरु आयहो पेसणु काइं करमि हउं आयहो ।
 भायरपियरमित्तसुहिबंधव होंति पढमदंसणि सुहि बंधव ।
 एयहो पुणु परनरहो विसेसणु काइं करमि पढमउं संभासणु ।
 बहुविहु एम वियणु वहंती ठिय महि वामइं पइ विलिहंती ।
 पढमदंसणायामविओहिं अच्छइ जाम एम मइमोहिं ।
 तं पिक्खवि पियसंगमधुत्तिं विहसिउ कमलमहासिरिपुत्तिं ।
 जं घरगमणायारु मुणिज्जइ तं परइत्थु गेहि जाणिज्जइ ।
 घत्ता । तिं वयणिं ताहि मणु अहिमाणकलंकियउ ।

कुलमग्गायारि दूसणु सहिषि न सक्कियउ ॥ १० ॥
 सविणय वलिय कुलंकुसवन्नइं करिणिवरोहवियक्खणसन्नइं ।

अग्घजलोहु पिहिय सिंगारिं दिन्नु सुवन्नमेणभिगारिं ।
 आसणु कणयवीहु अप्फालिउ सुयणु बइहु वयणु पक्खालिउ ।
 किउ गउरउ मग्गे पडिस्सरिं वरतंबोलु दिन्नु कप्पूरें ।
 मयपरिमलघणघुसिणामोइउ गंधामलयपिंडु संजोइउ ।
 कंचणपत्ति करेवि समप्पिउ तेण वि सरसु वियारउ जंपिउ ।
 न्हाइवि कमलमहासरि आयउ पइसारिउ संतिहरु महाइउ ।
 भोयणु भुंजाविउ सुहचारिहिं छडरसलहुअखंडपयारिहिं ।
 देविणु विणयवयणु संभालिउ चुट्टिउ सलिलु वयणु पक्खालिउ ।
 मिसलिवि परमामोयविमहणु करयलि मलिवि दिन्नु हरियंदणु ।
 पुणु घुसिणिं मयपरिमलपूरिं पुणु तंबोलु दिन्नु कप्पूरिं ।
 करपेसियइं णियंबनियत्थइं मणिकडयइं देवंगइं वत्थइं ।
 पुरउ निविट्ठ सुअणु अवलोइउ सयलु वि नियवित्तंतु निवेइउ ।
 घत्ता । तउ काइं कहमि सुंदरसुयण अम्हंतणिय विचित्त कह ।
 निसुणंतकहंतहं जणियभय कन्नंतरहो वि दुब्बिसह ॥ ११ ॥
 राणउं इत्थु जसोहणु होंतउ सो इउ तिलयदीउ भुंजंतउ ।
 तह भवयत्तु समुन्नयमाणउं मज्झु पियरु वणिवरहं पहाणउं ।
 मायरि मयणवेय सुहचिट्ठी तह नायसिरि नाउं सस जिट्ठी ।
 हउं भविसाणुरूव लहुआरी तिहिंमि ताहं पाणहंमि पियारी ।
 तिन्निमि ताइं आसि गुणवंतउ तिन्निमि जिणवरसासणि भत्तउ ।
 तिन्निमि दिट्ठसम्मत्तपहावइं तिन्निमि गुरुवच्छल्लसहावइं ।
 तिन्निमि दिन्नचउव्विहदाणइं तिन्निमि नयरि समुन्नयमाणइं ।
 तिन्निमि ताइं बहुगुणभरियइं खलविहिकलिकालिं अंतरियइं ।
 घत्ता । तं निययकुडुंबु सुमरिवि अंगइं हल्लियइं ।
 हुअ गगिरवाय नयणइं अंसुजलोह्लियइं ॥ १२ ॥
 बहुअच्छरियवयणसंखुत्तिं किउ हुंकारु पुणु वि वणिउत्तिं ।
 अंसु फुसंति चवइ मिगलोयण हेट्ठासुहमुहकमलपलोयण ।
 आवइ असुरु इत्थु बलवंतउ सो परिभमइं नयरु जगडंतउ ।
 पट्ठणि तेण सयलु जणु मारिउ दल वट्ठिवि समुद्धि संचारिउ ।
 केण वि कारणेण खलदुट्ठिं हउं परिहरिय तेण पाविट्ठिं ।

पुणु वि पुणु वि मं भीसिवि मिल्लिय अच्छमि तेण इत्थु इक्कल्लिय ।
सुंदर तुहु वि खणु वि मं थक्कहि लहु मइ लेहि जाहि जइ सक्कहि ।
अहु कुलधवल एउ दरिसावहि अन्नहो जणहो मज्झि मेलावहि ।
घत्ता । तुहुं दीसहि कोवि धीरु वीरु विक्कमचरिउ ।

नउ जाणहं केम इत्थु दुसंकडि अवयरिउ ॥ १३ ॥
तं निसुणिवि पंकयसिरिपुत्तिं विहसिउ सीलकुलक्कमजुत्तिं ।
हे पसयच्छि कहिउ पइं चंगउ महु अच्छेरयविंभिउ अंगउ ।
हउं मि इत्थु दइविं संजोइउ नियबंधवसयणहिं विच्छोइउ ।
जेण समाणु वणिज्जें आयउ तेण जि वणि घल्लिउ असहायउ ।
सेरुं दीविं दीउ भमंतउ वलणिं तउ मंदिरि संपत्तउ ।
एवहिं दूरिं दुरिउ विसज्जहि अभउ अभउ भउ सयलु विवज्जहि ।
तुहुं वणिवरकुमारि कुलि पुंगले हउं वणिउत्तु देसि कुरुजंगले ।
विहिवलणिं संघडिउ समागउ मच्छुहु होसइ सयलुवि चंगउ ।

घत्ता । तं निसुणिवि ताहे अंगगइं आहल्लियइं ।
सज्झसिवि गयाइं मयरडयसरसल्लियइं ॥ १४ ॥
ताम तरलतरलावियनयणइं सज्झसवसमउलावियवयणइं ।
विग्गमहावकडक्खणसीलइं वम्महसरसंपेसणलीलइं ।
परपेरियमणाइं जंपिज्जइ जं ठिउ तुरिउ किन्न तं किज्जइ ।
पभणइं वीरचरित्तु अकंपिउ चंगउं पइं पसयच्छि पयंपिउ ।
अह महु सुद्धि परिप्फुडमाणहो अत्थि निवित्ति अदत्तादाणहो ।
जाम्वहिं मज्झु को वि पइं देसइ तामहिं सच्चु तेम तं होसइ ।
अह नउ देइ कोइ तउ अंगउ तो अम्हहं साहम्मियसंगउ ।

घत्ता । तो चित्तिउ ताए एहु कांवि सामन्नु नवि ।
संवरिउ वियारु नहि अत्थवणहो दुक्कु रवि ॥ १५ ॥
ताम ताइं परिहासपवित्तइं निम्मलसीलकुलक्कमजुत्तइं ।
इच्छावसरनिरोहु किलंतइं आसणि सयणि वयणि अमिलंतइं ।
नियकुलमग्गायारु सरंतइं चंदप्पहजिणमहिम करंतइं ।
थियइं बेवि गंजोल्लियगत्तइं दियहइं केवि जाम संपत्तइं ।
ताम थक्कइ विहुरु पवज्जिउ महि थरहरिय गहिरु नहि गज्जिउ ।

बालइ कलणु सहु किउ कायरु लहु आयउ खलु खुहु निसायरु ।
 लइ वट्टइ अवसाणु निरंतरु नियविक्किउ कयंतदंतंरु ।
 तो पिक्खवि अवलंबिय धीरिं मं भीसिय कुमारि वरवीरिं ।
 घत्ता । आधुट्टइं ताइं सत्त परमसिद्धक्खरइं ।
 सम्मत्तिं जाइं कयकल्लाणपरंपरइं ॥ १६ ॥
 तओ आगओ सो अँराइन्नराओ महाभीमभाभासुरो भिन्नकाओ ।
 असंतो विसंतो सुपच्छन्नमित्तो कुले सुप्पहूवाण भूआण मित्तो ।
 अखोणीवलग्गो असावन्नभासो घणंधारघोरो कयंटट्टहासो ।
 सिरे उद्धकेसो जलंतंतरिक्खो सच्चम्मट्टिसेसो भिसं दुण्णिरिक्खो ।
 सया भूलयाभंगुरावत्तगत्तो दुरालोयणो दुम्मुहो रत्तनित्तो ।
 फुरंताहरुट्टो समीरं गिलंतो ललंतंतजीहो हविं दुग्गिलंतो ।
 महापावकम्मो सुसंघट्टगाढो कयंतुच्च कुद्धो करातुंगदाढो ।
 नराणं वराणं व दिट्ठीविणासो पइट्टो सि तं मंदिरे सो हयासो ।
 घत्ता । आवंतहो तासु धीरु वीरु रहसि भरिउ ।
 वसुनंदउ लेवि मंडलग्गु करयलि धरिउ ॥ १७ ॥
 सो निएवि जालोलिभयंकरु अग्गिफुलिंददित्तु सयसक्करु ।
 विरसु मुक्कु हुंकारु भयावणु कुरुडकयंतलीलदरिसावणु ।
 तेण वि दिट्ठु कुमारु अकायरु वडवानलिण नाइं रयणायरु ।
 न खमिउं खणु वि भवीसहो कंतिं तज्जिउ सुहडालाव चयंतिं ।
 अरि अरि ढंढवाल भडभोइय कहिं पइसरहि कयंतिं चोइय ।
 खलमुहि वाइओसि पुरलोएं निहणु नेमि पइं अज्जु अजोएं ।
 एम सरोसु चवंतिं वालिं धारायरु निरुद्धु जिह् कालिं ।
 दाहिणकरु करवालें चप्पिउ वामउं वसुनंदइण झडप्पिउ ।
 तं निसुणेवि निसायरु झक्किउ परिचितइ मणेण आसंकिउ ।
 नउ सामन्नु कोवि नरु दीसइ जो महु समुद्धं भडत्तणु दरिसइ ।
 घत्ता । एउ विरसु रसंतु मइं संघारिउ सयलु पुरु ।
 पडिवयणसमत्थु एहउ कोवि न दिट्ठु नरु ॥ १८ ॥
 एहु न इत्थु नयरि संजायउ अन्नु कोवि पासंडिउ आयउ ।
 आसि एत्थु जो राउ जसोहणु तेण वि न किउ किंपि आओहणु ।

अन्नवि नरनरिंद मइं भक्खिय केणवि नियमज्जाय न रक्खिय ।
एहु अउव्वु कोवि महु भावइ अणु वि नियलोयणहं सुहावइ ।
इउ चिंतंतु जाउ जाईसरु भवपच्चइण सरिउ जम्मंतरु ।
नामग्गहणु विहंगिं जाणिउं पियपेसलवयणहिं सम्माणिउं ।
अहो भविसत्त काइं एकल्लउ कुसलु सरीरि तुज्झु थिउ भल्लउ ।
तावसु पुव्वजम्मि हउं होंतउ कोसिउ नामिं नयरि वसंतउ ।
वज्जोअरखलेण अवमाणिउं पइं वच्छलवयणिहिं सम्माणिउं ।

घत्ता । तहो पडिउवयारु एहु मित्त मइं तुज्झ किउ ।

धणकणयसमिहु पुरु सहुं कन्नइं अल्लविउ ॥ १९ ॥
जो तहिं आसि मंति वज्जोयरु अरिपुरनयराहिवहं मणोहरु ।
चिरु हउं आसि जेण अवहत्थिउ अन्नहो सेव कराविउ पत्थिउ ।
पहु पुरु पउरु मज्झु अणुराहउ भंजिवि जेण दियंबरि लाइउ ।
सन्वि हउं नयरि अवगणिउं पइं परि किंपि किंपि अणुमणिउं ।
तं सुउ तेण कसाएं तत्तउ मरिवि धोरु असुरत्तणु पत्तउ ।
मरिवि धोरु असुरत्तणु पत्तउ एत्थु वि तिलयदीवि हुउ राणउ ।
मइंमि तासु पडिवइरु समारिउ सनयरु सपरिवारु संघारिउ ।

घत्ता । वइरइं न कुहंति कालिं कहिम्मि जणंति भउ ।

अह दुग्गइ निंति असमाणियइं न जंति खउ ॥ २० ॥
तिं वयणिं परिओसियगत्तइं विन्नवि तक्खणि हुअइं सइत्तइं ।
भविसमहानरेण तो वुच्चइ जइ तुम्हहमि मणहो इउ रुच्चइ ।
जइ सच्चउ उवसमिउ तमालहो तो तं करहु जुत्तु जं कालहो ।
तं पडिवणु वयणु अवियारिं मायामंडउ किउ वित्थारिं ।
पूरिय रंगावलिलजलकलसहिं छडतोरणतरुपल्लवकलसहिं ।
दरिसिउ सज्जणजणु दिहिगारउ वत्थाहरणसोहसियसारउ ।
वड्डिउ नंदिसहु चउपासहि अहिहवसिरिमंगलविन्नासिहिं ।
सा भविसाणुरुअ सुहिलोएं अहिसिंचिय मंगलजलतोएं ।
परिहाविय सेयंबरवत्थइं पाणिग्गहणि जाइं सुपसत्थइं ।
उम्मालिय मुत्ताहलदामिहिं मालइकुंदविमीसियधामिहिं ।
दसण चिहुर कररुह निप्फंकिय मणहर हरियंदण चच्चंकिय ।

अहरइं अलयराउ संचारिउ कज्जलु छुहु तिलउ बद्धारिउ ।
सिहि पच्चक्खु पुरउ पज्जालिउ लग्गुजोग्गु सुमुहुत्तु निहालिउ ।
ता सुहपियदंसणि अणुराइय भविसयत्तकरपल्लवि लाइय ।

घत्ता । एक्कासणि ताए बइसारिप्पिणु किउ विणउ ।

पियवयणु चवेवि असणिवेउ उप्पमिवि गउ ॥ २१ ॥

सोहहिं ताइं तेत्थु वरइत्तइं सरलसहावइं सुंदरचित्तइं ।

निहुअनेहनिब्भरमणमिसलइं मुहमारुणपरिओसियभसलइं ।

नवसयवत्तसमुज्जलवत्तइं चंदप्पहजिणहरि संपत्तइं ।

भामरि देविवि इइ सणाहहो दरिसिवि पुज्जमहिम जिणनाहहो ।

चंदप्पहजिणभवणहो तिन्नइं लीलइं नियमंदिरि अवइन्नइं ।

तहिंमि संति संतिहरि करेप्पिणु विणएं कुलदेवय सुमरेप्पिणु ।

घत्ता । एत्तियइं करेवि नियकुलमग्गअहिट्ठियइं ।

सुहपिम्मरयाइं रइवावारि परिट्ठियइं ॥ २२ ॥

निज्झुणि विगणि गेहि निवसंतहं कामकासु आहारु असंतहं ।

मयणवियारु ताम उप्पज्जइ अच्चुब्भट्टविलासरइ छज्जइ ।

रमहिं भोय परिवट्ठियमयणइं निब्भरदरमउलावियनयणइं ।

दियहि दियहि अन्नन्नइं कीलइ सुरवरवरविज्जाहरलीलइ ।

सरहसगाढालिगणपीलइं निहुअसरसपरिउंवणसीलइं ।

वरपल्लंकतूलिसुहसयणइं अवगणिणयसुवन्नमणिरयणइं ।

सरसरूवजोव्वणमयमत्तइं कयनहनियरकलंकियगत्तइं ।

उब्भट्टसुरयमल्लपडिमल्लइं फुडियाहरइं सिढिलधम्मिल्लइं ।

थियइं एम परिवासियगत्तइं अमियरसोव्वमभोगासत्तइं ।

ताम जाम नवनेहनिरंतर कालहो गय बारह संवच्छर ।

घत्ता । एत्तियए कहेवि धणवालं सरसइ नमिय ।

भविसत्तहो कवि संधि समाणिय पंचमि ये ॥ २३ ॥

पञ्चमः सन्धिः

१ B इत्थियइं २ C adds इय भविसत्तकहाए पयडियधम्मत्थकाममोक्खाए बुद्धधणवालकयाए पंच-
मीकलवण्णणाए भविसयत्ततिलकुरपवेशविवाहकल्लाणवण्णणो णाम पंचमो सन्धी परिच्छेओ सम्मत्तो ॥

सुव्वयवयणेहिं तववयनियमगुणन्नइय ।

तं निसुणहुं जेम कमलइं सुवपंचमि लइय ॥

अच्छउं ताम एउ अक्खाणउं दीवंतरि भविसत्तकहाणउं ।

कह संचरिय विचित्तपया सिरिगयउरि जहिं सा कमलमहासिरि ।

अच्छइ दुक्खमहण्णविग्वित्ती सुअविओइजालोलिपलित्ती ।

आसणु सयणु वयणु नउ भावइ सिढिलवलय वायसु उड्ढावइ ।

रडि वायस जइ किंपि वियाणहिं भविसयत्तु महु पंगणि आणहिं ।

किं कइयहंमि दिवसु तं होसइ जहि सो सरहसु सोइउ देसइ ।

दुक्करु एम एउ पियसंगउ एवहिं खलविहि विनडइ अंगउ ।

गयउरि सव्वउ तियउ सउन्नउं नियभत्तारपुत्तपरिपुन्नउं ।

कावि न मइं जेही दुहभायण सुहिसयणहं बहुदुक्खुप्पायण ।

एम रुअंति सरीरु किलेसइ वयनियमहिं उववासहिं सोसइ ।

घत्ता । विहि विनडहि काइं केणवि किउ अब्भुद्धरणु ।

अह मेलहि पुत्तु अह संखेविं दइ मरणु ॥ १ ॥

एत्थंतरि अज्जियगणसारी सुव्वय नाउं महव्वयधारी ।

तह वच्छल्लु करइ सा सेवय नं पचक्खमहासुयदेवय ।

हे कमलसिरि पुत्ति मं सोअहि जिणवयणामय मणु संजोयहिं ।

किं सुहिसयणवयणु अवगन्नहिं चंचलजीव लोइं रह मन्नहिं ।

सुहदुक्खइं कयधम्माहंमि जीवहो होंति पुराइयकम्मि ।

मं छुडु पइं दुहकम्मपरंपरि असुहु किंपि किउ अन्नभवंतरि ।

किमि दुहकम्मपयडि संजोइय ति पइपुत्तसुहिण विच्छोइय ।

कहु घरु कहु परियणु कहु बंधउ मं तुहुं करि असगाहिं धंधउ ।

अज्जवि एम गइवि तं भावहि जेण महंतमहादिहि पावहि ।

घत्ता । गुरु पुच्छिबि पुत्ति सुअपंचमि तिबिहेण लइ ।

जिं पुणु न कयावि इट्ठविओउ न संभवइ ॥ २ ॥

तं निसुणेवि भणइं ससिवयणी मुक्काहरणपरम्महवयणी ।

कमलइं वुत्तु महावयधारिए सुअपंचमि किम लेमि भडारिए ।

सुव्वय कहइ सुणंतहं सव्वहो पढमागमि नंदीसरपव्वहो ।

अह कत्तिए अह फग्गुणि आवइ अह असाढमासे संपावइ ।

पढमउं सियपंचमिहि लइज्जइ सुअपंचमि सा तेण भणिज्जइ ।
 अक्खमि जेम मुणिंदहं सिट्ठी तेहिंमि जिणपरमागमि दिट्ठी ।
 चिंतियकामवेणु जा सुक्खहो सुहसोवाणपंतिकयमोक्खहो ।
 सुयणहिं जिणसासणि उवसंतिहिं किज्जइ जिम्ब घरवासि वसंतिहिं ।
 घत्ता । जो ताहि फलेण वंच्छइ सासयसुक्खनिहि ।

जाणेविणु तेण पढमउं ता उवयासविहि ॥ ३ ॥
 एक्काहारु करिवि तव तन्हइं सुमरिब्बउ चउत्थिअ वरन्हइं ।
 पच्चक्खवि पच्चक्खें सूरिं विसयसंगु परिवज्जिवि दूरिं ।
 रयणि वसिवि चंचलु मणु खंचिवि पुणु पच्चूसकालि जिणु अंचिवि ।
 नाणहो गुरुहु विमुक्कवियारिहिं पुज्ज करेविणु अट्टपयारिहिं ।
 तिहिं सक्खिहिं उवयासु लइज्जइ परमजिणागमजुत्तिए किज्जइ ।
 अच्छिज्जहु सुहझाणु समारिवि घरवावारु हियइ अवहारिवि ।
 दसविहु धम्मक्खाणु सुणंतहं जीवाजीवपयत्थ सुणंतहं ।
 धम्माहम्मवियारणु लक्खिवि अखलिउ बंभचेरु परिरक्खिवि ।
 तिन्नि काल जिणानाहु नवेप्पिणु तहिणु रयणि वि एम गमिप्पिणु ।
 पुणु दिवसयरउअइ पडिवन्नइं जिणपुज्जाविहाणसंपुत्तइं ।
 छट्ठिहि एक्कवार भुंजिब्बउ तवविहि पुत्तपुंजु पुंजिब्बउ ।

घत्ता । अच्छिब्बउ एम मासि मासि सियपंचमिहिं ।
 तवनियमगुणेहिं जाम समाणिय सयलविहि ॥ ४ ॥
 पढमउं पंचमास उवसिज्जइ पुणु संवच्छर पंच लइज्जइ ।
 सव्वइं सत्तसट्ठि उववासइं होति महातवरिद्धिपयासइं ।
 पच्छइ पुणु उज्जवणु करिब्बउ पंच पयारु सव्वु वि वरिब्बउ ।
 पंचिदियहं वियारु जिणेब्बउ मंगलु पंचपयारु भणिब्बउ ।
 पंचाचारु करुणु अणुमन्निवि पंच लएवि पंच अणुमन्निवि ।
 चामरकलसच्छत्तभिगारइं ताइमि दरिसिवि पंचपयारइं ।
 पोत्थइ पंचमिसत्थु लिहाइवि पंचवन्नवत्थइं उच्छाइवि ।
 जासु नाहिं उज्जवणविहोउ तहो विउणारउ तं जि निओउ ।

घत्ता । सुव्वयवयणाइं कमलइं सिरिण पडिच्छियइं ।
 करमउलि करेवि तिविहंतरिण समिच्छियइं ॥ ५ ॥
 सुव्वयाइ जं कहिउ हियत्ति कमलइं तं जि लयउ परमत्थि ।

नंदीसरि पढमागमि सुद्धइं सुअपंचमि उववासिय सुद्धइं ।
 दरिसियपुज्जमहिम दिहिगारी भवियायणमणनयणपियारी ।
 थिय वयनियमसीलसंजुत्ती बहुउववासपरीस सहंती ।
 अखलियजिणवरसासणिभत्ती मासि मासि उववासणिउत्ती ।
 मासि मासि गुरुवयणइं भावइ मासि मासि महदाणइं दावइ ।
 मासि मासि उज्जवणइं पोसइ मासि मासि साहम्मिय तोसइ ।
 मासि मासि पुन्नप्फलु संचइ मासि मासि इंदियबलु खंचइ ।
 मासि मासि गुरुचरणइं वंदइ मासि मासि अप्पाणउं निंदइ ।

घत्ता । वैरि एण तवेण दीणहिं मज्झु पुत्तु मिलउ ।

पुणु पच्छइ होउ तं सिव सासयसुहनिलउ ॥ ६ ॥

तं निसुणेवि कल्लुण दुक्कंदिरु निय सा सुव्वयाइं जिणमंदिरु ।
 करिवि पणाउ तिनाणपहाणउ पुच्छिउ रिसि परमागमजाणउं ।
 परमेसर बहुदुक्खजणेरी एह धीय हरियत्तहो केरी ।
 भत्तारिं परिहरिय वराइय पुच्छइ तुम्ह किंपि दुहघाइय ।
 एयहिं तणउं पुत्तु गुणवंतउ सो परएसि कवण गइ पत्तउ ।
 तहो आगमणु कहिंमि जइ देक्खहो तो सव्भावसरूवइं अक्खहो ।
 अह नउ मिलइ कहिंमि गउ दुग्गमि तो परिहरउ आसि पियसंगमि ।
 अह कालिं अंतरिउ कहाणउं तो सव्वहं अवसाणु पहाणउं ।

घत्ता । तो भणइं मुणिंदु एयहिं नंदणु नउ मरइ ।

बहुभोयासत्तु विविहविलासकेलि करइ ॥ ७ ॥

अन्नहिं दीवंतरि सकलत्तउ अच्छइ कामभोयआसत्तउ ।
 एत्थु वि पुणु आगमणु करेसइ अहु रज्जु नरवइहिं धरेसइ ।
 तुज्झु वि बहुसम्माणु करेसइ अज्जवि बहुबहुसयइं वरेसइ ।
 अज्जवि तुहुंमि भणिव्वी राणी होसहि बहुनरवरहं पहाणी ।
 तं निसुणेवि जणणि परिओसिय आसावसरवियप्पि पोसिय ।
 सुव्वय भणइं मुणिउं पइं एउ न चलइ मुणिवयणहो संकेउ ।
 तं निसुणिवि गय गेहि सइत्ती थियमुणिवयणरसायणि तित्ती ।
 बंधुयत्तहो जणेरी मणि झूरइ धणवइ पहुअत्थाणि विसूरइ ।

घत्ता । किं किज्जइ राय वट्टइ भारिय कज्जगइ ।

चिरयालपवासि मच्छुडु कुसलिहिं ताहं जइ ॥ ८ ॥

अहो नरिंद महु मणु संघट्टइ खलइ बुद्धि रणरणउं विसट्टइ ।
 विन्निवि सुय घल्लिय परएसहो मंच्छुडु हउं भायणु हुउ अयसहो ।
 विहिं तिहिं वरिसिहिं सत्थु परावइ एत्तिउ कालु न कोवि चिरावइ ।
 गयवइयहिं वणिवरवरपत्तिहिं उम्माहउ रणरणउं वहंतिहिं ।
 घरि घरि नियकम्मइं परिचत्तइं घरि घरि ओवाइयइं पउत्तइं ।
 जे जे सामुहिय वाणिज्जिय ते ते कोक्खिवि राएं तज्जिय ।
 अहो तुम्हइं न सुणिउं देसंतरि वोहित्थियहं पमाउ जलंतरि ।
 पुच्छिज्जंतु वि नायरलोयहिं पर सिरु धुणहिं वयणु अवलोयहिं ।

घत्ता । नायरहं सएहिं पुच्छिय पहि पंथियहं सय ।

पर सिरु विहुणंति को वि न जाणइं कहिंमि गय ॥ ९ ॥

विहाणउं मुहकमलु सरूवहिं नियचरियहि अप्पं परिह्वयहिं ।
 हा विहि मइं सिक्खविउ विरूवउ मंच्छुडु महुमि अंगि संभूअउ ।
 परहो सरीरि पाउ जो भावइ तं तासइ वलेवि संतावइ ।

वट्टइ असरणु कालु पउत्थहो दुक्करु किंपि कुसलु तहो सत्थहो ।
 किं समुदि वोहित्थइं फट्ठिवि वोइय सलिलि सयल आवट्ठिवि ।
 किं महुतणउं वयणु मणि वुज्झिवि सुअ विन्निवि अवरुप्परु जुज्झिवि ।
 नियदुच्चरिय सयलु मणि भावइ अण्णु वि सुअविओउ संतावइ ।
 ताहिं वि दुक्खु जाउ विउणारउ दुक्कहणीउ गुज्झु विरुआरउ ।

घत्ता । पुरि अंबभरहुल्लु सरससहाउ सणेहवउ ।

खेड्डे णइं केम नंदणु हत्थावारगउ ॥ १० ॥

एत्थंतरि अच्छरियपहाणउं तिलयदीवि संचरिउ कहाणउं ।
 तहिं वरनयरि वियणि निवसंतहो इच्छियकामभोग भुंजंतहो ।
 एक्कहिं दिथहिं पगुणगुणवंतए वुच्चइ भविसयत्तु नियकंतए ।
 नाह तइउ मइं नउ पैरियाणिउं एत्तिउ कालु कहिंमि नउं पुच्छिउं ।
 थिय चितंति सुइरु वंच्छिब्बइ अवसरु कहिंमि न हुउ पुच्छिब्बइ ।
 कवणु देसु जहिं तुहुं उप्पन्नउं कवणु नयरु सुरसिरिसंपुन्नउं ।
 राणउं कवणु तित्थु दिहिगारउ कवण जणणि पिउ कवणु तुहारउ ।

घत्ता । तं निसुणिवि तेण णियसहएसहो संचरिउ ।

जलु नयणिहिं मुकु हियवउ कलुणसरहो भरिउ ॥ ११ ॥

सा नियजम्मभूमि सुमरंतउ नियजणेरिवच्छल्लु सरंतउ ।
 परिचितइ परिवड्डियसोएं काइं एण महुतणइं विहोएं ।
 अच्छइ जणणि कहिमि दुक्खल्लिय बहुदुज्जणदुव्वयणाहिं सल्लिय ।
 जाइं सुइरु चितविउ सुआसइं पुत्तजम्मदोहलयपियासइं ।
 नवमासहिं नियकुक्खिहिं धरियउ पुणु रउरवकालहो नीसरियउ ।
 नियसरीरखीरिं परिपालिउ अणुदिणु पियवयणहिं दुल्लालिउ ।
 ताहिं कयाइ न मइं किउ चंगउ आयउ दुक्खें पूरिवि अंगउ ।
 एउ चितंतु कंतु दुव्वयणउं पिक्खवि अंसुजलोल्लियनयणउ ।
 सइं वत्थंचलेण पियकंतए लुहिय नयण तरलावियनित्तइं ।

घत्ता । नीसासु मुएवि किउ विच्छायउ मुहकमलु ।

संभरिउ कुडुंबु ताए वि नयणिहिं मुक्कु जलु ॥ १२ ॥
 अवरुप्परु पक्खालिय नयणइं अवरुप्परु जंपिवि पियवयणइं ।
 अवरुप्परु नियमणु साहारिउ सोयमहाजलि अप्पउ तारिउ ।
 भणइं कुमारु पवड्डियमंगलि पिए महु जम्मभूमि कुरुजंगलि ।
 हत्थिनायपुरि पुहइपसिद्धउ पहु भूवालनरिंद समिद्धउ ।
 धणवइ नाउं जणणु अम्हारउ नरवरिंदपरिवारपियारउ ।
 मायरि कम्बल सुअणदिहिगारी हरिबलदुहिय सासु तुम्हारी ।
 सइ चारित्तसीलसंपुत्ती लच्छिहिं तणइं अंगि उप्पत्ती ।
 अण्णुवि बंधुयत्तु महु दाइउ तेण समाणु वणिज्जें आयउ ।
 मिलियइं पंचसयइं वोहित्थइं वेलाउलेहिं चडिवि उत्तित्थइं ।
 दुव्वाएं उल्लूरिवि भग्गइं गिरिमयणायरदीवि उवलग्गइं ।

घत्ता । हउं तेण छलेण दुट्ठसवत्तिहिं मच्छरिण ।

वणि वंचिवि मुक्कु दुन्नयदोसपरंपरिण ॥ १३ ॥
 सो खलु बंधुयत्तु मइं मिल्लिवि अप्पुणु गउ वोहित्थइं पिळ्ळिवि ।
 हउंमि तित्थु वणगहणु भमेप्पिणु अहमुत्तयमंडवि निसि नेप्पिणु ।
 गिरिकंदरि सो विवरि पइट्टउ तं लंघिवि पुरु इउ मइं दिट्टउ ।
 धणकंचणसमिद्धु जणवज्जिउ तं पिक्खंतु भमिउं अपरज्जिउ ।
 दिट्ठु सयलु धुयधयमालाउल्लु सालंकारु सगेहु सराउल्लु ।
 चंदप्पहजिणभवणि पवन्नउं जिणु अंचिवि सुहसयणि निसन्नउं ।
 अक्खरपंति लिहिय तहिं दिट्ठी पंचमि गेहि ताइं तुहुं सिट्ठी ।

सा वायंतु एत्थु संपाइउ तुह सुहसुहदंसणु निज्झाइउ ।
 पइं अक्खिउ वित्तंतु चिराणउं पट्टणु खडु जेम हउ राणउं ।
 पुणु भोयणु भुंजाविउ लीलइं बिन्निवि थियइं असंगाकीलइं ।
 आयउ असणिवेउ बलवंतउ सो वि पुव्वकम्मि उवसंतउ ।
 तिं तुहुं मज्झु दिन्न सहं वित्तिं महं परिणिय परिओसियचित्तिं ।
 बिण्णिवि थियइं भोय भुंजंतइं रहरसपसरमहामयमत्तइं ।
 एत्तिउ कालु जाउ सुहसंगउ एव्वहिं नितु उम्माहिउ अंगउ ।

घत्ता । चिरुमुक्क रुअंति जणाणि परमसम्भावरय ।

सा मज्झु विओइ किं जीवइ किं मरिवि गय ॥ १४ ॥
 तो वरि मंतु किंपि तं किज्जइ जेण निययसज्जणहं मिलिज्जइ ।
 किं बहुएण वि एण विहोएं जं न दिट्ठु सुहि बंधवलोएं ।
 जं सुहु असणेहिं रचंतए जं सुहु अंधारइ नचंतए ।
 जं सुहु सिविणंतरु पिच्छंतए तं सुहु एत्थु नयरि अच्छंतइ ।
 तो वरि एवहिं एउ पउंजहं लहु महग्घमणिरयणइं पुंजहं ।
 बिण्णिवि वारवार उत्थल्लहं सायरतीरि वहेविणु घल्लहं ।
 जो तहिं सत्थवाहि को एसइ सो अम्हहं नियनयरहो नेसइ ।
 घत्ता । जंपेविणु ताए चलवावारि परिट्ठियइं ।

भंडारइं लेवि रयणपुंज पुंजइं कियइं ॥ १५ ॥

चंदप्पहु जिणवरु जय कारिवि सुदिढ निविड वासणइं समारिवि ।
 देवित्तूलु मणिरयणहं भरियउ संवाहिवि घरपंगणि धरियउ ।
 चलियइं बेवि लेवि नियखंधिं नोसरियइं तहो विवरहो रंधिं ।
 पुणुवि तित्थु अइमुत्तातंडवि किउ आवासु विउलि लयमंडवि ।
 तं मिल्लिवि पुणरवि संचल्लइ दिणि दिणि वारंवार उत्थल्लइ ।
 पयफंसि परिमलिय वसुंधर तं जि विणोउ जाउ तें वासर ।
 संवाहियइं अणेयपयारइं बहुमणिरयणकणयभंडारइं ।
 चेलियाइं णाणाविहवन्नइं जाइजाइ लोयणहं रवन्नइं ।
 बहुअन्नन्ननामगुणवेयइं नवकुंकुमकणिसारुणतेयइं ।

घत्ता । घणसारजुआइं मयपरिमलहरियंदणइं ।

उव्वहिवि कयाइं पुंजइं नयणाणंदिरइं ॥ १६ ॥

मणिकेऊरकडयकडिसुत्तइं मणिकंचुअइं रयणपज्जुतइं ।

थूलाहलमुत्ताहलदामहं आहरणहं विचित्तबहुनामहं ।
 परियलउवहिवेसकल्लोलहं उज्जलकणयथालकच्चोलहं ।
 पट्टासणहं कडयवेयडियहं विहुमदुमचामीयरघडियहं ।
 सिरिकुलभवणरवणसिंगारहं दप्पणकलसचमरभिगारहं ।
 अंजणघुसिणतूलिपल्लंकहं चरुयकडाहसुवन्नमडक्कहं ।
 संखसिप्पिबहुगुणसंभूअहं अवराहमि अणेयबहुरुअहं ।
 परियड्ढिवि धणरिद्धि समारिय वणिबह स वणरिद्धि संचारिय ।

घत्ता । उत्थामिय सावि नायमुदसिज्जहं सहिय ।

चित्तियफलसारा जा सा तिलयदीवि अहिय ॥ १७ ॥
 धणु तरुमूलजाले अणुसंधिवि उप्परि दुमहो पडाय निबंधिवि ।
 अच्छमि जाम तित्थु वणि लीलहं सुरकिन्नरविज्जाहर कीलहं ।
 ताम वहिवि दुप्पवणि लाइउ सो बंधुअत्तु तहिं जि संपाइउ ।
 लग्गहं पंचसयहं वोहित्थहं पम्भट्टहं वेलाउलतित्थहं ।
 झीणहं ^१तित्थि तित्थु भमंतहं कहिमि नाहि सुहि निव्वुइ पत्तहं ।
 हुअ वणिउत्त सयल मुहकायर गलियगन्धववसाय अणायर ।
 लुलियकेस मलपंकियविग्गह जरकप्पडनेवत्थपरिग्गह ।
 सिद्धिलचरिय परिवज्जियसंजम निद्धण निरलंकार निरुज्जम ।
 तं मयणाउ दीउ पिक्खंता झूरिय थोरंसुयहिं सुयंता ।
 एउ तं वणु जहिं एण अणिट्ठिं किउ तं मिच्छकम्मु पाविट्ठिं ।
 डज्झइ को न महासइसाविं अम्हहं खउ गय तेण जि पाविं ।

घत्ता । वरतरुसिहरग्गि दिट्ठ पडाय सुहावणिय ।

हक्कारइ नाहं सन्नहं सिय भविसहो तणिय ॥ १८ ॥
 सो पिक्खंतु पडाय महानरु वणि पइसंति जाम थोवंतरु ।
 विन्निवि ताम लयाहरि दिट्ठहं मउअतूलि पल्लंकि निविट्ठहं ।
 तक्खणि कल्लोसन्निय वायहिं गय नासिवि पच्छन्नहिं पायहिं ।
 तुरिउ गंपि बंधुयत्तहो अक्खिउ अम्ह देउ सहुं देविण लक्खिउ ।
 जाम न कहिमि जाइ आयासहो ताम तुरिउ तुम्हहं मि पयासहो ।
 तं निसुणेवि सोवि संचल्लिउ पिक्खिवि जणसमूहु उत्थल्लिउ ।

तिय भयविहल जाय नउ संठिय एउ काइं पभणंति समुट्ठिय ।
 धीरिय नरिण होहि भयवज्जिय आइय इत्थ केवि वाणिज्जिय ।
 घत्ता । तं पिक्खवि ताए बंधुअत्तु लज्जाभरेण ।

थिउ वयणविलक्खु पइउ नाइं मसि खप्परिण ॥ १९ ॥
 पिक्खवि भविसयत्तु सियवंतउ सालंकारुवयणु सकलत्तउ ।
 झत्ति लिहेवि फुसिउ नंदाइउ थिउ सविण्णु कसणु विच्छायउ ।
 कयपणाउ संवरिवि निलीणउं चिरु दुच्चरिउ सरंतु विलीणउं ।
 सज्झसवसि वहंतु आयल्लउ भविसिं वुत्तु भाइ थिउ भल्लउ ।
 कहिं परिभमिउं कालु किम खेविउ कवणु पएसु वणिज्जे सेविउ ।
 काइं विट्ठत्तु वित्तु ववसायहो कुसलु खेसु सव्वहो संघायहो ।
 तिं वयणिं मणाउ आसासिउ अंसुवाए पडिवयणु पयासिउ ।
 कुसलु कहिमि किं होइ वरायहो दुन्नयदोसविडंविक्कायहो ।
 हउं पाविट्ठु धिट्ठु अकियत्थउ भट्ठायाऱु दुरासु विगत्थउ ।
 नियकुलमग्गायारविरोहउ इहलोयहो परलोयहो दोहउ ।

घत्ता । दोहत्तणसाउ महु इहलोयवि संभविउ ।

दुहदुम्मियदेहु दीविं दीउ परिभमिउ ॥ २० ॥
 एवहिं करहि किंपि जं रुच्चइ कित्तिउ वारवार किर वुच्चइ ।
 मइं अवराहु तुम्ह किउ दोहिं केण वि दुम्मइमणवामोहिं ।
 तं जइ खमहिं न खमहिं कयाइ वि तो अम्हहं तुहुं सरणु सयाइवि ।
 तं निसुणेवि पयंपइ जिट्ठउ जं किउ तुम्हि तं जि महु सिट्ठउ ।
 एवहिं पुणु सुवियप्पिउ किज्जइ तं न नहु जं वलिवि लइज्जइ ।
 लइ संवरहो जाहु नियदेसहो होउ च्छेउ सव्वहंमि किलेसहो ।
 सयलहं विणयालाव पयंपिय सयलहं गंधामलय समप्पिय ।
 सयलवि गय तं कमलमहासरु तो जाणिवि एकंतहो अवसरु ।
 भविसइं वुत्तु भवीसु महानरु सामिय मज्झु महंतु महाडरु ।
 चिरु वावरिउ जेण निन्नेहउ तासु न गम्मइ नीसंदेहउ ।

घत्ता । तुहुं एकसरीरु एयहो बहु समूहु समउ ।

जइ दोसहु जंति तो पाणहंमि करंति भउ ॥ २१ ॥
 तो वुच्चइ विल्लहलसहाविं सच्चउ एउ परमसब्भाविं ।

दीसइ इक्कवार जो जेहउ आजम्मु वि सहाउ तसु तेहउ ।
 परइत्तिउ जं पच्छुत्ताविउ दुम्मइदोसविडंबण पाविउ ।
 अन्नुवि निंदिउ गरहिउ तेहउ एव्वहिं जम्मि वि न करइ एहउ ।
 पच्चेलिउ आयहो पिउ बुच्चइ पुच्छाइयउ करेवि न मुच्चइ ।
 जइ हम्मइं दुव्वयगकरालिं तो एमहिं जि करइ जं कालिं ।
 अह कुलमग्गविणासहं आयहं कवणु गहणु बंहु महंमि वरायहं ।
 पिउ आयहि समाणु जं बुच्चइ तं किर कुलमज्जाय न मुच्चइ ।
 जइ पुणरवि ओसरइ पमायहो तो तं करमि जुत्तु जं आयहो ।
 इत्थंतंरि सयल वि संपाइय न्हाइवि कमलमहासरि आइय ।
 आएसिय कम्मयर पधाइय इंधणसलिलसमुच्चइ लाइय ।
 महिसारवियरविंदहिं अंचिय छडय पयन्न सुआसण संचिय ।
 घत्ता । नवनेहरसाइं करिवि वयणसंभासणइं ।
 दलतुंगमयाइं दिन्नइं उच्च वरासणइं ॥ २२ ॥
 सयलवि विणउ करिवि बइसारिय लहु च्छडरसरसोइ संचारिय ।
 लइय वेल वित्थारिउ परियलु कणयथालु कच्चोलसमुज्जलु ।
 वड्डिउ भोज्जु पउर पइसारउ सालिदालिसालणयपियारउ ।
 लीलइं भुत्तु विसेस विहोएं पुणु कप्पूरकरंबियतोएं ।
 चुट्टिउ रयणकणयभिगारिहिं थिय तरुमूलजालि वित्थारिहिं ।
 पुणु वणि घरविहूइ दरिसाविय बहुमुल्लइं वत्थइं पहिराविय ।
 पिउ जंपिवि नयविणयकयत्थें दिनु घुसिणु तंबोलु सुहत्थें ।
 घत्ता । तं पिक्खिवि तित्थु सिरु विट्ठणंति भणंति नर ।
 अहो देखहो तुम्हि पुण्णहं तणउं पहाउ पर ॥ २३ ॥
 बंधुअत्तु पणवंतु पयंपइ अहो अच्छरियं किन्न समप्पइ ।
 अम्महइं दीविं दीउ भमंता मुअ ववसायसयइं चिंतंता ।
 कहिमि नाहिं एक्कुवि लउ पाविउ पच्चेल्लिउ नियमूलु विलाविउ ।
 तुहुं पुणु घल्लिउ इत्थु वणंतंरि थिउ असहाउ दुपेच्छि दुसंचरि ।
 तहिंमि नाहिं कवि आवइ पत्तउ पच्चेल्लिउ हुउ बहुसियवंतउ ।
 एत्थुवि वणि विट्ठत्त किम संपय किम सियवंत कंत सुंदरवय ।
 बुच्चइ पुव्वक्किय सुहकम्मि भाइ सयलु संपज्जइ धम्मि ।

घत्ता । न पयासिउ गुज्झु दूरवियप्पमहामइण ।

इत्तिथइं कहेवि संधि समाणिय धणवइणं ॥ २४ ॥

पद्यः सन्धिः

ससिकंति ससिप्पहु परमजिणु पणविप्पिणु भावें एक्कमणु ।

पुणु कहमि कवडु दुन्नयभरिउ तहु खलबंधुयत्तहो चरिउ ।

भविसिं ते सयलवि सम्माणिवि नियकसमरहो संख परियाणिवि ।

जोइवि सइं हत्थे संचालिय विज्जय लिहिय पयड संभालिय ।

सयलहं नियनामंकइं दिन्नइं वासणतुंडइं करिवि पच्छन्नइं ।

निबिडइं बहुबंधइं बहुमोल्लइं कम्मरयहिं उक्खित्तइं चोल्लइं ।

वहणहिं भंडारहिं संजवियइं अंतरगुज्झपएसह ठवियइं ।

तं पिक्खवि गंजोल्लियगत्तहिं लोयहिं निवसहएसु वलंतहिं ।

दूरट्ठाणु मुणिवि मणि झूरिउ पक्खहं कारणि सुट्ठु विसूरिउ ।

होउ सुमंगलु भविसनरेसहो चालिय जेण समुहं सहएसहो ।

घत्ता । नियजम्मभूमि सुमरंतइहिं दूरंतरु हियइ धरंतियहिं ।

सहएसहो सवडम्महु हुअहिं उम्माहउ किउ वणिवरसुवहिं ॥ १ ॥

चवइ कोवि संभरिवि सणसहो मंच्छुडु होसइ च्छेउ किलेसहो ।

कोवि भणइं परिवद्वियमंगलु अज्जवि मित्त दूरि कुरुजंगलु ।

कोवि भणइं ओवाइय देसहं जइ दुत्तरु मयरहरु नरेसहं ।

कोवि भणइं भविसयत्तु सउन्नउं जा एसइ बहुसियसंपुन्नउं ।

एहु पुणु बंधुयत्तु सियवज्जिउ काइं कहेसइ गंपि अलज्जिउ ।

घोसण देवि वणिज्जे आयउ नियमूलुवि दूरासि खाइउ ।

कोवि भणइं लइ तुम्हि सवारहो बहुदुविरुडु बोल्लु अवहारहो ।

घत्ता । कोवि जंपइ च्छेयहो अप्पणउं मं करहु अणुज्जुअ जंपणउं ।

इउ बंधुयत्तु जइ संभलइ तो तुम्ह मिरिय मत्थइ दलइ ॥ २ ॥

इत्थंतरि सुमुहुत्तु समारिउ किउ चउक्कु चंदणु वज्जारिउ ।

पुज्जिय जलदेवय वित्थारिं पुप्फक्खयवलिदीवंगारिं ।

सहुं लोयहिं आरुडु महानरु मुक्कबंध उच्चलिय मोगगरु ।

१ C adds इय भविसत्तकहाए पयडियधम्मत्थकाममोक्खाए उहधणवालकयाए पंचमिफलवण्णणाए बंधुयत्तिलयपुरप्पवेसभविसदत्तमेलापणं णाम लट्ठमो संधी परिच्छेओ सम्मतो ।

लइय पवण धयवड संफालिय कंडवइहिं जलमगग निहालिय ।
 दिन्न तूर उगघोसिउ कलयलु छुडु छुडु हल्लोहल्लिउ महाजलु ।
 तो भविसाणुख्व गमसंकुल नियकरु जोइवि जाय समाउल ।
 विहडप्फड वरइत्तहो अक्खइ सा थिय नायमुइ तरुपक्खइ ।
 चलिउ सो वि तं वयणु सुणेप्पिणु गउ विज्जाहरकरणु करेप्पिणु ।
 आवइ जाम ताम जलवम्मइं हुअइं सलिलि अत्थाहि अगम्मइं ।
 घत्ता । पिकखेविणु चलइं पओहणइं कर उब्भेवि धाहाविउ धणइं ।
 अहो तुम्हइं कहिं संचलिय लहु सो पच्छइ जो भंडारपहु ॥ ३ ॥
 तं निसुणिवि खुहियइं वणिउत्तइं पडिउ सहु धरियइं जलजंतइं ।
 उब्भिय कर पुरलोउ वियंभिउ अहो इउ पुणु वि काइ पारंभिउ ।
 अज्जवि भविसयत्तु तंडि अच्छइ किर संचलिय तुम्हि कहु पच्छइ ।
 कल्लइं भरिय गरुयसम्माणहो कज्जाकज्जु किन्न परियाणहो ।
 तं निसुणेवि सरूवहि पुत्तिं वुच्चइ दुन्नयदोसनिउत्तिं ।
 चंगउ धम्मु तुम्हि वक्खाणिउं अह परमत्थवियारु न जाणिउं ।
 पइ मिल्लिवि जा लग्गइ जारहो सा फिट्ठइ नियपरघरवारहो ।
 मइं धणु देवि वणिज्जि आणिय एवहिं तेण तुम्हि सम्माणिय ।
 सो सियवंतु भणिवि अणुमन्नहो मइं पर खीणविहउ अवगन्नहो ।
 वरकुलधम्मु होइ जइ एहउ तो किर सामिदोहु सो केहउ ।
 घत्ता । पल्लट्ठु लेवि पओहणइं वणि मिल्लहु कहिंमि जियंतु मइं ।
 भविसत्तु नेहु धणवइभवणि जिं होइ महग्घिम तुम्ह जणि ॥ ४ ॥
 जाणमि होई जेम जं जेहउ पर विहिवलणु परिट्ठिउ एहउ ।
 जा नीसरइ कुलंगणगेहहो सा परियण उत्तरइ सणेहहो ।
 एकवार जो चडिउ कलंकइ जम्मु वि तासु लोउ आसंकइ ।
 तइयहं हउं कुलमगगहो चुक्कउ जइयहं भविसयत्तु वणि मुक्कउ ।
 एवहिं जं सुअणत्तणु किज्जइ तं पर अप्पाणउं वंचिज्जइ ।
 एहु अहियववसायसइत्तउ सुहिउ होइ किं पुरि पइसंतउ ।
 जणि अप्पणु पयाउ पयडावइ अम्हहं अवसु कलंकु चडावइ ।
 तो वरि वणि मिल्लिउ सुहु जम्मि मरउ जियउ अप्पणइं सकम्मि ।
 घत्ता । वणिउत्तहं तो अवहेरि किय लइ चलहु चलहु घोसण भमिय ।

महसइहिं दडत्ति हियउ पडिउ छुडु गहिरमहासमुद्धि चडिउ ॥ ५ ॥
 वहणसमूहु निएवि जलि जंतउ भविसयत्तु रुणरुणइं महंतउ ।
 काइं करमि जं छलिउ अणिट्ठिं वंचिउ पुणु वि तेण पाविट्ठिं ।
 विहलु जाउ जं चिरु परिचिंतिउ पुणरवि दुक्ख महन्न विधिंतिउ ।
 तं सहएसगमणु नउ साहिउ जणणिहितणउं वयणु नउ चाहिउ ।
 गयउरि बंधुयत्तु पइसंतए धणवइघरि सोहलयमहंतए ।
 महु आगमणवयणु अलहंती उम्माहउ रणरणउं वहंती ।
 हयदाइयदुब्बवयणभवित्तिए एव्वहिं मरइ माइ विणु भंतिए ।
 घत्ता । हउं वंचिउ बंधुयत्तुचरिउ चंगउ पिसुणत्तणु वावरिउ ।
 खलखुदपिसुण विवरीयविहि पूरंतु मणोरह होउ दिहि ॥ ६ ॥
 अण्णु वि आसि महादिहिगारउ पियकलत्तु पाणहंमि पियारउ ।
 न मुणहं तहिंमि कावि गइ होसइ अह जं जेण गहिय तं तासइ ।
 मइं वंचिवि जो पोयइं पिल्लइ सो अवसाणि सावि किं मिल्लइ ।
 इच्छइ जइ वि नाहि तो फिट्ठइ दिढसीलहो बलेण जइ छुट्ठइ ।
 एम सुइरु सुवियणु करंतउ पुणु पुणु पियमुहकमलु सरंतउ ।
 थिउ जोयंतु ताम जलवम्मइं जाम हुअइं नयणहंमि अगम्मइं ।
 पियमुहसुहदंसणु अलहंतउ विरहविसमवेयण असहंतउ ।
 वुंणउं रुलुघुलंतु परिसक्खिवि दसवि करंगुलीउ मैसरक्खिवि ।
 चलिउ पुणु वि सविलक्खहिं पायहिं तरु पहेणंतु सिढिलकसघायहिं ।
 जहिं सैंउं पिण्ण आसि कीलंतउ तं लयभवणु पुणु वि संपत्तउ ।
 घत्ता । वणि रमियइं भमियइं कीलियइं सुमरंतु सणेहुप्पीलियइं ।
 तरुपक्खिवरुअहंमि जणंतु भउ लयमंडवि मुच्छाविहलु गउ ॥ ७ ॥
 दूसहपियविओयसंतत्तउ मुच्छइं पत्तउ ।
 सीयलमारुण वणि वाइउ तणु अप्पाइउ ।
 करयलि नायमुह संजोइवि पुणु पुणु जोइवि ।
 तेण पहेण पुणु वि संचल्लिउ विरहिं सल्लिउ ।
 पत्तु परिवभमंतु दुक्खवाउरु तं जि महापुरु ।
 पुणरवि तें पएसें परिसक्खइ कहिंमि न थक्खइ ।

दुम्मणु तं पइहु वरमंदिरु नयणाणंदिरु ।
 पियहिं पयल्लयाइं परियच्छइ सौं न नियच्छइ ।
 सुमरिवि बारवार उम्माइय पंचमु गाइय ।
 दुन्नउ नाहि कोवि संभालइ दिसउ निहालइ ।
 पियविरहानलेण संतत्तउ सो हिंडंतउ ।
 पइसइ चंदकंतिचइतालइं सच्चमुहालइं ।
 चंदप्पहु जिणु सामि नवेप्पिणु भामरि देप्पिणु ।

घत्ता । तइलोयसिहरपुरगामियहो किय थुइ भुवणत्तयसामियहो ।
 जय तुहुं गइ तुहुं मइ तुहुं सरणु लइ एवहिं देहि समाहिमरणु ॥ ८ ॥
 इत्थंतरि संचरइ महाकह जहिं सा भविसयत्तमणवल्लह ।
 अच्छइ वहणसमूहि वहंती दूसहु पियविओउ विसहंती ।
 पोयंतर वरभवणि रवन्नइ पत्तलपिहुलफलयसंच्छन्नइ ।
 मउअतूलिपल्लं कु मुएविणु थिय जरपीदुखंडु तलि देप्पिणु ।
 बंधुअत्तु वि करेवि इकंतरु ताहि पदुक्कु फलयभवणंतरु ।
 नियडु निविडु तारतरलच्छिहिं चारणपुरिसु नाइं नियलच्छिहिं ।
 भमरु अमउलियकमलदलच्छिहिं नं दारिइकंदु धनलच्छिहिं ।
 बोल्लाविय किं काउ किलेसहि किं न तूलिपल्लं कि बईसहि ।
 किं अच्छहि मउलावियवयणी अंसुपवाहजलोह्लियनयणी ।
 मुद्धि तुज्झु को परिहउ आणइं जाहि अणंगु अंगि रइ माणइं ।
 गयउरि जाहि समउ सुहिलोएं परियणु परिपालहि सुनिओएं ।
 एउ असेसु कोसु तउकेरउ सुहियणजणआणंदुजणेरउ ।
 जिम सो तित्थु आसि पियदंसणु तिम हउं तुज्झ पडिच्छियपेसणु ।
 घत्ता । तं निसुणिवि मणि संघट्टु किउ विहि काइं असंभउ दक्खविउ ।
 चितंतिहि वयणु समच्छरिउ सो अंसुपवाहिं अंतरिउ ॥ ९ ॥
 ताहिं सोवि पडिवयणु धरंतउ नियडकवडचाडुयइं करंतउ ।
 अंसु फुसंतु जाम करु पेसइ तक्खणि झत्ति पलित्त महासइ ।
 उट्ठिय संवरंति विहडप्फड दौच्छिउ रे ऊसरु तियलंपड ।
 नउ नंदहि चिरु आएं भाएं गउ खउ सहु अप्पणइं सहाएं ।

एत्तिउ कालु आसि खलु देवरु एवहिं ठक्कु साणुगइहु खरु ।
 चंगउ नियकुलधम्मु सम्बारिउ पसुवहंतणउ मग्गु अवहारिउ ।
 हियवइं महु आसंक गुरुक्की सा नियजणणि केम तउ चुक्की ।
 निवडइं किन्न वज्जु तउ मत्थइं कवण केलि सहं मरणावत्थइं ।
 घत्ता । छेयावसाणि कुवि किं करइ जसु रुद्धउ जीविउ अवहरइ ।
 हय पावकम्म विवरीयमइ सिविणेवि एउ कहिं संभवइ ॥ १० ॥
 तो सविलक्खु पयंपइ देवरु जंपहि काइं अणिट्ठु असुंदरु ।
 होसइ दोसु सहत्थनिवारणि एउ सब्बु मइं किउ तउ कारणि ।
 जं बलिवंड करेवि न छंडमि तं किर केम माणु नउ खंडमि ।
 तं निसुणिवि चिंतवइ महासइ खलिउ किंपि दुक्कम्मु करेसइ ।
 दीसइ गरुआवेसु भरंतउ किम रक्खिउ बलिवंड करंतउ ।
 जइ परिमुसिउ एण महु अंगउ तो पर सरणु मरणु आवग्गउ ।
 तं जाणेवि उवहिउवसेवय हूअ पच्चक्ख महाजलदेवय ।
 हल्लोहलिउ लोउ वहणट्ठिउ चलिउ पवणु विवरीउ परिट्ठिउ ।
 गहिरीजंति सलिल आवत्तइं मोडिज्जंति परम्मुह पत्तइं ।
 घत्ता । आसन्न विहुर उल्लावइहिं ओरालिउ णहि निज्जावइहिं ।
 नउ जाणहं कहिमि किंपि चलिउ वहणहं गइमग्गु पडिक्खलिउ ॥ ११ ॥
 तो पोयहिं विवरीउ वहंतिहिं उवलक्खिउ बहुबुद्धिमहंतिहिं ।
 एह पइव्वय माइ महासइ मणि संखोहु किंपि आवेसइ ।
 जइ आयहो नउ संति समारिय तो सयल वि जलि वोइवि मारिय ।
 एम्ब भणेवि कज्जि असमत्थ सयलवि थिय ओणावियमत्थ ।
 परमेसरि सुहझाणु समारहि मं सयल वि जलि वोइवि मारहि ।
 तं निसुणेविणु भणइं पइव्वय तं नवि धम्मु जित्थु मुच्चइ दय ।
 तुम्हहं सयलहं एउ जि ओसहु करहु अ संति संति उग्घोसहु ।
 अहो जइ केण वि किउ महु पच्चउ तो उवसमउ एउ फलु सच्चउ ।
 घत्ता । तो जाय संति पच्चउ मिलिउ बंधुअत्तहो तणउं गब्बु गलिउ ।
 लग्गइं वेलाउलि पओहणइं उत्तरियइं तीरि महावणइं ॥ १२ ॥
 तो कयविक्रयदायसइत्तइं अहिमुह मिलिय सयलनाइत्तइं ।
 नायर निरवसेस संपाइय कुसलाकुसलु परोप्परु जाइय ।

विक्किउ इक्कु रयणु तहिं कड्डिवि सवियक्खणजणमणि परियड्डिवि ।
जं तहो मुल्लि महाधणु पाविउ तेण पउरि जणि सिरु विहुणाविउ ।
तुंगगइंद तुरय संचारिय अहिणवरायलच्छि अवयारिय ।
लइयइं थलवाहणइं सुलक्खइं करहवसहमहिसय सयसंखइं ।
पहि पओहणइं जाण जंपाणइं दूसावासइं सियकल्लाणइं ।
वन्नविचित्तचित्तपरिवत्थइं दिन्नइं उज्जलाइं नेवत्थइं ।
गुज्झावरणसीलसुनिउत्तइं पेसिय वणि विहूइ वणिउत्तइं ।
कयपेसणउं पसाहियतिलयउ धरियउ पिंडवासु वरविलयउ ।
आवासिय अंतरि तरुजालहो थिउ खंधारु नाइं भूवालहो ।
घत्ता । तं पिक्खिवि सा भवयत्तसुय अहिणवमुणालसोमालमुअ ।
परिचितइ उत्तमसत्तमइ इयकालहो एउ न संभवइ ॥ १३ ॥
परिहवसल्लु केम विसहिज्जइ जइ दुज्जणहं मज्झि निवसिज्जइ ।
पियमि सलिलु जं भुंजमि भोयणु जं लोयणहं करमि अवलोयणु ।
तं अविणउ संभवइ निरुत्तउ विणु नाहिं महु एउ न जुत्तउ ।
लइ परिहरमि जाम पडिवज्जइ सिविणइं सासणदेवय तज्जइ ।
विसहि पुत्ति मं काउ किलेसहि पुणरवि चितियसुहइं लहेसहि ।
भंतिए ताइं देहु अप्पायउ ओसहमित्तु असणु आसाइउ ।
जंपइ किंपि नाहि सवियारिं सहुं सवियड्डुजुवइपरिवारिं ।
समुहुं सएसहो दित्तु पयाणउं वहइ समूहु समुन्नयमाणउं ।
समविसमइं लंघंति महाइय जउणानइहिं तीरि संपाइय ।
घत्ता । जलि तरणि तरंड परिट्ठविय गयउरि वद्धावा पट्ठविय ।
नंदणविओइमोहियमइहिं परिओसु जाउ मणि धणवइहिं ॥ १४ ॥

सप्तमः सन्धिः

पणवेवि मोहमयनिम्महणु चंदप्पहु चंदुज्जलवयणु ।
निसुणहुं पवंचुअविसुद्धमणु गयउरि बंधुयत्तसमागमणु ।
सुयविओयउब्बाहुलिहूअहिं वामउ लोयणु फुरइ सरूअहिं ।
कुरुलिउ वायसेण घरपंगणि भणइं सावि आहल्लिय नियमणि ।
कुरुलहिं काइं अलिउ असुहावउ बंधुअत्तु परदेसहो आवउ ।

१ B इत्थियइं २ C adds इय भविसत्तकहाए पयडियधम्मत्थकाममोक्खाए बुहधणवालकयाए पंच-
मीफलवण्णणाए भविसयत्तुपवंचणो, बंधुयत्तजउणाणयसमागमो णाम सत्तमो सन्धी परिच्छेओ सम्मतो ॥

तक्खणि सो पइद्दु वद्धावउ अक्खिउ सयलहं वयणु सुहावउ ।
 पणवइ बंधुयत्तु अणुराइउ जउणानइहिं तीरि संपाइउ ।
 धाइउ सयलु लोउ विहडप्फडु केण वि कहोवि लइउ सिरि कप्पडु ।
 केण वि कहो वि छुडु करि कंकणु केण वि कहो वि दिनु आलिंगणु ।
 केण वि कहो वि अंगु पडिबिंबिउ केण वि कहो वि लेवि सिरि चुंबिउ ।
 घत्ता । गयवइयहिं कम्मइं मिल्लियइं नयणइं हरिसंसुजलोल्लियइं ।
 पियकुसलाकुसलु करंतियइं चित्तइं संदेहविडंबियइं ॥ १ ॥
 वणिवइ अंसुजलोल्लियनयणउं पुच्छइ पुणु वि सगगिरवयणउं ।
 अहो किं सच्चु एउ पइं जंपिउ किंपि विचारहि करहि मुहप्पिउ ।
 पभणइं वत्तयारु मं मुज्झहिं आयउ बंधुयत्तु फुडु बुज्झहि ।
 मइं मिल्लिउ परिहंत्यु वहंतउ जउणानइपवाहु लंघंतउ ।
 वट्टइ तउ नंदणहो पयाणउं पट्टुखंधारहो अणुहरमाणउं ।
 धर दलंतु तुक्खारतुरंगिहिं पडिपिल्लंतु मत्तमायंगहिं ।
 वहइ सिमिरु सहएसाकंखिहि करहवसहवाहणाहिं असंखहिं ।
 ता दिहि दिंतु सयलुसुहिविंदहो सिद्धि पराइउ पासि नरिंदहो ।
 घत्ता । जाणाविउ पुत्तहो आगमणु पट्टु पभणइं हरिसुप्फुल्लतणु ।
 लइ चंगउ जायउ पउरयणि थिउ सयलु वि जणु सविसन्नु मणि ॥ २ ॥
 एत्थंतरि जाणिवि सुपयत्तं कमलहिं कहिउ गंपि हरियत्तं ।
 परिहरि पुत्ति सोउ संतावउ आयउ सिद्धिहि घरि वद्धावउ ।
 जाणाविउ अत्थाणि णरिंदहो खेउ कुसलु सन्वहो जणविंदहो ।
 तं निसुणेवि सावि परिओसिय जाय उच्चरोमंचविट्ठसिय ।
 पट्टणि आवणसोह कराविय तोरणि मंगलकलस धराविय ।
 अहिमुहुं सयलु लोउ संचल्लिउ पउरु सपिंडवासु उत्थल्लिउ ।
 दिट्ठु विंदु रहसेण पधाइय अवरुप्परु आवीलिय साइय ।
 सुयणाहिं अंसुजलोल्लियनयणिहिं पुच्छिउ कुसलु सुहासियवयणिहिं ।
 झल्लरिपडहसंखनिग्घोसिं पट्टणि पइसरंति परिओसि ।
 घत्ता । धणकणयरयणकामिणिपउरि सो बंधुयत्तु पइसंतु पुरि ।
 बहुकोऊहलपिल्लियमणिण अवलोइउ नायरियायणिण ॥ ३ ॥
 तं पिक्खवि पइसंतु निरंतरु नायरीउ बोल्लंति परुप्परु ।
 सहियरि एहु सुसिद्धिहि नंदणु पुत्तु सरूवहिं नयणाणंदणु ।

साहसधीरु महाववसायउ अतुलु महाधणु विठविवि आयउ ।
पइसइ सुहडविंदपरियरियउ वीरचरीउ महियलि अवयरियउ ।
एम नयरनायरिहु चवंतिहु नियनियघरि मंजरिउ भमंतिहु ।
बंधुयत्तु वरभवणि पइट्टउ उक्कंठियउ जणेरहिं दिट्टउ ।

घत्ता । आणंदसमागमगन्धिभयइं संभासणवयणइं थंभियइं ।

सहसत्ति न सक्किउ जोयणिहिं हरिसंसुगलत्थियलोयणिहिं ॥ ४ ॥
कयपणवाउ निविट्टु वरासणि दिन्न दिट्ठि सुहिसयसंभासणि ।
वहु अवइन्न पुरउ जंपाणहो नं परमेसरि सिविद्याजाणहो ।
दुक्कउ वरजुवइउ चउपासिहिं पढमसमागमकमविन्नासिहिं ।
निद्धसमिद्धसमप्पियवयणिहिं चवलतारतरलावियनयणिहिं ।
वरभालयलपसाहियतिलयहिं पासि सरूअहिं नियवरविलयहिं ।
विणउ करेवि नेवि आसण्णए एह तउ सासु पदरसिय सन्नइं ।
थिय तहितणउं वयणु अवलोइवि पच्चासन्नु जुवइजणु जोइवि ।
नउ पणवाउ करइ नउ जंपइ हियइ अणेयउ वाय वियप्पइ ।

घत्ता । तो वहुमंगलसंगिच्छइणइं चंदणचउक्कनिम्मच्छणइं ।

दरिसिवि सुहुं जोइउ नंदणहो नउ नवइ न जंपइ काइं वहु ॥ ५ ॥
जणणिहिं वयणु सुणेवि अणुज्जे सण्णिउ नियपरिवारु अलज्जे ।
नेहु ताम इक्कंतपएसहो अज्जवि मणि संभरइ सएसहो ।
तो लंजियगणेण ओसारिय लहु इक्कंतभवणि बइसारिय ।
परिवेढिय वरतियहिं सुवेसहिं मणिकंचीकलावनिग्घोसहिं ।
संथुअ वरविलयहिं तुहुं धन्नी जा वरभवणि इत्थु उप्पन्नी ।
अंगणगणहो समुन्नयमाणी सुहु भुंजहि गयउरहो पहाणी ।
अज्जवि किं संभरहि सएसहो अंगु समोडहि मयणावेसहो ।
लुहि लोयणइं माणु अवहारहि वत्थाहरणसोहसिंगारहि ।

घत्ता । निसुणंतिवि तं भविसाणुमइ नियपइविओयसंतत्तमइ ।

अवगन्नइं पियसंभासणइं जिणभावण जेम कुसासणइं ॥ ६ ॥
अवगणिणयउं ताम वरवेसउ कियउ अणुत्तरवयणविसेसउ ।
वियसिवि कुलजुवइउ आहल्लउ नवजोन्वणगुणरूवमहल्लउ ।
दंसणु कोऊहलपियइत्तिउ सजलसमुज्जलविज्जुलकंतिउ ।
कावि णियइ तरलावियनयणिहिं कावि चवइ पियवयणुल्लाविहिं ।

आणइं कावि घुसिणु बहुपरिमलु कावि निरंजणनयणिहिं कज्जलु ।
 दरिसइ कावि समुज्जलवत्थइं कावि कुंदकुसुमइं सुपसत्थइं ।
 कावि समुज्जलु दप्पणु दावइ कावि निहित्त चित्त परिभावइ ।
 कावि ताहि तंबोलु समप्पइ कावि किंपि सवियारउ जंपइ ।

घत्ता । वरजुवइहिं ताइ मुहप्पियइं उवयारसारभावट्ठियइं ।

पिक्खेविणु सा भविसाणुमइं पच्चेल्लिउ दुक्खु समुच्चहइ ॥ ७ ॥

एत्थंतरि परिओसियमणेहिं आणंदु पणच्चिउ सज्जणेहिं ।

ओरसइ तूरु जयनंदिघोसु पइसरइ सरइ जणु जणियतोसु ।

दिज्जइ हरियंदणु घुसिणु सारु पिज्जइ पियवयणामोयचारु ।

खिज्जइ अणिट्टलोयाहिमाणु दीसइ सुहिसंगमु रहनिहाणु ।

नच्चइ तरुणीयणु कयपयासु महमहइ चूयमयरंदवासु ।

रम्मइं सोहलउ मणोहिरामु विलसिज्जइ दिज्जइ धणु पगामु ।

पडुपडहसंखकाहलनिनादु अंतरिवि चडइ वंदिणहं सहु ।

तहिं जो किउ सुहिसयणाणुराउ सो दुक्करु तहो जम्मणि विजाउ ।

घत्ता । एत्तहिं महुमासहो आगमणु एत्तहिं पियपुत्तसमागमणु ।

परमोच्छवि रोमंचियभुवहो मुहुं वियसिउ धणयत्तहो सुवहो ॥ ८ ॥

जिम तित्थु तेम पंचहिं सण्हिं किय भवणसोह निच्चुइगण्हिं ।

घरि घरि मंगलइं पघोसियाइं घरि घरि मिट्ठुणइं परिओसियाइं ।

घरि घरि तोरणइं पसाहियाइं घरि घरि सयणइं अप्पाहियाइं ।

घरि घरि बहुचंदणच्छडय दिन्न मरुकुंदवणयदवणय पइन्न ।

घरि घरि सरेणुरइपिंजरीउ सोहंति चूयतरुमंजरीउ ।

घरि घरि चच्चरिकोऊहलाइं घरि घरि अंदोलयसोहलाइं ।

घरि घरि कय वत्थाहरणसोह घरि घरि आइइ महाजसोह ।

घरि घरि सरुवरंजियमणाइं जुवइहिं जोइयइं सदप्पणाइं ।

घत्ता । घरि घरि जलमंगलकलस किय घरि घरि घरदेवय अवयरिय ।

घरि घरि सिंगारवेसु धरिवि नच्चिउ वरजुवइहिं उत्थरिवि ॥ ९ ॥

तं गयउरु सो पउरसमागमु सो सियपक्खु वसंतहो आगमु ।

ताइं निरंतराइं चूअवणइं ताइं धवलपुंजवियइं भवणइं ।

सो बहुपरिमलडु वणतूरउ पियसुहसीयलु दाहिणमारुउ ।

सा पुरसोह कासु उवमिज्जइ जा पिक्खवि सुंरहिमि रह किज्जइ ।

जहिं उज्जाणपुरइं सुहसंचिय दाहिणपवणपहयकुसुमंचिय ।
जहिं मरुकुंदकुसुमसंचलियउ दवणयमंजरीउ नवहलियउ ।
जहिं आयंबिरफुल्लपलासउ सोहइ नाइं पलिचु ह्वैवासउ ।
जहिं बहुरसविसेसवसकमलइं बहुकुसुमइं धुणंति भमरउलइं ।
घत्ता । जहिं मालइकुसुमामोयरउं चुवंतु भमइं वणि महुअरउं ।
अइमुत्तए वि जहिं रइ करइ सो बालवसंतु को न सरइ ॥ १० ॥
ऐत्तहे वि सा कमलमहासिरि मग्गु नियइ थणपन्हुपयासिरि ।
चंदणछडउ दिणु जणु पेसिउ अहिमुहु मंगलकलसु निवेसिउ ।
पंगणि वित्थरियइं सयवत्तइं धरियइं दहिदोव्वक्खयपत्तइं ।
केण वि कहिउ असेसु गविट्टउ भविसयत्तु जणि कहिमि न दिट्टउ ।
तं निसुणिवि सहसत्ति चमक्किय उट्ठिय सोयदवग्गिदमक्किय ।
गुज्झावरणगूढ सुणिउत्तहं घरि घरि भमिय नयरि वणिउत्तहं ।
कारणु किंपि कोवि नउ साहइ पर पियवयणु चवइ मुहुं चाहइ ।
जाइवि ताम सँरुवइं जाएं जणणिवयणसंकेयसराएं ।
घत्ता । कर मउलि करेवि कवडिं पणविप्पिणु सिरिण ।
संखुहियमणेण जंपिउ किंपि सगग्गरिण ॥ ११ ॥
पुच्छिउ कुसलु वयणु थिउ भल्लउ सो कहिं तुम्हत्तणउं सत्थिल्लउ ।
भणइ कुडिल्लु अणुज्जु अवक्कउ सो अन्नहिं दीवंतरि थक्कउ ।
केणउं किंपि समग्गलु लेसइ कहिंमि दिणिहिं सोवि आवेसइ ।
तहो जंपंतहो वयणु पलोइवि थिय कवोलि करयलु संजोइवि ।
नउ सुंदरइं चवंतहो वयणइं थोरंसुयहिं निरुद्धइं नयणइं ।
किउ संघट्टु विहुरु चिंतंतिए अकुसलु किंपि जाउ विणु भंतिए ।
हा विवरीउ जाउ विहि दुट्ठिय रल्लुघुलंति सहसत्ति समुट्ठिय ।
घरुमि न पत्त समुब्भियवाहिहिं अद्धवहिज्जि विणिग्गयधाहिहिं ।
घत्ता । हा पुत्त पुत्त उक्कंठियहिं घोरंतरि कालि परिट्ठियहिं ।
को पिक्खवि मणु अब्भुद्धरमि महि विवरु देहि जिं पइसरमि ॥ १२ ॥
हा पुव्वजम्मि किउ काइं मइं निहिदंसणि जं नयणइं हयइं ।
हा पुत्त नयरि वड्ढावणउं महु दीणहि वयणु दयावणउं ।

हा पुत्त जंतु विणिवारियउ ताएं बहुवारउ वारि यउ ।
 हा एहइं कहिंमिं मुहुत्ति गउ जं वलिवि न दिहु पुणन्न मउ ।
 हा पुरि छणदियहु समावडिउ महु दीणहि दुव्वसंतु पडिउ ।
 हा मिलिय सयलसयणहं सयण हउं मुद्ध एक पर दीणमण ।
 हा पुत्त बाल कीलइं सुहइं एवहिं ताइंमि विनडंतु मइं ।
 हा पुत्त होउ दिहि दुज्जणहो किम वयणु निहालमि सज्जणहो ।
 घत्ता । हा पुत्त पुत्त पइं दुत्थियइं खलखुइहं घणु वरिसिउ हियइं ।
 महु पुणु पर एवहिं जिणु सरणु लइ होउ समाहिए सहं मरणु ॥ १३ ॥
 तं कूवारु सुणिवि दोमियमणु विंभिउ कर मलंतु नायरजणु ।
 दुम्मणवयणु कहइ अन्नोन्नहु पिक्खहु एउ काइं आयन्नहो ।
 दारुणु रुअइ धीय हरियत्तहो न मुणहं किंपि जाउ भविसत्तहो ।
 को वि भणइं जइ एहउ जायउ तो धणवइहि चित्तु विच्छायउ ।
 को वि भणइं एउ को पडिबज्जइ आएं वद्धावणउ न छज्जइ ।
 तं निसुणिवि अन्निकिं वुच्चइ मंछुडु एउ सरूवहिं रुच्चइ ।
 जाय बोल्ल धणवइहिं घरंगणि ताहि वि संक पईसइ नियमणि ।
 एउ न जाणहं काइंमि कारणु रोवइ कमल सदुक्खउ दारुणु ।
 घत्ता । हा विहि अजुत्तु मइं सिक्खविउ आएं मंछुडु तं तेम किउ ।
 किउ वयणु सरूवहिं दुम्मणउं अवलोइउ मुहुं पुत्तहोतणउं ॥ १४ ॥
 तो पुरवइ गलिअंसुपवाहिं पुच्छइ बंधुयत्तु असगाहिं ।
 अहो जइ भविसयत्तु अच्छंतउ तो वट्टइ सोहलउ महंतउ ।
 भणइं सरूअ पुत्त फुडु अक्खहि एवडंतरि गुज्झु न रक्खहि ।
 नंदणु भणइं अम्मि को जाणइं सो थिउ दीविं तहिं जि पयाणइं ।
 अम्हहंसिय देखणहं न सक्कइ परिहउ माणु वहइ सकलंकइ ।
 थक्कु पइज्ज करेवि अयाणउं नउ घरु जामि निरुत्तयमाणउं ।
 तो धणवइ मणाउ अवमाणिउं विरूअउ कियउ जन्न समाणिउं ।
 एवहिं जो अवमाणि थक्कउ तहो आणिवि सक्को वि असक्कउ ।
 घत्ता । तं वयणु सुणेवि तवंगि थिय भविसाणुरूअ मणि पज्जलिय ।
 लइ कहमि सयलु एयहो चरिउ अणुहवउ किंपि दुन्नयभरिउ ॥ १५ ॥
 पुणु वि दीहु चित्तवइ महासइ आएं पइहरि कज्जु विणासइ ।
 वरि अप्पाणु हणेविणु घाइउ मं पइभवणि दोसु उप्पायउ ।

तो वरि कहिवि दिणइं पडिवालिवि पच्छइ मरमि देहु अप्फालिवि ।
 इत्तहि सुब्बयाइं दुब्बासिरि नियमुणिवरहो पासि पंकयसिरि ।
 पुरउ पणाउ कराविय सा तहो सामिय एह धीय हरियत्तहो ।
 आयहिं कंतु रूवगुणवंतउ रायसिट्ठि जो पउरि महंतउ ।
 अह तेण वि परिहरिय न जोइय अच्छइ दुक्ख महन्न विढोइय ।
 एक्कु पुत्तु हियवइं साहारणु तासुवि गउ संदेहहो कारणु ।
 चिरु वट्ठइ परएसि वसंतहो सुम्मइं वत्त न कावि जियंतहो ।
 जे गय तेण समउ ते आयइ तेहिंमि किंपि भंति उप्पाइय ।
 घत्ता । असहंतिहि पुत्तविओयदुहु आयहिं दिणु रयणि वि नाहिं सुहु ।
 छेयट्ठिय पर मग्गइं मरणु मइं आणिय तुम्ह पायसरणु ॥ १६ ॥
 भणइं सुणिंदु पिहियरयणत्तउ अच्छइ एयहि पुत्तु जियंतउ ।
 दिणि तीसमइं इत्थु आवेसइ रयणिहिं पच्छिलपहरि मिलेसइ ।
 सुक्किलपंचमि जा वइसाहहो तहिं रयणिहिं तहु आगमु चाहहो ।
 मं मणि करउ किंपि उब्बेवउ आयएं पुत्तरज्जु भुंजिब्वउ ।
 अज्जवि एह भणिंवी राणी होसइ बहुनरवरहं पहाणी ।
 तिं वयणिं आणंदु पणच्चिय निसुणिउं जेहिं तेवि रोमंचिय ।
 सुब्बय भणइं करहि दिहु पच्चउ जम्मसए वि न होइ असच्चउ ।
 तं निसुणेवि जाय दिहि देहहो गय कमलसिरि पराणिय गेहहो ।
 घत्ता । थिय लीहउ दिति गणंति दिण वयसंजमनियमनिउत्तमण ।
 जइ न मिलइ सुउ तीसमइं दिणि ता पइसमि पजलंतइ जलणि ॥ १७ ॥
 तो धणवइवि पउरु संजोइवि पियपाहुइइं अउब्बइ ढोइवि ।
 दरिसइ नियनंदणु नरनाहहो अंतैउरहो विहूइसणाहहो ।
 तेण वि कुसलु भणिवि पियवाएं किउ सम्माणदाणु अणुराएं ।
 सालंकारु पउरु परिहाविउ पियमहुरक्खवरवयणिहिं भाविउ ।
 परमाणंदि पुणु वि कयकज्जिय नियनियनिलयहं सयल विसज्जिय ।
 सिट्ठिवि अतुलु महाधणु जोइवि विंभिउ पुत्तवयणु अवलोइवि ।
 निम्मलबुद्धिए सुइरु वियप्पइ हियवइं धरइ न पयडउ जंपइ ।
 सुकयकम्मफलसंगइतुल्लिं आयहो इक्कहो रयणहो मोल्लिं ।
 जं धणु सुवियक्खणहं मिलीसइ तं पुरि पडुमंदिरि वि न दीसइ ।

घत्ता । अह विंभउ किज्जइ काइं मणि कयउन्नहं सिज्जइ किन्न जणि ।
 पुण्वक्खियकम्मनिबंध किय णउ तज्जइ जं तिणवंति सिय ॥ १८ ॥
 तो सरूव तरलावियनयणी पुत्तविहूइसमुज्जलवयणी ।
 बहुअहि समुह चलिय मल्हंती पुरउ परिट्ठिय पियइं चवंती ।
 हलि हलि पुत्ति काइं थिय बुन्नी सा सकियत्थ जुवइ कयउन्नी ।
 जा महु पुत्तहो करयलि लग्गइ साअमियेण वियालिउं मग्गइ ।
 तउ सोहग्गिं जणु पोमाइउ जाहिं मज्झु नंदणु अणुराइउ ।
 करु करयलिण धरिउ पिउ जंपिउ तो वि न बहुअइं हियउ समप्पिउ ।
 तो सविलक्ख समुट्ठिय रोसिं वुत्तु कुमारु सगग्गरघोसिं ।
 पुत्त एह कुलवहुअ तुहारी अम्हहं निरु लोयणहं पियारी ।
 अक्खहि काइं भणिवि विन्नप्पइ अम्हारिसमाणुसहिं न कुप्पइ ।
 तो विहसेवि भणइं सुहसेवउ एक्कु मज्झु अवराहु खमिच्चउ ।
 अन्नहिं दीवंतरि उप्पनी सयणहिं विच्छोइय सुहउन्नी ।
 उब्बाहुलिय सएसहो अच्छइ भासइ तुम्ह नाहिं परियच्छइ ।
 एयहिं विणयालाविं वलेव्वउ वित्तइं पाणिग्गहणि करिच्चउ ।
 तं निसुणेवि समाउलिहूअण जाणाविउ धणवइहि सरूवण ।
 पाणिगहणउच्छउ पारंभिउ अप्पाहिवि पायइं जणु थंभिउ ।
 घत्ता । घरि पेसिवि नयरहोतणिय सिय आरंभिय गरुय विवाह किय ।
 आएसु भमिउं सम्माइयहो पुरि कंदुक्कइ अणुराइयहो ॥ १९ ॥
 तो भविसाणुरूअ विसमट्ठिय चित्तइ तुंगतवंगि परिट्ठिय ।
 गयउरि हउं पिययसु दीवंतरि जोयणसयइं अणेयइं अंतरि ।
 संभउ कवणु इत्थु किर संगमि जहिं संचरु वि नाहि महिजंगमि ।
 जित्तिउ दुक्खु मज्झु तणु भुंजइ तित्तिउ सो वि कहिमि अणुहुंजइ ।
 अच्छइ समसमंतु दुहसायरि किं मुउ झंप देइ रयणायरि ।
 विणु आसइं किम तणु साहारमि लइ घल्लिवि घरसिहरहो मारमि ।
 निसुणिउं ताम कोवि पभणंतिउ पंकयसिरिहि पइज्ज थुणंतउ ।
 मासिं जइ न मिलइ नियपुत्तहो तो अप्पउ मुहि छुहइ कयंतहो ।

घत्ता । ताएं वि पडिवज्जिय सज्ज किय किउ निच्छउ दियहं गणंति थिय ।
धणवहं वि पसाहियसव्वसिय थिउ संधि समाणिवि अट्टमियं ॥ २० ॥

अष्टमः सन्धिः

चंदप्पहनाहु नविवि परमसब्भावरउ ।
पुणु अक्खमि जेम भविसयत्तु नियनयरि गउ ॥
भविसहो तिलयदीवि निवसंतहो चंदप्पहजिणभवणि वसंतहो ।
दइयाहुहसायरि मज्जंतहो फासुय तरुवरफलइं असंतहो ।
सुमरिउ माणिभइजक्खेसें अच्चुअसग्गसुरिंदाएसें ।
चिरु आढत्तु आसि महु वणिवरु जिणमंदिरि निसन्नु महिगोयरु ।
सुयणु समप्पिउ महु निकखेवउ एहु सहएसभूमि पइ नेव्वउ ।
सो थिउ तेमइं तहिं महानरु नउ सुमरिउ विचित्तु चित्तंतरु ।
न मुणहं तासु कावि गइ वट्टइ एउ चित्तिवि सविलक्खु पयट्टइ ।
चंदप्पहजिणभवणि पराइउ जिणु पणविवि आलत्तु महाइउ ।
अहो सुंदर सुहकम्मनिउत्तहं कुसलु तुम्ह सकलत्तसवित्तहं ।

घत्ता । तं वयणु सुणेवि भविसयत्तु विंभयभरिउ ।
कियविविहवियप्प तासु समुहुं जोयंतु थिउ ॥ १ ॥
ता संवरिवि अंगु दिट्ठु वीरिं परिचित्तिउ अवलंबिय धीरिं ।
अणिमिसनयणु अणोवसु दित्तिए मणुउ न होइ एहु विणु भंतिए ।
अह सुविणीयवयणु पियदंसणु हियइ छिवंतु करइ संभासणु ।
वित्तकलत्तवत्त वक्खाणइं को सावन्नु अन्नु तं जाणइं ।
अह दीवंतरेण जइ पिच्छइ तो अवहरणु किन्न परियच्छइ ।
किं सो असणिवेउ इयरुविं करइ केलि पच्छन्नसरुविं ।
को जाणइं बहुमायाभरियइं एयहं कवडकुडिल्लइं चरियइं ।
अह सिढिलत्तणि को न निहम्मइं ता एयहो वीसासु न गम्मइं ।

घत्ता । अवलोइवि संतु साहंकारु समालविउ ।
को तुहुं किं नामु किं कज्जि आगमणु किउ ॥ २ ॥
तो वुच्चइ माणेशरजक्खें महु आएसु दिन्नु सहसक्खें ।

१ C adds इय भविसत्तकहाए पयडियधम्मत्थकाममोक्खाए बुद्धयणवालकयाए पंचमिफलवण्णणाए कमलसिरिद्धनिवयणनिस्सीकरणं णाम अट्ठमो संधी परिच्छेओ ।

अक्खरपंति जेण चिरु दाविय जेण तुम्ह संपय दरिसाविय ।
 तेण पुव्वसंबंधहं पेसिउ साहम्मियवच्छल्लु पयासिउ ।
 निहावसरु तुम्ह नउ भंजिउ हउं करि लेवि पयत्तं तज्जिउ ।
 एहु महु मित्तु अन्नजम्मंतरि अच्छइ पडिउ गरुयदुत्तंतरि ।
 होसइ जइ वि थाउ परिओसहो तोवि असमत्थु गमणि सहएसहो ।
 बहुधणसहिउ समुज्जलमाणिं पइं निव्वउ नियदिव्वविमाणिं ।
 तं वीसरिउ तोवि महु चित्तहो गउ इत्तडउ कालु असरंतहो ।
 एव्वहिं तउ पुज्जंति मणोरह हुअ सिरि साणुराय जणवल्लह ।

घत्ता । चडु दिव्वविमाणि नयरहो लेवि असंखु धणु ।

तं गयउरु जाहि पिकखहि सुहिवंधवसयणु ॥ ३ ॥

एउ चित्तिवि नियमणि परिओसिं सुमरिउ दिव्वविमाणु महेसिं ।

आयउ धगधगंतु गयणंगणि सुअणिं दिट्ठु जिणालयपंगणि ।

सोहइ रणझणंतु किंकिणिरउ घवघवंतु घघरयमहारउ ।

चउदुवारचउपुरयपइन्नउ चउसुमत्तवारणयरवन्नउं ।

जालगवक्खपक्खपडियक्खहिं विविहविचित्तरुवरइदक्खहिं ।

नं नियमणिमऊहकयभेयहिं तंज्जइ तरुणतरणितरुतेयहिं ।

जं केणवि न खलिज्जइ धेयहो गयणि पवणसंगहपरिछेयहो ।

जं नियकिरणहिं तिमिरु विहंडइ जं निविसिं भुवणंतरु हिंडइ ।

घत्ता । तं तुंगतवंगु पिकिखवि पंगणि जिणवरहो ।

रोमंचिउ अंगु हियवइ फिट्ठ भंति नरहो ॥ ४ ॥

तं पिकखंतु मुअइ मइविंभउ अत्थि किंपि सुहकम्महो संभउ ।

सच्चउ संविहाणुफलु दीसइ लइ मंछुडु सुहिसंगसु होसइ ।

पभणिउं साहिलासु जइ एहउ तो तं करि पडिवन्नियनेहउ ।

एम तेहिं जंपिवि पियवयणइं पुरवरसंगहियइं बहुरयणइं ।

तमरयरेणुविणासणसीलइं रिद्धिविद्धिसुहसंगमलीलइं ।

दिव्वाहरणसारसुपसत्थइं मणिकडयइं देवंगइं वत्थइं ।

नायमुहमणिपमुहवरिट्ठइं मणि चित्थियइं विमाणि बइट्ठइं ।

वरपल्लंकसिज्ज संचारिवि चंदप्पहु जिणवरु जयकारिवि ।

खयरिं भविष्यत्तु सइं पेसिउ मउअतूलिपल्लंकि निवेसिउ ।

घत्ता । तो चितियमित्तु विविहकिरणमणिवेयडिउ ।

उप्पमिउं विमाणु फरहरंतु गयणहो चडिउ ॥ ५ ॥

चडिउ विमाणु गयणि मणिजोएं जहिं सा तहो जणेरि सहं सोएं ।

अच्छइ मरणपइज्झइं संठिय मुणिवरवयणाएसपरिट्ठिय ।

दियहइं तीस गयइं चितंतिए अणुदिणु पुत्तागमणु सरंतिए ।

आइय सियपंचमि वइसाहहो दरिसियपुज्जमहिम जिणनाहहो ।

सुब्बवयकमलमहासिरि संतिउ रयणि गमंति बेवि जग्गंतिउ ।

छुडु छुडु तइयउ पहरु समायउ कमलइं छडिउ मणि उम्माहउ ।

दुहु वल्लहविओइ अवहारिउ परलोयहो दिहु चित्तु समारिउ ।

मैउलिय मुणिवयणहो माहप्पि खोहिय सुब्बयावि सवियप्पि ।

एत्तहिं मुणिवरवयणु न चुक्कइ एत्तहिं खलु अवसाणहो दुक्कइ ।

एहइं विसमकालि संपत्तइ सुहिसयणहं रणरणइं महंतए ।

तो उज्जोउ करंतु नहंगणि झत्ति विमाणु पडिउ घरपंगणि ।

घत्ता । तं पिकिखवि तित्थु नट्ट लोय विंभयभरिय ।

पंकयसिरि सावि जिणु सुमरंति समोसरिय ॥ ६ ॥

घरपंगणि पंकयसिरि धावइ अज्जिय जिणवयणइं परिभावइ ।

भविसयत्तु धणु घरि संपेसइ माणिभट्टु पियवयणइं भासइ ।

सुब्बवय विहिंमि जाम नवकारिय तो सविलक्खइं सन्न समारिय ।

हलि हलि कमलि कमलि किं धावहि पुत्तहो वयणु काइं न विहावहि ।

तं निसुणिवि रहसेण पधाइय हरिसिं निययसरीरि न माइय ।

सरहसु दिहु सणेहालिंगणु निवडिवि कम कमलहि थिउ नंदणु ।

मुहदंसणु अलहंतइं नयणइं अंसु मुआइयाइं जिह रयणइं ।

लेवि सहत्थि सइं उट्ठाविउ नयणहिं मुहदंसणुसुहु पाविउ ।

किर आसीस देइ सुहवरिसिं ताम निरुद्धवाय अइहरिसिं ।

उच्चल्लिवि मुहकमलु निउंजइ सन्नइं पवरासीस पउंजइ ।

निम्मच्छणउं करिवि नियपुत्तहिं वहइ खीरु चउवीसहिं सुत्तहिं ।

सुहमंगलजलकुंभ सम्बारिय दहिदुब्बक्खय सिरि संचारिय ।

चंदणवंदणाइं मंगलइ एम सइंमि कीयइं सुमहल्लइं ।

भविसिं माणिभट्टु संभालिउ बहुपरिमलकुसुमहिं ओमालिउ ।

घत्ता । संपेसिवि जक्खु भवणि विण्णु एकंतु किउ ।

सुहु कुसलु भणंतु भविसु जणेरिहि पुरउ थिउ ॥ ७ ॥

तो आसीस देवि पियवायए अक्खिउ कुसलु सवित्थरु मायए ।

अज्जु कुसलु बहुसोक्खहं साइउ जं तुहं महु घरपंगणि आयउ ।

तं चितविउ आसि तउ अंगहो जं निवडउ दुज्जणहो दुसंगहो ।

महुमि सरीरि जीउ सविसेसिं रक्खिउ मुणिवरवयणाएसिं ।

अन्नमि तउ विओइ संजमनिहि सुअपंचमि मइं लइय महाविहि ।

जंपइ भविसयत्तु परिपुंगलु होसइ रिद्धिविद्धिसुहमंगलु ।

पुच्छइ निहुअसमासपडायउ बंधुयत्तु किं इत्थु परायउ ।

अक्खइ जणणि तासु सव्वायहो वट्टइ मासु इक्कु घरि आयहो ।

तेणवि अतुलु महाधणु आणिउ राएं पउरसहिउ सम्माणिउं ।

घत्ता । अण्णुमि जणि घोसु सुम्मइं आणिय तेण तिय ।

तहि वन्नइं लोउ कावि अणोवमरूवसिय ॥ ८ ॥

अण्णुवि जणि अच्चरिउ पंयपइ नवि केणवि समाणु सा जंपइ ।

नउ विहसइ नउ तणु सिंगारइ नउ लोयणहं अंसु विणिवारइ ।

अच्छइ पडिय गरुयउव्वेवइ जणु संदेहु करइ जीवेव्वइ ।

तहविहु तह विवाहु आरंभिउ तेण सयलु पुरुलोउ वियंभिउ ।

सुहमंगलजण जणियायल्लहो आयरु अज्जु अत्थि तहु तिल्लहो ।

तो पच्छन्नपवित्ति समारिवि निययजणेरि समासइ वारिवि ।

अप्पणु गउ राउलहो तुरंतउ पाहुहु रयणकिरणदिप्पंतउ ।

नेवि समप्पिउ नरवरनाहहो पियसुंदरि महएवि सणाहहो ।

तेणवि सो सविसेसिं जोइउ रयणनिहाणु जेम अवलोइउ ।

पभणिउं साहिलासु किं किज्जउ भणइं कुमारु विणयवयणिज्जउ ।

देव इत्थु तउ नयरि न एणवि महु संबंधु अत्थि सहु केणवि ।

सो पिक्खिउव्वउ पइं मज्झत्थि जोइवि गुणदोसइं परमत्थि ।

घत्ता । तो जंपइ राउ एत्तियमिन्ति किं गहणु ।

तउ मग्गिउ देमि अन्नवि नीसंदेहु भणु ॥ ९ ॥

तो जाणिवि नरिंदु सुपसाइउ पुणरवि भणइं कमलसिरिजायउ ।

जइ पहु महु पसाउ अणुवल्लहि तो पइ सारवारु मोक्खहि ।

तं निसुणेवि तुरिउ साणंदिं तज्जिय नियपडिहार नरिंदिं ।

एयहो नरहो विणयनयवंतहो न करिव्वउ निरोहु पइसंतहो ।
तक्खणि गउ कुमारु पणवेप्पिणु अच्छिउ तणु पच्छन्नु करेप्पिणु ।
मामहु मंदिरि जणु संभासिवि पणविवि किउ संकेउ समासिवि ।
जणणिए वुत्तु पुत्तु दिहिगारउ तुह पिउहरहो आउ हुक्कारउ ।
आणिय जा कुमारि बधुयत्तें तहो तिल्लायरु अज्जु पैयत्तें ।
किं तहिं जामि किं त नउ गम्मइं तो विहसंतु भणइं सुंदरमइ ।

घत्ता । तउ अक्खमि माए वट्ठइ इत्थु महल्लह ।

रक्खेव्वउ गुज्झु जाम पईसमि रायसह ॥ १० ॥
तं निसुणेवि जणणि आहल्लिय परिपुच्छइ हरिसंसुजलोल्लिय ।
मइं सहु पुत्त गुज्झु नउ किज्जइ जं वित्तउ तं सव्वु कहिज्जइ ।
भणइं कुमारु वयणि दिहु होज्जहो मं बाहिरि जणि घोसु करिज्जहो ।
एह कुमारि लोइ जा सुम्मइ जाहि विचित्तरुवि जणु घुम्मइ ।
ताहिं विवाहु जाहिं आरंभिउ जाहिं कज्जि पुरुपउरु वियंभिउ ।
सा महु घरिणि तुम्ह बहुआरिय एण खलेण हरिवि संचारिय ।
जं पइं वुत्तु आसि विन्नासिं तं जि एण सच्चविउ हयासिं ।
चिरु हउं घल्लिउ एण वणंतरि दुसहसीहसहूलभयंकरि ।
जहिं माणुसु सुविणे वि न दीसइ जहिं धीरहं मि चित्तु भय भीसइ ।

घत्ता । जहिं धूमंधारि सुरु न दीसइ नवि गयणु ।

तहिं असरणि रत्ति मइं संभरिउ तुम्ह वयणु ॥ ११ ॥
तहिं वणगहणि बहलतरुतंडवि गमिय रयणि अइमुत्तयमंडवि ।
पसरि पइट्ठु गहिरु गिरिकंदरु तं लंघिवि दिट्ठउ वरपुरवरु ।
मढविहारदेहुंरहिं रवन्नउं बहुधणकणयरिद्धिसंपुन्नउं ।
तहिं पइसरमि जाम भयवज्जिउ सुन्नउं तंपि गामु जणवज्जिउ ।
हिडिउ तंपि सगेहु सराउलु वरतोरणतवंगतुंगाउलु ।
मणपरिओसकोसदरिसावणु पायडपउरभंडभरियावणु ।
तहिं धवलामलकेवलवाहहो दिहु भवणु चंदप्पहनाहहो ।
तहिं थुइ करिवि जाम खणु अच्छमि ताम वरक्खरपंति नियच्छमि ।
सा उव्वेसइं सुहिकन्नंतरि पुव्ववासि पंचमइं घरंतरि ।
अच्छइ वरकुमारि सुवियक्खण सा करि घरहि गंपि सुहलक्खण ।

घत्ता । गड तेण पहेण तं वरमंदिरु पंचमउ ।

आरुहु तुरंतु मणहरु सव्वु सुवन्नमउ ॥ १२ ॥

तित्थु कुमारि एह मइं दिट्ठी सुहलक्खणगुणरूववरिट्ठी ।

आयएं सविणयाएसविसिट्ठउ नियकुल नाउं थाउं महु सिट्ठउ ।

जिम पुरु निसियरेण उज्जाडिउ जिम परियणु असेसु विब्भाडिउ ।

मज्झु कुमारि एह अवइत्ती नवि पडिवन्निय मइंमि अदिन्नी ।

आइउ असणिवेउ मणि खारिउ पट्ठणु सयलु जेण संघारिउ ।

तेणवि मइं समाणु पिउ जंपिउ सहु कन्नइं वरनयरु समप्पिउ ।

किउ विवाहु महु तेण सहाएं बारहवरिस थियइं अणुराएं ।

पुणु तं मुएवि विउलतरुतंडवि संचिउ वहिवि दव्वु लयमंडवि ।

घत्ता । तहिं वियणि अरणिण नियकुलमग्गि अहिट्ठियइं ।

जिणधम्मरयाइं बिण्णिवि दियहं केवि ठियइं ॥ १३ ॥

तहिं जि सोवि बधुयत्तु परायउ हिंडिवि निट्ठणु निव्ववसायउ ।

बहु निदिउ गरहिउ अप्पाणउं मइंमि खमिउं अवराहु चिराणउं ।

पुणरवि छिहु लहेविणु धाइउ तं धणु धणिय हरेविणु आयउ ।

थिउ हउं तहिं जि वणंतरि छंडिउ पुणरवि तं जि पएसहिं हिंडिउ ।

तं जि नयरु पुणरवि परिसक्किउ थिउ जिणहरि अहिमाणकलंकिउ ।

सुमरिउ माणिभइजक्खेंदें तहु आढत्तु आसि चिरु इंदें ।

सरिवि पुव्वजम्मंतरकारणु साहम्मियवच्छल्लवियारणु ।

तेण सुमित्तत्तणु मणि भाविवि आणिउं इत्थु विमाणि चडाविवि ।

घत्ता । तं सुणिवि जणेरि सिरि करपल्लव धरिवि थिय ।

समसज्झसि हूअ नाइं विणिम्मिय कट्ठमिय ॥ १४ ॥

दुक्खु दुक्खु नियमणि संजोइउ पुणु पुणु पुत्तहो वयणु पलोइउ ।

हा तहिं कालि पुत्त मइं वुत्तउ गमणु न एण समाणु न जुत्तउ ।

हा पाविट्ठिं जन्न विणासिउ मंछुहु कुलदेविण आसासिउ ।

हा किम वणि हिंडिउ असहायउ महु पुत्त अज्जु पुणु जायउ ।

हा गिरिकंदरि केम पइट्ठउ हा सुन्नउं पुरु भमिउं अणिट्ठउ ।

हा पुरु सयलु जेण संघारिउ कह न तेण निसियरिण वियारिउ ।

हा सुन्नंगणि होइ उवइउ परिभमंति निसियरिउ रउइउ ।

हा पर बंधुयसु महु सज्जण जेण पुत्त तउ नै किउ विमहणु ।
ताहिवि साहु साहु कुलवहुअहिं सीलचरित्तगुणंतरनिहुअहिं ।
जा एवहु कज्जु थिउ झंपिवि पइहरि दुब्बावरणु वियप्पिवि ।
नयरिलोउ पर सुक्खइं माणइं खलहं पवंचु माइ को जाणइं ।
एम करेवि सुइरु कूवारउ पुणु पुणु सिरु चुंबिउ सयवारउ ।
भविसयत्तु विहसिवि उल्लावइ अम्मि गहिल्ली हूई नावइ ।

घत्ता । सिंगारहि सोह महलहि माणु समच्छरहो ।

लइ पाणिउं देहि परिहवदुक्खपरंपरहं ॥ १५ ॥

एम भणिवि परिओसियगत्तिं दरिसिउ जणणिहिं पुलउ वहंति ।
आणिउं जं तहो नयरहो होतउ वत्थाहरणु रयणुपजलंतउ ।
जं नउ चडइ अंगि सामन्नहो अह कुरुजंगले वि नउ अन्नहो ।
जं कयकोऊहलु अमरिंद वि जं सोहग्गरासि जणाविदि वि ।
तं दक्खविउ जणणि आणांदिवि उहयकरिहिं पयजुवलउ वंदिवि ।
पहिरि माइ इउ तुज्जु जि जोगगउ सयणविदि पयडावियभोगगउ ।
तं पिक्खेवि जाउ सुहसंगउ कुंकुमेण उव्वट्टिअअंगउ ।
पुणु वि जक्खकहमिण पसाहिउ तिलउ समारिवि दप्पणु चाहिउ ।
अहरइं दिनु मलिवि अलयजलु लोयणजुयलि निवेसिउ कज्जलु ।

घत्ता । नियपुत्तविदत्तु पिक्खिवि अतुलु महाविहउ ।

वट्टिउ सिंगारु पइपरिहउ परिहरिवि गउ ॥ १६ ॥

कमलइं पुत्तपयावफुरंतिए लइउ दिव्वु आहरणु तुरंतिए ।
बहु कडिल्लि अलक्खियनामउ उप्परि पीडिउं रसणादामउ ।
मुक्कउ किंकिणीउ नउ संकिउ भरिवि रयणकंचुवउ तडक्किउ ।
मुद्धमरालजुयलि किउ छन्नउं कंबु कंठकंदलिए रवन्नउं ।
पीणघणत्थणमंडल हारिं सिरु घम्मिल्लकुसुमपब्भारिं ।
कन्नहिं कुंडलाइं आइद्धइं उप्परि वेढियाइं पहचिंधइं ।
पूरिउ रयणचूडु मणिवलयहो दिन्नइं केऊरइं बाहुलयहो ।
अंगुलीउ मणिमुज्जावत्तउ वीसहिं अंगुलीहिं पक्खित्तउ ।
पय मणिबद्धय नेउरजुवलउ सुहसंजवियमहुररवमुहलउ ।
जंघाजुयलि रयणपज्जुत्तउ कडियलि रसण कणयकडिसुत्तउ ।

मुहि मणिचूडहो कंकणजुयलउ सोहिउ अन्नहारि वच्छयलउ ।
 एमाहरणु लेवि सविसेसिं थिय नंदणहो नियडि परिओसिं ।
 घत्ता । पिक्खेविणु ताहि अंगइं मयणुकोवणइं ।
 रइलडरसाइं थिउ विणिवारिवि लोयणइं ॥ १७ ॥
 नज्जइ पुणुवि ताहि सुहियंतरु अज्जवि एउ कज्जु दुत्तरतरु ।
 वरतियविहउ जइवि अम्हारउ तो वच्चइ पवंचु वड्डारउ ।
 एवहिं एउ पउरु दरिसेविणु लेव्वउ रायंगणि पइसेविणु ।
 जाहि ताहिं दरिसहि सुहिसंगउ सहं दुज्जणहं चविज्जहि चंगउ ।
 इह लइ नायमुइ दिहिगारी ताहि समप्पहि पाणपियारी ।
 तो संचल्लि करिवि दिहि देहहो गय मल्लंति महासइ गेहहो ।
 नायरजणमण संखोहंती थियमंथरचिरलील वहंती ।
 दिव्वाहरणविहूसियदेही किं सा होइ न होइ व जेही ।
 विज्जुलकंतिसमुज्जलदिक्ती निययजायववसायसइत्ती ।
 आयल्लउ जणंति पइपरियणि झत्ति पइट्ट सवत्तिहिं पंगणि ।
 घत्ता । तरलावियनित्त सारभूअ वरजुवइजणि ।
 पिक्खेविणु पत्ति धणवइ विंभिउ निययमणि ॥ १८ ॥
 कंतिहिं तणिय कंति पिक्खंतहो माणु मरहु गलिउ वरइत्तहो ।
 चिरविलसियइं विचित्तपयारइं सुमरिवि नेहनिरंतरसारइं ।
 पिक्खवि तहिं लावन्नु विसेसिं खुहिय सवत्ति समुज्जलवेसिं ।
 उवलक्खिउ चित्तंतरि भंतिए आयउ भविसयत्तु विणु भंतिए ।
 एहाहरणसोह सिंगारहो दीसइ कुरुजंगलिवि न अन्नहो ।
 अन्नवि वयणु सुट्ठु सुपसत्थउ मंछुड्ड सोवि जाउ सकलत्तउ ।
 एउ चित्तंतिहिं माणु कलंकित्त तं पिक्खवि परिवारु वि आसंकित्त ।
 पुणु धणवइहिं वयणु अवलोइउ पुणुवि सवत्तिहिं समुहं पलोइउ ।
 घत्ता । मणि संक पइट्ट मइलिउ चित्तु सदुल्लिउ ।
 हुअ सामलछाय दाइयजणहो गव्वु गलिउ ॥ १९ ॥
 दिनु सख्वइं उनु वरासणु किउ धणवइण कुडिलसंभासणु ।
 जइवि सवत्ति समिद्धु न रुच्चइ तो निरु नीसंदेहु न मुच्चइ ।
 कमलइं न किउ वयणु अवलेविं पइउ कडक्खु पक्खु विक्खेविं ।
 वुत्तु सख्व विवज्जियसंकउ दरिसहिं कुलवहुयहिं मुहपंकउ ।

भणइं सवत्ति काइं तहो दीसइ नउ आलवणु करइ नउ वियसइ ।
सा केणवि माणुसिण न कुप्पइ जइ परचारु लहइ तह जंपइ ।
तं निसुणेवि वयणु विहसंती बहुअहिं समुहं चलिय मल्हंती ।
ताएं जि दूरहो जि परियाणिय दिव्वाहरणविसेसिं जाणिय ।
उट्ठिय समुहुं करिवि पणवाइउ पुच्छिय तुहु पुत्तु किं आयउ ।

घत्ता । परिहासइं ताहिं करिवि सन्न हियवउ भरिउ ।

पुणु वालिवि दिट्ठि बद्धमुट्ठि पच्छन्नु किउ ॥ २० ॥
तं निसुणिवि जुवईयणु हल्लिउ किउ विंभउ अवरुप्परु बोह्लिउ ।
भणइं सरूव एउ तउ सिद्धउ जं किउ वयणु पणामसमिद्धउ ।
जंपइ कावि अयाणियकरणिं तोसिय बहु अनवल्लाहरणिं ।
अन्नइं वुत्तु जाउ निरु चंगउ जं परिओसिउ बहुअहिं अंगउ ।
अन्न भणइं उच्छविण बहुत्तिं आयरु तिल्लि करहु समुहुत्तिं ।
अन्नहिं समुहु समासिउ मुद्धइ किं किज्जइ विग्गोवउ मुद्धइ ।
ताइंवि पंगुरणहो अब्भंतरी लाइउ तिल्लु हसिवि चित्तंतरी ।
अन्नि तहिं पंगुरणु विवत्तिउ दिट्ठउ चिरु कररुहवणपंतिउ ।
अन्नइं अहरउ नयणकडक्खिउ अन्निवि हसिवि अन्नहो अक्खिउ ।
अन्नइं वुत्तु निहालिवि अंगउ आयहो कहिंमि तिल्लु चिरु लग्गउ ।

घत्ता । मुहि अंचलु देवि हसइ समुब्भट्ठु तरुणियणु ।

लइ लायहो तिल्लु बालहिं उब्भंखरिउ तणु ॥ २१ ॥
अन्न भणइं मं हसइ वराई मं कुण मच्चइ सुत्त वराई ।
अन्न भणइं नियकज्जविहुल्ली विणु सुत्तिं किय गलि कंचुल्ली ।
अन्न भणइ मं करइ विहासइं को जाणइं विएसपरिहासइं ।
मंछुडु तहिं दीवंतरनारिहु सच्चहु एहावत्थकुमारिहु ।
अन्न भणइं पच्छन्न समारहु उब्भडवयणवासु अवहारहु ।
तं निसुणेवि बहुग्गुणसुअइहिं किउ पच्छन्नु महंतरजुवइहिं ।
लाइउ तिल्लु सुमंगलसहिं बहु संघट्ट जुवइ आणंदिं ।
गय कमलसिरि पासि नियपुत्तहो कहिउ सच्चु अणुराइयचित्तहो ।
एत्थंतरी नयविणयनिउत्तहो चित्तंतहु धणवइवणिउत्तहो ।

घत्ता । सुवियप्पनिरोहि मणु संवरणायारि थिउ ।

नवकारिवि नाहु नवमउं संधिपवेसु किंउ ॥ २२ ॥

नवमः सन्धिः

रायंगणि गंपि पयडिवि दुट्टहो दुच्चरिउ ।

तं निसुणहु जेम भविसयत्ति जसु वित्थरिउ ।

दाइयदुप्पवंचु आयन्निवि माणकसायसल्लु मणि मन्निवि ।

हरियत्तहो संकेउ समासिवि कमलदलच्छि लच्छि संवासिवि ।

निययजणेरिवयण संपेसिवि पुब्बावरसंकेउ गवेसिवि ।

बहु नवल्ल पाहुडइं समारिवि चंदप्पहु जिणवरु जयकारिवि ।

निग्गउ वणिवरिंदु पहुवारहो भडथडनिवहविसमसंचारहो ।

जहिं गय गुलुगुलंति पिहु जंगम हिलिहिलंति तुक्कवार तुरंगम ।

जहिं मंडलियसक्कसामंतहं निवडइ कणयदंडु पइसंतहं ।

गलइ माणु अहिमाणु न पुज्जइ नियसच्छंदलील नउ जुज्जइ ।

जहिं अब्भोइजइजालंधर मारुअटक्ककीरखसवब्बर ।

मरुवेयंगकुंगवेराडवि गुज्जरगोडलाडकन्नाडवि ।

इयएमाइ अउव्व वसुंधर अवसरु पडिवालंति महानर ।

घत्ता । सामंतसएहिं जं सेविज्जइ रत्तिदिणु ।

तं रायदुवारु पिकिखवि कासु न खुहइ मणु ॥ १ ॥

तं भडथडवमालु आसंधिवि तिन्निवि सीहवार गउ लंधिवि ।

दिट्ठु नरिंदत्थाणु दुसंचरु सावलेवनरनिवहनिरंतरु ।

नरवइ सव्वावसरपरिट्ठिउ दिट्ठु कणयसिंहासणि संठिउ ।

परिमिउं निविडतिविहपरिवारिं जहिं ओसासु वि नउ सिंगारिं ।

तं अत्थाणु अलीढइं लंधिउ पुणु पहुपायमूलु आसंधिउ ।

करिवि पणाउ पणयसिरकमलिं पाहुडु पुरउ समप्पिउ अमलिं ।

किउ सम्माणदाणु संभासणु सइं राएं देवाविउ आसणु ।

चामरगाहिणीउ अवलोइउ पहुपरिवारु सयलु आमोइउ ।

घत्ता । तो भणइं नरिंदु करहि वयणु संखेवगउ ।

सो आणमि इत्थु जेण समउ संबंधु तउ ॥ २ ॥

१ C adds इय भविसत्तकहाए पयडियधम्मत्थकाममोक्खाए बुहधणवालकयाए पंचमीफलवण्णणाए भविसत्तहत्थिणापुरप्पवेसो णाम णवमो सन्धी परिच्छेओ सम्मतो ॥

तो करकमलकयंजलि हत्थें पहु विन्नविउ विणयसुकयत्थें ।
 पुरपउरालंकारनियत्तें धणवइ कुक्कावहो सिउ पुत्तें ।
 तं निसुणेविणु वयणु कुमारहो लहु आएसु दिनु पडिहारहो ।
 पहुआएसिं सोवि पधाइउ धणवइ पुत्तसहिउ निज्झाइउ ।
 आवहु पउरु लएविणु सारउ राउलि अत्थि तुम्ह हक्कारउ ।
 वाइउ कोवि आउ सुनिबद्धउ तहु तुम्हहं समाणु संबंघउ ।
 पभणइं रायसिद्धि अविसन्नउं अम्हहं निरु विवाहु आसन्नउं ।
 राउलि पउरकम्म संखेव्वउ वित्तइ पाणिग्गहणि करिच्चउ ।
 तिं वयणिं विणियत्तु अखेइउ वयणु गंपि नरवइहिं निवेइउ ।
 सिद्धि विवाहारंभि समाउलु न सरइ खणु वि सरंतहो राउलु ।
 घत्ता । तो वयणु फुरंतु भविसयत्तु विन्नवइ पहु ।
 पइसंतहो इत्थु फुसमि विवाहारंभु तहु ॥ ३ ॥
 तं निसुणेवि चमक्किउ राणउं पहु आएसु सकक्खडमाणउं ।
 पेसिउ कुरुडु समच्छरु दूवउ सोवि ताहं आसन्नीहूवउ ।
 धणवइ सयलु कज्जु आमिल्लहो सहं पउरिं राउलि संचल्लहो ।
 तं निसुणेवि सिद्धिं आहल्लिउ कक्खडवयणवियप्पिं सल्लिउ ।
 सम्माणिवि दूवउ बइसारिउ अप्पुणु बंधुयत्तु ओसारिउ ।
 दीसइ कारणु किंपि असारउ अइकक्खडु राउलि हक्कारउ ।
 जइ परएसि किंपि किउ कुच्छिउ तो कहि करहं कज्जु को णच्छिउ ।
 पइसिवि राउलि समउ सहायहो पहु परिओसहुं लग्गिवि पायहो ।
 घत्ता । फुडु कारणु किंपि महु नियमणि उप्पन्नु भउ ।
 एहइं दूणण नउ हक्कारिउ कहिमि हउं ॥ ४ ॥
 तं निसुणिवि परिचितइ दाइउ पंचहं सयहं मज्झि को वाइउ ।
 जंपइ मम्मच्छेय सहं राएं कवणु गहणु महु तेण वराएं ।
 दुक्कमि तेण समउ इक्कंतरु इउ चितंत दिनु पडिउत्तरु ।
 चंगउ वयणु तुम्ह परिपुच्छिउ मइं परएसि काइं किउ कुच्छिउ ।
 घरि अप्पणइं ताम कलि किज्जइ पच्छइ पुणि राउलि पइसिज्जइ ।
 पंचहिं सयहिं समउ जंपंतउ तेण समाणु गेणंति विदत्तउ ।
 कोवि राउलि पइहु पहु रंजिवि वंछइ तं सम्माणु विहंजिवि ।

जइ तं ताहं विहंजिवि दिज्जइ तोवि राउलि वि नाहि पइसिज्जइ ।
 कवणु गहणु किर एहिं वरायहिं काउरिसहं अइट्ठपडिवायहिं ।
 भंजिवि पंचसयहिं जो पम्मुहुं पइसिवि राउलि करहं परम्मुहुं ।
 घल्लिवि पंच वि सय दंडावहु जो जंपइ तहो सिरु खंडावहु ।

घत्ता । तो भणहं पुरेसु वट्ठइ ताम एउ करहु ।

रायंगणि गंपि पिसुणहो पिसुणत्तणु हरहो ॥ ५ ॥

तो नंदणपवंचमोहियमइ सयलु पवरु मेलावइ धणवइ ।
 गउ राउलहो गरुयसंखोहिं अमुणियकज्जाकज्जविबोहिं ।
 सहुं पुत्तिं पहुपुरउ परिट्ठिउ साहंकारु वि सारु अणिट्ठिउ ।
 थिउ नरवइ आवेसु धरेविणु भविसयत्तु पच्छन्नु करेविणु ।
 वणिवरु पणयसगगिरु जंपइ आसंघइ राउलइ समप्पइ ।
 जइ अवराहु तोवि नउ जुज्जइ जइ सुहि तो एहउ किं किज्जइ ।
 कज्जारंभि मणोरहवंतए किज्जइ विग्घु पिसुणि पवहंतए ।
 विहसिवि बंधुयत्तु पडिवक्कइ अम्ह रिद्धि जो सहिवि न सक्कइ ।
 सो पच्चक्खु पुरउ बइसारहि सुदिढवयणसंकडि पइसारहि ।
 किउ पेसुन्नु जेण भयभीसिं अंतरु तुलमि अज्जु तहो सीसिं ।

घत्ता । हुंकारु मुएवि भविसु परिट्ठिउ तहो समुहुं ।

इहु सो पडिवक्खु करहि वयणु जइ अत्थि मुहुं ॥ ६ ॥
 तो हुंकारु करेवि सुनिब्भरु जोवइ समुहु जाम बहुमच्छरु ।
 ताम्व कुमारहो वयणु नियच्छिउ इत्ति विलीणु लिहिवि नं पुच्छिउ ।
 लज्जइ समुहुं निएवि न सक्किउ नियदुच्चरियइं माणकलंकिउ ।
 नउ पडिवयणु करइ नउ पणवइ मउलियवयणकमलु थिउ धणवइ ।
 राएं पंच वि सय हक्कारिय कोक्किवि नियडि पुरउ बइसारिय ।
 तेहिवि भविसयत्तु अवलोइवि लज्जइ समुहुं न सक्किउ जोइवि ।
 पचारिय सयलवि भूवालं अहो किं तुम्हि गिलिय कलिकालं ।
 मुहि सरलहं अब्भंतरि घोरहं दीसइ तुम्ह चरिउ जं चोरहं ।
 पहुवयणिं अणिओयणित्तहं पासेइउ सरीरु वणिउत्तहं ।

घत्ता । हुइ छायाभंगि थोरपलंबुब्भियमुइण ।

पियवयणु चवेवि मं भीसिवि घणवइसुइण ॥ ७ ॥

देव देव एयहं अविहायहं न करिन्वउ अवराहु वरायहं ।

जामहिं पहु अवहिणं परिसकइ तामहिं भिच्चु धरेवि न सकइ ।
तो पुच्छिय पियवायणं राणं तेहिंमि कहिउ सयलु अणुराणं ।
पुरउ परिट्टिय बिन्नि महंतर तेहिं निवेइय वाय निरंतर ।
अहो रायाहिराय परमेसर अम्हइं कुलि जाणिज्जहं वणिवर ।
सुअउ न सुणहं न दिट्ठउ देक्खहं किम एवहु वयणु तउ अक्खहं ।
जं किउ एण कम्म अविचारिउ तं जणवइलज्जणउं निरारिउ ।
पियरितुल्लु जो बंधउ वुच्चइ सो किम्ब वणि वंचेविणु मुच्चइ ।
तहिंमि एहु पुन्नहिं न समत्तउ हुउ सकलत्तु महासियवंतउ ।

घत्ता । अम्हइंमि भवंत निद्धण निव्ववसाय हुअ ।

गय तं जि पएसु दुम्मण दुम्मरुण धुअ ॥ ८ ॥
तं पियवयणु चवंतहो आयहो खमिउं एण बहुविणयसहायहो ।
णियसज्जनसमिद्धि दरिसाविय पंचवि सय भोयणु भुंजाविय ।
सम्माणिवि परिहाविय वत्थइं निययधणहो भरियइं वोहित्थइं ।
पुणरवि सअणु तहिं जि घल्लेविणु आयउ अतुलु महाधणु लेविणु ।
अह पहुपुरउ एउ किम्ब सीसइ छेयंतरि पेसुन्नउं होसइ ।
बिन्निवि तुहं मणनयणाणंदण कमलाएविसख्हि नंदण ।
होसइ तं जि तेम घरि तुम्हहं वज्जदंडु निवडेसइ अम्हहं ।
तं निसुणिवि विहसिउ नरनाहिं पियसुंदरिमहएविसणाहिं ।
बालउ वरविलयहिं अवलोइउ सब्वें पहुपरिवारिं जोइउ ।

घत्ता । आलिगिउ लेवि राणं नेहनिरंतरिण ।

अब्बासणु दिन्नु पुव्वसणेहगुणंतरिण ॥ ९ ॥
पुण पुण पहु दरिसइ नियलोयहो अहो नवल्ल पडिवाइउ जोअहु ।
एहु सु धणवइपुत्तु महंतउ कमलहितणउं सुट्ठु गुणवंतउ ।
मइं कालंतरेण नउ नायउ अहो लोयणहो दिन्नु अणुरायउ ।
बालउ इत्थु एहु कीलंतउ चरियइं सुट्ठु सुहावउ होंतउ ।
पोढविलासिणीहिं रुज्झंतउ एक्किइं समाणु जुज्झंतउ ।
बहुसियहारतार तोडंतउ सुनियत्थइं वत्थइं मोडंतउ ।
सिंहासणसिहरोवरि थंतउ चुंबिज्जंतु कवोलइं खंतउ ।
वड्ढिउ मामहं सालि असंगमु बहुकालहो संजाउ समागमु ।
एम्बहिं करमि तेम सविसेसणु जेम कयावि न होइ अदंसणु ।

तो पियसुंदरीहिं अवलोइवि थिय नियदुहियहिं वयणु पलोइवि ।
घत्ता । तहिं काले सुमित्त राएं तासु परिद्वविय ।

सम्माणिवि लोय नियनियनिलयहं पट्टविय ॥ १० ॥

धणवइ बंधुअत्त रक्खाविय जणि गरुयावराह लक्खाविय ।

मंदिरि कडयमुइ संचारिय विहडप्फड सरूव ओसारिय ।

भविसहो सयणाविंदि दिहि दरिसिवि परमुच्छवि घणु हियहं पवरिसिवि ।

राएं पउरुपमुहुं बोझाविउ तुह्महं एउ कज्जु संभाविउ ।

एहु सिद्धि पुरपउरि महंतरि आयउ चोरु छुहिवि कक्खंतरि ।

दिहु तुह्मि धिट्ठत्तणु आयहो तंपि करेवि चडिउ परिच्छेयहो ।

मंडिवि अंगु अतुलु भयभीसहो दरिसिय विहिमि संधि नियसीसहो ।

एवहिं थिय अवहेरि करेविणु जं किज्जइ तं भणह मिलेविणु ।

घत्ता । तो भणिउं समूहु सिरु विहुणइं घुम्मइं चवइ ।

अहो देखहो तुम्हि कम्महंतणिय विचित्तगइ ॥ ११ ॥

तो कारणु परिचित्तिवि भारिउ महवंतेहिं समुहुं ओसारिउ ।

करह वयणु समवायसमुच्चइ एहइं कालि काइं पहु वुच्चइ ।

जंपइ कोवि पुराइयकम्महु अइयारिं पहु जाउ परम्महु ।

भविसयत्तु अहिणं सम्माणिउं सिद्धिवि छायाभंगहो आणिउं ।

कोवि भणइं अवियाणियखत्तें अहु अजुत्तु कीयउ वधुयत्तें ।

परिण विदत्तु हरेवि असारउ किम वुच्चइ धणु एहु महारउ ।

अन्नं वुत्तु पउरमाहप्पें अइकम्महो किर काइं वियप्पें ।

एवहिं वयणु किंपि तं वुच्चइ जेण सिद्धि सहं पुत्ति मुच्चइ ।

घत्ता । परिचित्तिवि कज्जु एक्कायारु करेवि लहु ।

पडिगाहिवि सिद्धि पुणु पउरिं विन्नत्तु पहु ॥ १२ ॥

थाइवि पउरपमुहुं पडिजंपइ देव देव पउरिं विन्नप्पइ ।

धणवइ कुरुजंगलि विपहाणउं तउ घरि सुहु समुन्नयमाणउं ।

सो अन्नायकारि जं वुच्चइ तं पउरहो न मणाउ वि रुच्चइ ।

जइ अन्नाउ तासु मणि भावइ ता किं पुर पउरहो वि पहावइ ।

एक्कु सरीरु बिभैयहि हुत्तउ तिहिमि ताहं सामनु विदत्तउ ।

बंधुयत्तु चोरत्तणु पावइ जइ अन्नहो धणु लेविणु आवइ ।

भाइहुं पुणु अविहत्थु हरंतहं दाइयमच्छरु हियइ घरंतहं ।
निग्गहु तुस्सि ताहं न करिन्वउ परजीवावहारि जीवेन्वउ ।

घत्ता । परियाणिवि लेउ भविसयत्तु अप्पणउं घणु ।

आमिल्लहि सिट्ठि करउ पुत्तु पाणिग्गहणु ॥ १३ ॥

जं विन्नत्तु पउरसंघाएं तं जि तेम पडिवज्जिउ राएं ।

बइसहु भविसयत्तु बोल्लावहु अवरुप्परु संतोसु करावहु ।

तो संगिलिउ पउरु अप्पाहिवि धणवइ पुत्तसहिउ पडिगाहिवि ।

अहो अहो भविसयत्तु बहुमाणउं तुहुं अम्हहं भूवालसमाणउं ।

बंधुयत्तु जं लेविणु आयउ तं घणु घरि संवरिअ विहायउ ।

जं वणग्गहणि खित्तु अणिओयहो तं अवराहु खमहिं पुरलोयहो ।

भणइं कुमारु कयंजलिहत्थउ महु नियजम्मु अज्जु सकयत्थउ ।

जं पुरलोएं वयणु कराविउ करहु किंपि जं मयरहो भाविउ ।

जे गय तहु सहाय ते पुच्छिवि पाणिग्गहणु करहु पडियच्छिवि ।

घत्ता । पुरु पुच्छइ तेवि करहु कज्जु जं जेम थिउ ।

तो तेहिं मिलेवि तज्जिवि दिहु संकेउ किउ ॥ १४ ॥

गुज्झाचरणसीलसुनिउत्तहिं दिहु समवाउ करिवि वणिउत्तिहिं ।

सुअणत्तणगुणेण जं रक्खिउ तं पि अभउ मग्गेविणु अक्खिउ ।

अहो पुरपउरि केम साहारिउ अज्जवि एहु कज्जु निरु भारिउ ।

कहिं विवाहु कहिं सुहु वधुयत्तहो कहिं निव्वुइ समवाएं गोत्तहो ।

एह वरजुवइ थाइ जा सारी सा गेहिणि भविसत्तहो केरी ।

अहो परमेसरि माय महासइ नामग्गहणि ताहि दुहु नासइ ।

काइं न वुत्तु एण दुवियप्पें तोवि न चलिय सीलमाहप्पें ।

वुच्चइ तेही नारि पइन्वय हुअ पच्चक्ख महाजलदेवय ।

धयवडु भग्गु भरिवि दुव्वायहो हल्लोहलिउ चित्तु संघायहो ।

झल्लोज्झल्लिउ सलिलु रयणायरि सयलुवि जणु बुद्धंतउ सायरि ।

ताहिं समासि एण साहारिउ जामहिं बंधुयत्तु ओसारिउ ।

घत्ता । पणवंतइ लोइ जइ उवसमु न करंति सइ ।

तो वुड्डइं आसि हुअ सव्वहं खयकालगइ ॥ १५ ॥

एहावत्थ जाय जणविंदहो वेलाउलि उत्तरिवि समुदहो ।

आएं अम्हि घरिवि निरु तज्जिय थिय कुलकित्तिकलंकहो लज्जिय ।

कहिंमि को वि काहंमि न पयासइ थिय भोयणु परिहरिवि महासइ ।
 अम्हइ दुक्खु दुक्खु तन्हाविय ओसहमित्तु गासु गिन्हावियै ।
 आणेविणु सुहिसयणाहिं दक्खिय कल्लकुमारि भणिवि जणि अक्खिय ।
 पइसारिय घरि गरुयविहोएं थिय संघट्टु करिवि पइसोएं ।
 गंभीरत्तणेण नउ अक्खइ पइहरि कुलहो कलंकउ रक्खइ ।
 एवढुंतरेण जा अच्छइ सा जि एहु परिणेवइ वंछइ ।
 सयणिहिं तह विवाहु पारंभिउ एत्थंतरि एरिसउ वियंभिउ ।
 तिलमित्तुवि जइ अलियउ आयहो तो अम्हइ मिच्छित्तपरायहो ।
 निसुणेविणु वणिउत्तहो वयणइ थियइ कल्ल झंपिवि सुहिसयणइ ।
 वड्डिउ गरुआवेसु नरिंदहो जोइउ समुहुं कुरुडभडविंदहो ।
 ओसारेवि वेवि दिट्ठुबंधहो अणुहवंतु फलु दुन्नयरंधहो ।

घत्ता । गयउरु सविलक्खु अंसुजलोल्लियलोयणइ ।

सुहिसयणसएहिं घरि घरि कियइ अभोयणइ ॥ १६ ॥
 घरि घरि हट्ठि हट्ठि जणु जूरिउ भग्ग मडप्फरु हिट्ठरिस्सरिउ ।
 हा विहि जाउ सुट्टु विच्छायउ जं जम्महोवि न केण्हि नायउ ।
 जो राउलि पुरपउरे महायउ तासु मलित्तु केन घरि आयउ ।
 जंपइ कोवि न एयहो अग्गे एउ सव्वु दुप्पुत्तहो सग्गे ।
 कोवि चवइ परिवड्डियखेरउ एउ पवंचु सक्खहिकेरउ ।
 भविष्यत्तु बुल्लाविउ राएं सहुं माणिं वड्डियअणुराएं ।
 करहि किंपि जं जुज्जइ आयहं दुन्नयदोसविडंबियकायहं ।
 तं निसुणेविणु वुत्तु कुमारिं इउ लज्जावणिज्जु अइयारिं ।
 अह अम्हहंमि एउ किं जुज्जइ जं इउ एवढुंतरु किज्जइ ।

घत्ता । असमंजसु कज्जु एहउ किंपि समावडइ ।

जं थोइलयंपि दुत्तरि दुप्पवंसि पडइ ॥ १७ ॥
 मणमलित्तु किं कासुवि भावइ अह पुव्वक्किउ कम्म करवइ ।
 जामहिं कज्जु दुसंकडि आवइ तामहिं सुअणत्तणु न पहावइ ।
 दुक्करु कज्जाकज्जुवियारहं राउलु दप्पसाडु दुव्वारहं ।
 जं पट्टुपुरउ वियारि न भंजइ तं इहरत्ति परत्तिवि छिज्जइ ।

एवहिं महु सम्माणि जुज्झइ निक्कउ पुरपरिवाडिए किज्झइ ।
जइवि तुम्ह पहुसत्तिए छज्झइ तोवि सुंदरु जं पुरु पडिवज्झइ ।
तउ सम्माणु जइवि मइं पाविउ पुरु अवराहि जइवि संभाविउ ।
तोवि मज्झु मणु एउ न माणइं नउ सोहइ विणु पउरहो आणइं ।
न लहमि सुद्धि देहजणिगारिय विमुहिं पउरि जणणि वंधारिय ।
हसइ नरिंदु पलंबियसाडहं सुहियउ होइ पवंचु किराडहं ।
न चवहिं किपि अणुज्जुअवित्तिहिं न चलहिं एउवि इक्कु विणु नित्तिहिं ।
घत्ता । सुणिबद्धनिओइ इहपरलोयविसुद्धमइ ।
धणवालवि होवि न करहिं खणुवि पमायमई ॥ १८ ॥

दशमः सन्धिः ।

सइं चरहिं लएवि नरनाहिं पउरहो समउं ।
तं निसुणहु जेम सम्माणिउ धणवइतणउं ॥
पहुपसायपडिवन्ननिरंतरु सलहइ जाम नरिंदु महानरु ।
इत्थंतरि वरपुरिस पथाइय पट्टणि चारु चरिवि संपाइय ।
पुच्छिय कहहु केम को अच्छइ पिसुणहं काइं कासु को पिच्छइ ।
काइं कासु दुच्चरिउ समप्पइ घरि पच्छन्नु काइं को जंपइ ।
दुव्वावारु काइं को माणइ अइसयवंतु काइं को जाणइं ।
तं निसुणेवि कोवि चरु बोल्लिउ पट्टणु सयलु देव आहल्लिउ ।
घरि घरि नियकम्मइं परिचत्तइं घरि घरि अंसुजलोल्लियनित्तइं ।
नयरु सबालविद्धु थिउ सियहरि अच्छइ मिलिउ थाणि सिरियाहरि ।
कयविक्कय सरोस विन्भाडिय आवणि आवणि मुह भमाडिय ।
कियइं देवमंदिरइं अपुज्झइं जायइं पुरवंदिणइं अणुज्झइं ।
जंपइ सयलु लोउ इक्कम्मुहु हाहाकारु करइ वंकइ मुहु ।
भणिवि निविट्ठु एक्कचउ किज्झइ विणु धणवइ न नयरि निवसिज्झइ ।
जइ अवराहु खमिउं नहु राणं तो नीसरहं समउ संघाएं ।
घत्ता । तं वयणु सुणेवि आएसिउ करणाहिवइ ।

१ C adds इय भविस्तत्तकहाए पयडियधम्मत्थकाममोक्खाए बुद्धधणवालकयाए पंचमिफलवण्णणाए भविसयत्तराजसभापवेसो नाम दसमो सन्धी परिच्छेओ । २ B पराइय

कोक्काविवि लोय परिओसइ सच्छंदगइ ॥ १ ॥
 नरवइ पउरुपमुहुं मेलवइ करहु किंपि जं तुम्हहं भावइ ।
 भविसयत्तु सव्वइ अवगन्नइं पउरहोतणउं वयणु परिमन्नइं ।
 एवहिं एयहो संति समारहो सहं सयणिहिंमि दिहि पइसारहो ।
 तं निसुणिवि पुरपमुहिं वुच्चइ देवसिद्धि सम्माणिवि मुच्चइ ।
 भविसयत्तु नियकुलि पइसारहो बंधुअत्तु बंधिवि नीसारहो ।
 सो खलु पावकम्मु मयमत्तउ कुलफंसणु दुव्वसणासत्तउ ।
 अहरइ जासु विणासियधम्महो सो अणुहवउ फलइं दुक्कम्महो ।
 तासु विडंबणाइं जं किज्जइ तेण पउरि कोवि न दूसिज्जइ ।
 जं पुणु धणवइ बंधण पावइ एउ देवपट्टणहो न भावइ ।
 घत्ता । मिह्लेविणु सिद्धि पुज्जहि भविसयत्तु भवणि ।
 नवि अग्निं देव दिहि संपज्जइ पउरयणि ॥ २ ॥
 जं विन्नत्तु पउरसंघाए तं जि तेम पडिवज्जिउ राए ।
 एत्थंतरि, करमउलि करेप्पिणु भविसयत्तु विन्नवइ नवेप्पिणु ।
 अहो नरवइ नरिंदसयपरिमिय अहो पुरि पउरलोइ सुहकम्मिय ।
 अन्नवि किंपि जाम्व न विसप्पइ ताम्व य तुम्ह पुरउ विन्नप्पइ ।
 तं नवि संविहाणु हयगीवहो जं संभवइ नाहिं जगि जीवहो ।
 अद्धसरीरु लोइ जो सज्जइ जहिं एरिसउ सोवि पडिवज्जइ ।
 तहिं अन्नहो किर को वीसासउ चंचलु नेहु पियम्मु असासउ ।
 एह कुमारि भणिवि जा उत्ती अम्हहं जइवि आसि कुलउत्ती ।
 मज्झि समुद्दहो जइवि न भुंजिय पंचहं सयहं जइवि मणि रंजिय ।
 जइवि कोवि गुणदोसु न नज्जइ तोवि नाहिं महु मणु पडिवज्जइ ।
 दुम्मइदोसविडंबियकायहो निवसिय तीस दिवस घरि आयहो ।
 कल्लइं जणु जंपणउं करेसइ कुलहं कलंकसंक विघरेसइ ।
 आणहुं ताम सावि सहमंडवि बोल्लावहो महल्ल तिय तंडवि ।
 करहु परिक्व कावि जा जुज्जइ घरि संगहमि सीलि जइ पुज्जइ ।
 अह खंडियचारित्त पियम्महो तो अणुहवउ फलइं नियकम्महो ।
 घत्ता । तो पउरयणेण भविसहो वयणालाव थुअ ।
 अहो चंदहो जोन्ह किं मइलिज्जइ दूरि हुअ ॥ ३ ॥
 तो राए जयलच्छि विलासिणि पउरिं चंदलेह पियभासिणि ।

बेवि ताम परिचिंतियलक्खउ कज्जाकज्जवियारणदक्खउ ।
 विविहवियप्पसएहिंमि गूढउ कुडिलवयणु पडिवयणअमूढउ ।
 पुत्तिमइंदरुंदमुहवंतउ विणिणवि विहिंमि ताउ आणत्तउ ।
 दीवंतरहो जुवइ जा आणिय जा खलबंधुयत्ति अवमाणिय ।
 ताहि गंपि मुहकमलु निरिक्खहो वयणिं वयणवियारु परिक्खहो ।
 विणएं इत्थु लएविणु आवहु चरियविसेसु पउरि संभावहु ।
 तं निसुणिवि जयलच्छिण वुच्चइ सरलसहावहं जइवि न रुच्चइ ।
 अम्हइं तोवि पवंचु करिक्खउ सोवि तुम्हि खलु हियइं धरिक्खउ ।
 विहसिवि हत्थुत्थुल्लिउ राएं विहसिउ तं जि पउरसंघाएं ।
 मलहंति विन्निवि संचल्लउ मयपरिमलगंजोल्लियगत्तउ ।
 कीलंतहं तं भवणु पईसिवि दिट्ठ जुवइपरियणु मं भीसिवि ।
 हे जुवाणजणमणविहारणि पुरु संदेहि चडिउ तउ कारणि ।
 मुहइ तुज्झु गउ छेयहो माणउं लइ जोयहि दप्पणु अप्पाणउं ।
 माणिणि माणि तरुणु कुसुमाउहु वलिवि न दिट्ठ कज्जु विवरासुहु ।
 बंधुअत्तु राएं सम्माणिउं भविसयत्तु जणि भग्गहो आणिउं ।
 जइवि तुज्झ चिरु आसि पियल्लउ परिहरि तोवि तासु आयल्लउ ।
 अह तउ पक्खवाउ तउ तंडवि तो करि वयणु गंपि सहमंडवि ।

घत्ता । तो पढमउं ताहिं सव्वंगइ रोमंचियइं ।

पुणु झसिवि गयाइं नाइं विसाएं खंचियइं ॥ ४ ॥
 तं निसुणिवि चिंतवइ महासइ माइ कज्जु विवरेरउ दीसइ ।
 अह एहउ जि किन्न संभावइ जं महु करइ तं जि जणु थावइ ।
 लइ पइसरमि पउरजणविंदहो वयणु करमि अत्थाणि नरिंदहो ।
 अवसरु अत्थि मरणसंकेयहो जइ पइज्ज निव्विडइ न छेयहो ।
 खेविउ एत्तिउ कालु पियासइं एवहिं लज्जाकज्जु विणासइ ।
 इउ चिंतंति वियक्खणजुवइहिं ओलक्खिय उवलक्खणसुअइहिं ।
 न किउ वयणु संचलिय मडक्कइ पइपरिहवदुव्वयणचडक्कइ ।

घत्ता । परिहरिवि निओइ ससुरजिट्ठदेवरवि सय ।

पइपरिहवरोसि विप्फुरंति पट्ठपुरउ गय ॥ ५ ॥
 तो वेगिं जयलच्छि पधाइय सहमंडवि अत्थाणु पराइय ।
 नरवइ नियड होइ आहासइ देव देव निरविक्ख महासइ ।
 अम्हइं विसरिसवयणवियप्पिय आवइं निरु आवेसवियप्पिय ।

जाम्ब न डहइ महासइ साविं अणुणह ताम परमसम्भाविं ।
 तहिं वयणिं नरनाहु नियच्छइ सा सरोसफुरियाहर पिच्छइ ।
 विहडप्फड निम्भर निवडंती तं गयघडभडथड विहडंती ।
 विंघणसील कामसरमुट्ठि व दुहिदुप्पिच्छ कुइयपहुदिट्ठि व ।
 घोरंधार पलयघणवुट्ठि व असरिसख्ख महानिवतुट्ठि व ।
 फाडियनित्तचीर जयलच्छि व अकयकडक्ख महाजलिमच्छि व ।
 सो न तित्थु अत्थाणि नरिंदहो जो नवि खुहिउ ताहि मुहविंदहो ।
 भविसुवि अणिमिसनयणु पलोवइ किं सा होइ न होइ व जोयइ ।
 घत्ता । असिरिवसिरिवत्त सजलवरंग वरंगणवि ।
 मुद्धवि सवियार रंजणसोह निरंजणवि ॥ ६ ॥
 नवर ताहिं निच्छयमाहप्पि जयसुदरिसंकेयवियप्पि ।
 जयजयकारु घुट्ठु जणविंदिं विणणं आसणु मुक्कु नरिंदिं ।
 सहं अंतेउरेण पियसुंदरि खुहिय नाइं गहदुत्थि वसुंधरि ।
 एहु परिवारु खित्तु वामोहइ पुरउ होइ कंचुइ संबोहइ ।
 मं अवराहु करहि मणि सारिए दुरवराहु जणु होइ भडारिए ।
 जं नवि घडइ तहिं जि आसंकइ पिसुणपवेसु लहिवि मुहुं वंकइ ।
 तो राएं धणवइ छड्ढाविउ भविसुवि तहो कमकमलहो लाविउ ।
 बंधुयत्तु सयणिहिं विणिवारिवि सहं जणणिए नयरहो नीसारिवि ।
 विन्नि गाम्भेयंतरदेसहो देविणु घल्लिउ खलु परएसहो ।
 जइ पइसंतु सुणिउं कुरुजंगलि तो सिरु खुडिवि करमि महिमंडलि ।
 कमलमहासइ सियपियवयणिहिं कोक्खिवि सम्माणिय सहं सयणिहिं ।
 पंचहिं सयहिं नियरु दरिसाविउ भविसयत्तु अवराहु खमायउ ।
 पउरिं सहिउ परमपरिओसिं दियवंदिणजयजयनिग्घोसिं ।
 सहं सयणिहिं सपुत्तु सकलत्तउ धणवइ नियमंदिरि संपत्तउ ।
 घत्ता । तो कमलाएवि पुव्वखेरि अंतरि करइ ।
 पच्छन्नवियारि सज्जणजणहो हियउ भरइ ॥ ७ ॥
 घरवइ घरवावारिं चाहइ पुत्तहो मंगलसय संवाहइ ।
 कुलवहु सुयणत्तणु दुल्लालइ पइहरि सुहिसयणइं संभालइं ।
 इत्थंतरि अणुराइयचित्तहं मिट्ठुणहं भावयत्तभविसत्तहं ।

सरसपियम्मभावि गच्छंतहं पुणु पुणु गयणमग्गु पिच्छंतहं ।
ताहं विहिंसि पियसंगपियासइ नं दिणमणि अत्थमिउं हंयासइ ।

घत्ता । पैडिवन्नियसारि परमनेहसब्भावरय ।

मउलावियनित्त कुलवहु वरवासहरु गय ॥ ८ ॥

तो विप्फुरियवियक्कवणसत्तिण कंचणमाल वुत्तु पट्टपत्तिण ।
हँले सुंदरि उवसोह लहि सम्बारहो वहु रइभवणवासि पइसारहो ।
उट्ठिय सा विसमउअरविलयहिं कयमुहपत्तिपसाहियतिलयहिं ।
मज्जणभवणि ताहं तसु अंगिय विविहाभंगणेहिं अबभंगिय ।
बहुपरिमलजलेण संमज्जिय घुसिणुव्वत्तणेण उव्वत्तिय ।
कुंचियकुरुलकेसपरियत्तिय निम्मलपरमणेहआसत्तिय ।
कुंकुमरसिण पसाहिवि अंगइं परिहाविय वत्थइं देवंगइं ।
वरतरुणिहिं तरलावियनयणिहिं कीलइ कामुक्कोवणवयणिहिं ।
मुद्धहिं मयरद्धउ संचारिउ दप्पणि तोए तिलउ पइसारिउ ।
रसणि अणंगु अहरि कलयज्जलु लोयणजुयलि निवेसिउ कज्जलु ।

घत्ता । सिंगारिवि सोह कमलाएविहिं दक्खविय ।

आसीस भणेवि ताहंवि रइहरि पट्टविय ॥ ९ ॥
सा वहु तं मणनयणाणंदिरु सहं कंति पइट्ट रइमंदिरु ।
सब्बावसर जेत्थु सुहसंगहो लब्भइ रइसमिद्धि दिहि अंगहो ।
चित्तु विचित्तुवि जहिं सम्माणउं जित्थु अणंगु अंगि रइ माणउं ।
जं महमहइ घुसिणकप्पूरिं मयपरिमलपरिवासियदूरिं ।
जहिं तंबोलकुसुम सुपवित्तइं विविहकंचिवासणाहिं निहित्तइं ।
जलु भिंगारि हारि मुत्ताहलु दप्पणबिंबु केलिकोऊहलु ।
पवणु गवक्खि संखि हरियंदणु विंभउ नयणि वयणि परिउंवणु ।
पुलउ कवोलि जित्थु पडिबज्जइ जरइ जाणु सिहिणिं करु छज्जइ ।
तहिं इक्कंतभवणि सुहसन्नइं बेवि तूलिपल्लंकि निसन्नइं ।

घत्ता । सुमरेविणु ताएं पियविच्छोयमहादुहइं ।

सविलक्खमणाइं थियइ बेवि मउलियमुहइं ॥ १० ॥

निब्भरु गाढालिंगणु चप्पिवि थिय उच्छंगि चडिवि मुहु झंपिवि ।

सुहकरि फंसि वयणु पडिवज्जइ मुहि गलिअंसुपवाहिं नज्जइ ।
 नाह बलिक्किउ माणुसलोउ जहिं एहउ खलु इद्विओउ ।
 कहिं पुरवरहो जाउ नीसारउ कहिं आयउ सो दुक्कलियारउ ।
 कहिं वीसरिय मुह सहुं सयणिहिं कहिं गउ तुहुं झडत्ति महु वयणिहिं ।
 जिणि एवड्डु दुक्खु विसहाविउ खलदुव्वयणविडंबण पाविउ ।
 एत्तिउ कालु गमिउं विणु संगिं दिणुरयणिवि डज्झंति अंगिं ।
 दोमिउं देहु पुरउ सुहिसयणहं भरिय कन्न दूसहदुव्वयणहं ।
 निरु लज्जावणिज्जु अविसिद्धउ एहउ मइं न कयाइवि दिट्ठउ ।

घत्ता । अह जम्मिवि जाय दुहदुम्मणविच्छायछवि ।

मइं जेहिय नारि दुक्खहं भायण कावि नवि ॥ ११ ॥

तो फेडिवि वयणहो बत्थंचलु मुहि तंबोलु ग्वित्तु बहुपरिमलु ।

फुसिवि अंसु लोयणइं सहत्थें जंपिउ पिउ वयणें सुपसत्थें ।

हे सुंदरि मं जाहिं विसायहो सव्वहो मणुअजम्मि संजायहो ।

सुहिसंजोउ विओएं भज्जइ मिहुणुवि सुहकम्मं उप्पज्जइ ।

रिद्धिविणासिं समउं पवज्जइ अत्थक्कइ मरणुवि संपज्जइ ।

जोव्वणु जररक्खसिए गिलिज्जइ तं लाहउ जं जणि जीविज्जइ ।

पिए चित्तविउ केण इउ एहउ जं होसइ दंसणु ससणेहउ ।

हउं जक्खेसरेण सम्माणिउं निययविमाणि करेविणु आणिउं ।

एवहिं तउ परिपुन्नमणोरह एयारसमइ हूअ महागह ।

चिरु विच्छोयकालि मुह दूसह निसुणाहिं कहहि सयल पुव्वक्कह ।

तं निसुणिवि उवसमियविलक्खिम हुअ पच्चक्खदक्खउवलक्खिम ।

घत्ता । अणुराइयचित्त विउलभोय भुंजंति थिय ।

धणवालं लोइ कव्वसमुच्चइ संधि कियं ॥ १२ ॥

एकादशः सन्धिः

कुवलयसोमालहिं कंचणमालहिं उक्खंभिउ अहिमाणगिरि ।

निसुणहं वणिउत्ति पणयनिउत्ति जिम परिओसिय कमलसिरि ।

दुवई । पुणरवि भविसयत्तु सकलत्तउ पहुभोवालराइणो ।

१ C adds इय भविसत्तकहाए पयडियचम्मत्थकाममोक्खाए बुहधणवालकयाए पंचमिकलवण्णणाए भविसदत्तभविमाणरूपियमेठावण्णणो णाम एयारहमो संथी परिच्छेओ सम्मतो ।

कोक्किवि सपरिवारु सम्माणितं अहियमणाणुराइणो ।
 महएविण सइं भविसाणरूअ जोइय जुवईयणि सारभूअ ।
 दरसिवि अंतेउरि पिंडवासि पुज्जिय कुलमंगलसय निवासि ।
 सम्माणिय वत्थाहरणु देवि आलत्त तिलयसुंदरि भणेवि ।
 पुणु दिट्ठु कुम्बरु जयलच्छिगेहु पट्टु पभणितं नउ सावन्नु एहु ।
 दीसइ पट्टु पंडितु गुणवरिट्ठु अन्नमि महु निरु लोयणहं इट्ठु ।
 देवसेव्वउ सुउ जुअराउ जेम राएं पडिवज्जित तं जि तेम ।
 बहुगुण परियाणिवि पत्थिवेण नियसुअ सुमित्त तहो दिन्न तेण ।
 कोक्काविउ धणवइ सुहिसणाहु परिओसिं परिचित्तिउ विवाहु ।

घत्ता । जयमंगलघोसिं मणपरिओसिं तुंगगइंदि समारुहिउ ।

सुहिवंधवलोएं गरुयविहोएं भविसयत्तु नियगेहि गउ ॥ १ ॥

दुवई । चुंबिवि उत्तमंगि सकलत्तउ निम्मच्छिवि सवासहिं ।

घरि पंकयसिरीहिं अहिणंदिउ बहुमंगलसहासहिं ॥

दुम्मणमणेण उव्वंतएण नियसुएण विणसि वसंतएण ।

जिणसासणदेविउ जाइं जाइं अंतरि विविहइं ओवाइयाइं ।

चिरु कमलइं सिट्ठइं जाइं जाइं दिन्नइं पट्टुपडहरवेण ताइं ताइं ।

अन्नमि भवियहं जा कामधेणु सुअपंचमि चिंतिय सुहनिहाणु ।

चिरु चिन्न आसि जा विहरकालि उज्जमिय सावि सुहिसुहवमालि ।

जिणभवणइं पंच करावियाइं उत्तुंगसिहरसिरिगावियाइं ।

जिणहरि जिणहरि पंचंतराइं अंतरि अंतरि सिहरइं वराइं ।

दरिसिउ पंचविहु बहुपुयारु वरपत्तकलसभिगारसारु ।

जिणहरि जिणहरि न्हवणइं कियाइं जिणहरि जिणहरि दिन्नइं धयाइं ।

जिणहरि जिणहरि भावियमणेण नीसेसरयणि जग्गिय जणेण ।

घत्ता । पंचविवहवत्थइं पंचमिसत्थइं चिंधपडायालंकियइं ।

दरिसियइं अणेयइं बहुविहभेयइं केणवि गणिवि न सकियइं ॥ २ ॥

दुवई । एउ एत्तिउ करेवि गुणवंतहो जिणसासणि अलंघहो ।

पुणु विणएण दिन्नु वरभोयणु चउविहसवणसंगहो ॥

जो देइ दयावरु रसहिं सुसारु दाणु तिसुद्धिविसुद्धउ ।

सो अविचलु जाणु सुरहिंपहाणु होइ सुरिंदु समिद्धउ ॥

सलोणं सम्मिद्धं न देहे विरुद्धं वरं सालिभत्तं सुअंधं सुसिद्धं ।

तथा देह सुस्सारमुग्गा यवत्ता नरा पावहो जेण भोया विचित्ता ।
 घयं देह नासाय पेयं पसत्थं न सो पावए किंपि भावेण दुत्थं ।
 पुणो कच्चरा पप्पडा दिन्नमेया जयं ताण को वन्नए दिव्वतेया ।
 सुराईहिं दहिणहिं लिच्चं पवित्तं वरं आसुरीयं सुहं देह दत्तं ।
 वरासन्नणाचारु साहूण दाई नरो सो लहुं भोयभूमीहिं जाई ।
 मुणीणं मणिट्ठं गुडं सेयखंडं सया दितए भुंजए भोयखंडं ।
 कसायंबिला तीवणा तिकवसारा गुडेणं पि गाढा जईणं पियारा ।
 सुहासेयमंडायखंडा सुअच्छा तुमं इच्छसी सग्गभोग्गाइं वच्छी ।
 गुणाघारिया लड्डुआ खीरखज्जा कसारं सुसारं सुहाली मणुज्जा ।
 ससत्तीए भत्तीए जो देह दाया महीमूलसग्गम्मि सा होइ राया ।
 कवित्था सुदक्खा महानालिएरा गुरू माहुलिंगा वरा पक्कसारा ।
 सहारं वसंजायया भव्वअंबा अहो एवमाई करेविं अउव्वा ।
 सुसाहूण जो देह ए मच्चलोए न छडुंति पासं सया तस्स भोए ।
 नरेणेच्छजुत्तं दहीयंपि खीरं दिदं निच्च जो देह ताही सरीरं ।
 रसं पायए इत्थ ए जो मुणीसं सुहं सेवए किन्नराणं असेसं ।
 मुणीणं तथा पन्नया जेहिं दिन्ना सुकप्पूरधूवेण पउरेण भिन्ना ।
 तओ तेहिं पाविज्जए किन्नराणं भमंतो नहे हिंडए सुरविमाणं ।
 सुहा वच्चरा कोइलालावदाया सुहं पावए दिव्ववाणी सुवाया ।
 जहा जेण दत्तं तथा तेण पत्तं इमं सुच्चए सिट्ठलोएण वुत्तं ।
 सुपायन्नवा कोइवा जत्त माली कहं सो नरो पावए तत्थ साली ।
 सिरीखंडकप्पूरएलाइं दिन्ना मुहासुद्धिहे पोप्फला जेण दिन्ना ।
 भवे तस्स वाया अलीमाणयारी मुरूवेण कामो सिरी कन्नधारी ।
 भुजंगो बुहारंजणो नाम छंदो चिरं नंदओ गिह्वरो दाणइंदो ।
 घत्ता । एउ वुत्तउ तासु संपय जासु अन्नसभत्तिपमाणु निरुत्तउ ।
 भणु भाविं दितउ मुणिपयभत्तउ सग्गहो को न पहुत्तउ ॥ ३ ॥
 दुवई । दसवि सुभोयभूमिसुहु भुंजिवि सग्गिवि जाइ सम्मई ।
 पुणु नरपवरु होइ वरदाणिं पावइ सिद्धिसंपइ ॥
 सुअपंचमिउज्जवणउं भरेवि जिणपुज्जमहिम दाणइं करेवि ।

परिओसिउ जणु सुवियक्खणाइं कमलइं नवकमलदलक्खणाइं ।
 पुणु पुव्वखेरि हियवइ धरेवि पइ वुत्तु पुत्तु अंतरि करेवि ।
 तुहुं मज्झु पुत्तु हउं तुज्झ माय पट्टुआणइं पेसिय इत्थु आय ।
 कुलमंडणु तुहुं धणवइहिं गोत्ति दिण कइवि वसिउ महुतणइं पोत्ति ।
 एव्वहिं वड्डारहिं निययवंसु कीलहि कुलसरवरि जेम हंसु ।
 एत्तिउ महु दुक्खु दुआसि देहि जं तुहुं न समप्पिउ निययगेहि ।
 भंडारिउ पालेव्वइ निउत्तु न समप्पइ तं तह जइ अजुत्तु ।
 इय जंपिवि निग्गय घरहो देवि अहिमाणु माणु हियवइ धरेवि ।
 तहिं पच्छइ सा भविसाणुरुअ संचल्लिय बहुगुणसारभूअ ।
 देहि णियउ भडारिए करमि काइं अम्हाण विहिमि एकइं हियाइं ।
 न हु सक्कमि सहिवि सवत्तिक्कलि निवसिब्वउ मइं तउ पायमूलि ।
 घत्ता । तो कमलइं वुच्चइ पिम्मसमुच्चइ को जाणइं छेयंतरइं ।
 अह जइ मइं मन्नइं नवि अवगन्नइं तो तउ परिहउ नउ करइ ॥ ४ ॥
 दुवई । न मुवमि पइमि जाहं जइ तुंहुवि मणि संकेउ एहओ ।
 जाणमि हउं मि दुसहु को सक्कइ सहिवि सवत्तिवेहओ ।
 एव्वं भणेवि दोवि संचल्लउ अहरफुरंतवत्तओ ।
 लीलागामिणीउ भविसत्तहो मामहु सालु पत्तओ ।
 नववहुमुह्नवल्लपियदंसणसुहस्सवेण भासिओ ।
 हरिवलयत्तगेहि विहडप्फडु जणु कोट्टेण धाइओ ।
 हलि हलि पिच्छ पिच्छ मन्नरवहु कमलइं समउ आइया ।
 दुहिया सुयहो सुन्ह पिक्खेविणु लच्छि मि मणि न माइया ।
 ताहिवि दिट्ठि रत्त पोत्तंतरि सुएवि न कहिमि वच्चए ।
 सासुमहत्तराण पयजुयलउ करकमलेहिं अंचए ।
 कोऊहलवसेण हरियत्तु वि वत्थंतरि विलुक्कओ ।
 जइवि अपिच्छणिज्जु तो पिच्छमि कुलवहुवयणपंकओ ।
 पढमसमागयाइं कुलवहुअहिं जं जं किंपि किज्जए ।
 तं किउ ताहि तेहिं वरजुवइहिं मंगलगेउ गिज्जए ।
 तो विहसेवि वुत्तु हरियत्तं पइ किउ पुत्ति चंगओ ।
 जं सज्जणह मज्झि नरनाहहो कड्डिउ नाहिं अंगओ ।
 मज्झि महत्तराण न कयाइवि वंकवि वंकु वुच्चए ।

परियाणेवि कज्जु करि एवहिं जं जं मणहं रुचए ।
घत्ता । एत्तहिं विअणक्खें दरसविलक्खें वुत्तु पुत्तु धणवइण सइ ।
परिवड्डियखेरिहिं निययजणेरिहिं दिट्ठ पुत्तमज्जाय पइ ॥ ५ ॥
दुवई । कुडिलसहावभावपरिवंकुडदुक्कडविसमचित्तयं ।
होंति विगक्खणेंवि दुल्लक्खइं महिलत्तणचरित्तयं ।
किर वड्डुइ इउ भूवालु इत्थु सामणु अन्नि गणण कित्थु ।
तेणवि सुहिसयणइं आहरेवि अब्भत्थिय करसंपुडु करेवि ।
अहो तहोवि वयणु किउ अप्पमाणु गय घर जंपेविणु साहिमाणु ।
एवहिं भणु किज्जइं काइ इत्थु तुहं बुद्धिविणयविक्रमि पसत्थु ।
तुहं कुलसाहारणु जगि पवित्तु हउं रंजमि परतउ तणउं चित्तु ।
तो सहिवि न सक्खिय एक्कनारि कमलहि सहि भविसत्तहो बालहारि ।
वित्थारिवि लोयणदलविसाल उल्लवइ हसेविणु कणयमाल ।
आयहो आएं किर कवणु कज्जु हउं तउ पडित्तुरु देमि अज्जु ।
घत्ता । जो पहु परिवारहो विक्रमसारहो सो किं अवहिए संचरइ ।
परसच्चु इच्छज्जइ जणु पडिवज्जइ सामि अजुत्तुवि जं करइ ॥ ६ ॥
दुवई । जं जसु मणि न ठाइ तं तासु भणंतहं केम रुचए ।
तहवि हुअ परिवाडि पिकखेविणु जुत्ताजुत्तु वुचए ।
राउलमंडइं पिम्मइं न होंति अणुयत्तवसेण घडंति जंति ।
निक्कारणि पइं परिहरिय देवि सोहग्गु माणु मंडणु हरेवि ।
थिय इत्तिउ कालु अइट्ठसंगि सुहविरहदुक्खसंदीवियंगि ।
एवहिं दुत्तरि पडिवन्नकालि आणिय घल्लिय सुहिसयणजालि ।
उप्पायउ जो अकयावराहु सो ताहि केम वीसरइ दाहु ।
मज्जाय ताहि सीलत्तणेण नज्जइ सुपुत्त गुणकित्तणेण ।
परि तुहंवि किंपि नउ मुणहिं मूढु अच्छहि सरुवरणरणइं छुट्टु ।
तहिं चरिउ कोवि नउ कहइ तुह्हु अइरेण जाइ दुब्बसणमुद्धु ।
घत्ता । मग्गेविणु सारउ दुक्कलियारउ जं तउ सो वधुयत्तडउ ।
जं वुत्तु सरुवइं अविणयहूअइं तं तहेवि मत्थइ पडउ ॥ ७ ॥
दुवई । नियघरमम्मभेयपहुलज्जिउ रंजिउ ताहिं वयणहिं ।

भविसत्तोवि क्यणि वत्थंचलु देविणु हसिउ नयणहिं ।
जं हसिउ ताएं घर मम्मवेहु परियच्छिवि तातहितणउं गेहु ।
लइ सच्चउ जंपइ कणयमाल हउं वंचिउ आयहिं सयलकाल ।
तहिं चरिउ मज्झु केणवि न सिद्धु सरलत्तणेण मइं नवि गविद्धु ।
लइ होउ किंपि न विणद्धु कज्जु सामिणि सम्माणमि गंपि अज्जु ।
तो वुत्तु हसेविणु कणयमाल मंतणइं तुहु मइं खित्त माल ।
हरियत्तगेहि लइ जाहुं बेवि अवराहु खमावहं पिउ चवेवि ।
संचलइ कयनिच्छउ करेवि हरिबलघरु संपाइयइं बेवि ।
तेहिंमि किउ घरगमणाहिवासु जामाएं पणभिय सिरिण सासु ।
मइ न मुणिउं कारणु किंपि एउ कंचणमालइं उवइद्धु भेउ ।

घत्ता । जं दुम्मइमोहिं मणिसंखोहिं जं अवगणिय तुम्ह सुय ।
तं रोसु न किज्जइ मज्झु खमिज्जइ भणु पडिवज्जइ जेम धुअ ॥ ८ ॥

दुवई । तो कमलइं वलेवि अवलोइउ मुहुं कल्लाणमालहो ।
कयसहिपक्खवाय परितुट्ठहि निरुवमगइ तमालहो ।
तो विहसेविणु कुवलयदलच्छि महियलु लिहंति उल्लवइ लच्छि ।
लीलाविलास जामाय होति तं जुत्तु अजुत्तु वि जं करंति ।
परियाणिवि तुहुं वि सहाउ ताहि पणएं परिओसिवि लेवि जाहिं ।
द्रि जं दुक्खिउ किंपि किउ पुब्बि आसि अणुहविउ ताएं तं तुम्ह पासि ।
ओसारिवि पुणु नियदुहिय वुत्त संवरहि माणु लइ जाहि पुत्त ।
किज्जइ न माइ अइदीहु रोसु उप्पज्जइ वलिवि महंतु दोसु ।
एयहो आयहो जइ न गय गेहि तो होइ अहिउ अवमाणु देहि ।
जो आराहिज्जइ कयविसेसु तहो उप्पाइज्जइ नाहि रोसु ।
थिय जं अबहेरि करेवि बाल तं वुत्तु समासइं कणयमाल ।

घत्ता । तो ताएं वियड्डुइं पणुणगुणड्डुइं सहि ओसारिवि संठविय ।
नियसन्न समारिवि जणु ओसारिवि कंतहो नियडि परिट्ठविय ॥ ९ ॥

दुवई । सहि चित्तंतराइं परियाणिवि जंपइ ताहि सक्खिणा ।
मा कयसावलेउ पिउ जोअइ अड्कडक्खपक्खिणा ॥
तेणवि दरिसिवि वम्महवियारु करि धरिवि पयंपिउ सोवयारु ।
माणिणि तउ इत्थु न कोवि दोसु जिम तुहुं तिम सब्वहो चडइ रोसु ।
निक्कारणि मइं तुहुं निरु किलिट्ठ नयविणयसीलगुणसयवरिट्ठ ।

पइचरियइं चरियइं पुब्बि जाइं महु एवहिं हियउ डहंति ताइं ।
 चरियालु हउंमि कम्मेण मूढु उच्चलिउ नवल्लपियम्मल्लु ।
 पच्छइ पुणु कवडु करेवि ताएं मोहिउ सरूवदुट्टइं खलाइं ।
 तहिं चरिउ अणुज्जुयदोस इट्ठु महु कंचणमालइं अज्जु सिट्ठु ।
 कवडें मंतेविणु दुट्ठमंतु हउं ताएं खलइं दुव्वसणि खित्तु ।
 एवहिं परियाणिउं मइंमि कज्जु मुइ मच्छरु मणु संठवहि अज्जु ।
 घत्ता । जं मज्झु पराहवि असुणियलाहवि सुंदरि दुहु अणुहविउ पइं ।
 इय एउ मुहुत्ति पणयनिउत्ति तं फुडु जाणिउं अज्जु मइं ॥ १० ॥
 दुवई । जं एमवि न दिन्नु पच्चन्तरु वयणिहिं सघणनामहिं ।
 तं दुव्विसहु सहिवि नउ सक्किउ सल्लिउ कामवाणहिं ॥
 तो अवलोइवि तहिं वयणभंगु पय धरिवि निवेसिउ उत्तमंगु ।
 तं निएवि पसन्न महाचरित्त जंपिय हरिसंसुजलोहसित्त ।
 लइ खमिउं खमिउं पुव्वावराहु पय मिल्लि मिल्लि मं करहि गाहु ।
 उक्खिवइ न सक्कइ तणु तुलेवि ऊसरइ केम थिउ पय धरेवि ।
 पणवंतिहि कंठि विलग्गु हारु उत्थल्लिउ सिरधम्मिल्लभारु ।
 पंगुरणिं मिल्लिउ उत्तमंगु परिचिंतिवि नाइं नवल्लसंगु ।
 करजुयलउ पियभालयलि छुट्ठु मणिचूडु कणयकुंडलिहिं गूढु ।
 हलि कणयमाले कीलणपमाए विग्गुत्तएण धुत्तेण माए ।
 तं निसुणिवि सावि समोसरंति दरवियसिउ काणच्छिउ करंति ।
 उट्ठावइ पियवयणइं चवेवि किय घरसम्माणु पसन्न देवि ।
 जंपिवि गुणदोस हियंतराइं तोसवियइं वेवि महत्तराइं ।
 पुज्जिउ जामाइउ गउ निवासिं बइसारिवि कंचणमालपासि ।
 सम्माणिय वत्थाहरणु देवि परिओसिय वहु हियवउ भरेवि ।
 घत्ता । परियणु अप्पाइवि दिहि उप्पाइवि संफासिवि अहिमाणगिरि ।
 सहं कंचणमालए कुलवहुआलइं गय पइमंदिरि कमलसिरि ॥ ११ ॥
 दुवई । तो मंगलसएहिं घरु आयहो ससयणकयपयत्तहो ।
 चउक्कंधसिहरि वासहरु पसाहिउ भक्सियत्तहो ॥

पडिवन्नइं वियालि वरविलयहिं सिजावत्ति किय नायभोय पल्लंकतुलि
 सुहसंजविय ।
 पच्छाइय पडिपट्टि कुंदसमुज्जलेण कणयकिरणपरिवीहें सिंचिय निच्चलिण ।
 जा समरसंगयमिहुणह रहचड्डणु सहइ जा सुअंधमयपरिमलवासिं
 महमहइ ।
 सा वरसिज्ज समारिवि दिन्न पडिगाहय धूववत्ति उद्दीविय दीविय
 कणयमय ।
 पण्णु फुल्लु हरियंदणु घुसिणु समाहरिवि सजलंतरि भिंगारहं सव्वट्टउ
 धरिवि ।
 एम नवर वरजुवइहिं वरवासहरु किउ निसि पओसि पडिवन्नइं कुम्बरु
 कीलंतु गउ ।

गाथा । एवं वरवासहरं पसाहिओ साहिऊण घरवइणो ।
 सामियसुअस्स पत्ती संजविया रहविहारम्मि ॥ १ ॥
 तो सासुआइ सुन्हा भणियाओ चुंबिऊण भालयले ।
 ए पुत्ति पिए ललिए सुहए ओ वच्च वासहरं ॥ २ ॥
 भणियं च तओ तीए अम्मे मे रहसुहेण पज्जत्तं ।
 अन्नासत्तं कंतं को सक्कइ उज्जुअं काउं ॥ ३ ॥
 भणियं च पुत्ति माणं नो कीरइ विप्पिए अणुप्पन्ने ।
 मुडे अइड्डसलिले एमेव न मुच्चए खेडी ॥ ४ ॥
 घत्ता । अणियंतहो कंतहो लज्ज वहंतहो माणिणि माणउं जा करइ ।
 तहिं तेण जि दोसि अंतरि रोसि सो पिउहत्थहो उत्तरइ ॥ १२ ॥
 दुवई । तं परमत्थवयणु पडिवज्जिवि चल्लिय मयणमंजरी ।
 रसणादामरामरंखोलि गय रहभवणि सुंदरी ॥
 नियकंतिं पिक्खिवि वुन्न वुन्न परिपुच्छिय पणइणि किं विसन्न ।
 परिपुन्नमणोरह तउ सुहेण इउ इत्तिउ चिंतिउ आसि केण ।
 परमेसरि जा तउ चिरु मणोज्ज इह मुइ एह सा नायसेज्ज ।
 जं विलसिउ दूसहु दुहनिहाणु तं विहिमि पुव्वकम्मेहिं जाणु ।
 तं वयणु सुणेवि वरंगणाइं सविलक्खु हसिउ दुम्मणमणाइं ।
 अच्छंतु ताम चिरु कीलियाइं हसियइं रमियइं सुहपीलियाइं ।

१ B करिवि. २ B कलत्तु. ३ B पइसुहेण.

एवहिं अम्हइं माणउ विसाउ जामाइउ तुहुं राउलउ जाउ ।
 सिंगारु सिज्ज संपय विचित्त अणुहवउ कहवि दियहइं सुमित्त ।
 पुणु पच्छइ होसइ अवर कावि अन्नि पिल्लिब्बी अन्न सावि ।
 अह सुहय कासु निव्वहइ माणु पत्तियइ तुम्ब जो सो अयाणु ।
 घत्ता । अह जणि सुपहाणउं लोयाहाणउं कवणु इत्थु मणि आवलउ ।
 अंबउ परियंचिउ जइवि सुसिंचिउ तोवि नियाणि सुराउलउ ॥ १३ ॥
 दुवई । तो कंदप्पदप्पमाहप्पे आलिंगिय किसोयरी ।
 पुव्वक्कयसुकम्मि तउ छज्जइ जं जं चवहि सुंदरी ॥
 महु पुणु जइ अन्नहिं कहिमि भाउ तो जिणधम्महो बाहिरउ जाउ ।
 पइं मिल्लिवि जइ अणुणउं सुमित्त तो मइं चंदप्पहपायछित्त ।
 अलियउ परियड्ढहि काइं माणु महु परियणि पिण पइं किउ समाणु ।
 लब्भइ सहाय सम्माणु कोसु पणइणि परिणंतहं कवणु दोसु ।
 जिम जिम बहु संपय होइ अम्ह तिम तिम वड्ढइ परिवारु तुम्ह ।
 आलावहिं तेहिं पसन्न देवि पल्लंकि सरोसइं थियइ वेवि ।
 पणइणि पडिवज्जइ जेम जेम दरमलिय वियड्ढि तेम तेम ।
 रइ अणइच्छंतहं हुउ विहाणु परिगलिय रयणि उम्मिल्लु भाणु ।
 घत्ता । एत्तहिवि वियड्ढइं विविहगुणड्ढइं पणयरोसु उवसंधरिउ ।
 धणवइसुहसेविए कमलाएविए पुणुवि पुव्वसुहसंधि किउ ॥ १४ ॥

द्वादशः सन्धिः

चंदप्पहनाहहो केवलवाहहो पय पणविवि नियमुअजुइण ।
 अक्खमि सुहिविंदहो धीय नरिंदहो जिम परिणिय धणवइसुइण ॥
 दुवई । सयलकलाकलावसुनिउत्तहो पुत्तहो साणुराइणा ।
 धणवइ धणसमिद्धु सम्माणिवि पुज्जिउ पुणुवि राइणा ॥
 वरकणयवीडु आसणु भणेवि बइसारिउ पच्चासन्न देवि ।
 अहो जं भडभिउडि जोइओसि कुरुडहं खलखुहहं होइओसि ।
 आएसिउ जं महि आहणेवि लइ लेहु भरहु बंधहु भणेवि ।
 तं महु म रुसिउज महाणुभाव तक्कालसरुवि होति भाव ।
 अह तुम्ह केम लगगइ मलित्तु पर दुप्पुत्ति दुव्वसणि खित्तु ।

जं कवडु किंपि किउ तं खलेण अणुहवउ सोवि तं तहो फलेण ।
 एवहिं समसील समिद्ध जाय तुहुं महु न सिद्धि हउं तुम्ह राय ।
 तउ नंदणु नउ सावन्नु एहु कुलमंडणु रिउजयलच्छिगेहु ।
 चित्तिज्जइ किज्जइ तेम तेम अहियहिं पमाणहो चडइ जेम ।
 किज्जइ विवाहु मंगलपवित्त रिउज्जउ गयउरि परिणिवि सुमित्त ।

घत्ता । एयइं आलावइं ललियसहावइं चवइ जाम भूवाल् पहु ।
 तो बहुगुणसारिं सहं परिवारिं भविसयत्तु संपत्तु लहु ॥ १ ॥

दुवई । अहो संवरहो मंतु किं कारणु तुंगतुरंगवाहणं ।
 पुरि पइसरइ संधट्टिवि वारि नवल्लसाहणं ॥
 जो सयलसिंधुसायरहो पालु जसु पोयणपुरवइ सामिसालु ।
 जो सयलकलाकलगुणनिउत्तु दुद्धरमइंदकंधरहो पुत्तु ।
 जो विउसवियक्खण संपहारि सो अच्छइ पहु चित्तंगु वारि ।
 आयउ न सुणहं केणवि छलेण तेहिंमि पइसारिउ तक्खणेण ।
 किउ अब्भुत्थाणु नराहिवेण अहिणउ पाहुडु अल्लविउ तेण ।
 अवरुप्परु कुसल करेवि तेहिं करु करहं समप्पिउ पत्थिवेहिं ।
 परिओसु तोसु दिहि तुम्ह देहि परियणि परिवारे नरिंदगेहि ।
 परिपेसणु तउ नरवइ मणेण किं कारणु किउ आगमणु जेण ।

घत्ता । तो पुलयसणाहिं सिंधवनाहिं परिपुच्छिवि सहं मंत्तिसउ ।
 अत्थाणि नरिंदहो ससुहडविंदहो अंतरि सावलेउ चविउ ॥ २ ॥

दुवई । अहो नरवइ पणट्टपरचक्के तउ निरु साणुराइणा ।
 सुणु सन्वायरेण अप्पाहिउ जं अवणिंदराइणा ॥
 अहो पहु पयंडरायाहिराय पयपालणपरिवज्जियपमाय ।
 अणुद्वयविविहकारणकयत्थ दुच्चारवइरिवारणसमत्थ ।
 परिवारपउरपरियणि अथट्ट कामिणिघणथणचड्डुणवियट्ट ।
 अहिमाणमाणगुणसावलेव पोयणपरमेसर भणइं एव्व ।
 मइं वसविहेउ किउ पुव्वएसु गिरिगहणु सायरंतरपवेसु ।
 सो नत्थि जो न महु देइ कप्पु सो नवि मइं जासु न दलिउ दप्पु ।
 सो नवि पहु नियसंपयवरिट्टु खंधारिमज्झु जो नवि पइट्टु ।
 हउं नवर तुद्धु एक्कहो न वंकु अच्छहि कुरुजंगलि निरवसंकु ।
 घत्ता । हयगयरहवाहणु इउ महु साहणु पेसहि जाम ताम उवहि ।

नियमंडलु मेल्लिवि अन्नइं मिल्लिवि वसविहेय करि सयलमहि ॥ ३ ॥
 दुवई । नरकरितुरयजोहपाइकभयंकरकुरुवकालहो ।
 पलयजलोहु जेम उच्छल्लिउ नंदणु पिहिमिपालहो ॥
 सो नावइ अरिवारणमइंदु पंचालदेसि वट्टइ सविंदु ।
 खंधारु मिलइ आवासिवासि हउं पुणु परिपेसिउ तुम्ह पासि ।
 अल्लुवि संदिट्ठु नराहिवेण नरवइपोयणपरमेसरेण ।
 सुहपत्ति कावि दीहरभुएण आणिय दीवहो धणवइसुएण ।
 महएविहि सा हियवइ पइट्ठ पट्ठवि मग्गेविणु गुणवरिट्ठ ।
 अण्णुवि सुमित्त गुणसारभूअ महएविहिं पियसुंदरिहिं धूअ ।
 चरपुरिसि केण वि कहिउ तासु पट्ठवि पुज्जिजवि नरवइहिं पासु ।
 तं वयणु सुणेविणु पत्थिवेण धणवइहिं समुहुं जोइउ निवेण ।
 भविसत्तहो मुहु पुणु पुणु निएवि विहसिउ सरोसु करि वयणु देवि ।
 चित्तंगु भणिउं लहु ताम जाहु पुरवरबाहिरि आवासि थाहु ।
 अम्हइं चितेविणु संपहारु जाणेविणु नियपरिवार चारु ।
 सम्माणि दाणि अहवइ नियाणि उत्तरु देवउ तुम्हहं विहाणि ।
 घत्ता । तो गउ चित्तंगउ अवहियसंगउ थिउ सविघप्पु समरभरहो ।
 पसरिवि वित्थारें सहुं खंधारिं आवासिउ बाहिर पुरहो ॥ ४ ॥
 दुवई । धणवइ भविसयत्तु पियसुंदरि पिहुमइ मइपहाणओ ।
 सहुं अन्नहिंमिं सक्कसामंतहिं थिउ मंतणइं राणओ ।
 नरनाहिं तज्जिय सयलमंति अहो अन्नहो अन्नउं मइउं होंति ।
 अक्खहु परमत्थें नियहियाइं चित्तंगहु उत्तरु देहु कांइं ।
 पियसुंदरि वुत्त मणोहिराम अंतरिउ कज्जु कज्जेण ताम ।
 अच्छउ जं तं चितिउ विसालु खणमिति अण्णु पडिवत्तु कालु ।
 अहो धणवइ तउ सब्बाहियारु नियमइपयासु पायडहि चारु ।
 अहो भविसयत्त तुहुं मइं निउत्तु भणु जं इह कालहो करणु जुत्तु ।
 तं वयणु सुणिवि नरवइ अलंघु सिरु धुणिवि पयंपइ लोहजंघु ।
 मंतणउं किज्जइ किंपि ताम वित्थारिउ चित्तंगउ न जाम ।
 अत्थाणि देव जं तेण वुत्तु तं सुणिवि सहंतहं निरु अजुत्तु ।
 एवहिं कउ निव्वुइ होइ ताम सो खलु खरि बइसारिउ न जाम ।

घत्ता । मेहेसरुपुव्वहं नरसयथुव्वहं रज्जु करंतहं वरनयरे ।

अत्थाणि य नयणहिं अविणयवयणहिं कोवि न जंपिउ इत्थु घरि ॥५॥

दुवई । तो अहियावलेउ मंडलवइ विज्जुज्जलकिवाणओ ।

थिरु गंभीरु धीरु पव्वयघणु जंपइ खसपहाणओ ॥

चित्तंगहु इत्थु न कोवि दोसु तहो उप्परि अम्हहं कवणु रोसु ।

सामियसंदेसउ लेवि आउ पडिवयणु कहिवि णिग्गउ वराउ ।

सुहिए ण विट्ठपइ पारियच्छि सुंडीरहं खंडइ वसइ लच्छि ।

जो जित्थु कालि रणि अहियदप्पु तहो तित्थु दिंति मंडलिय कप्पु ।

तहो वयणिं जइ थिय करेवि खंति तो लइय तुम्हि वेढिवि न भंति ।

दुव्वयणहों पहरिउवउ पहाणु अहिमाणु माणु सुहडहं पहाणु ।

एत्थंतरि भगइं अणंतवालु हउं आएं देक्खमि पलयकालु ।

अवणीसरु परिवड्डियपयाउ सामंतसयइं मेलेवि आउ ।

घत्ता । तहो समरि भिडंतहं निसुडियगत्तहं पर होसइ तं फुडु मरणु ।

अह सिदिलियव्वग्गहं पयडियमग्गहं अवसेसहुं पव्वउ सरणु ॥ ६ ॥

दुवई । जं पच्छिमसमुदु आसंघिवि दुद्धरु दंडु पेसिओ

तं तुम्हइं समाणु नउ कुसलिं परउब्भेउ तेसिओ ॥

कुरुजंगलु फेडिवि पइसंतहं तुम्हहं विणु न छज्जए ।

कच्छाहिवहो समरे संघट्टहो कहो न मरट्ट भज्जए ।

उच्चाइव्वउ विग्गहु न ताम परबलहो परमाणु न दिट्ठु जाम ।

चित्तंगु विसज्जहु पिउ चवेवि जं जं मग्गइ तं तंपि देवि ।

अप्पुणु अच्छहो मज्झत्थ होवि पेक्खहो किं भिडइ न भिडइ कोवि ।

जइ कच्छाहिवइ पइदु इत्थु ता अन्ने केणवि गणण कित्थु ।

अह कच्छाहिउ संवरिवि थक्कु तो हम्मइं परचक्केण चक्कु ।

महएवि भणइं इउ अलिउ मंतु परिणइं सुमित्त पर भविसयत्तु ।

जं इक्कवार पडिवन्न लोइ ऊसारु तासु सुंदरु न होइ ।

अन्नवि जं मग्गिउ तंपि तासु दिज्जंतु करइ माणहो विणासु ।

चित्तंगिं जंपिउ जं नियाणि तं विहसिउ करइ पयावहाणि ।

ववगयपयाव नासइ सहत्थु जं जाणहं तं चित्तवह एत्थु ।

घत्ता । तो कुवल्लयदिट्ठिं धणवइसिट्ठिं ईसि हसेविणु अल्लविउ ।

अहो बहुमइवंतहो वयणि अणंतहो चंगउ वयणु परिप्फुरिउ ॥ ७ ॥

दुवई । आएं कारणेण बहुमंतिहु वयणिं मंतु सिज्जए ।

जेण कयावि कहिमि परचक्कहो वयणिं न उच्छलिज्जए ॥
 केणवि अणित्ति चंचलधुत्ति सन्निय माय महासइ ।
 न कहिन्वउ पइपुत्तहो सबजणसुत्तहो तोरि वसिन्वउ मइं वासइ ॥
 हउं सुट्ठु वियक्खणु बुज्झमि लक्खणु अन्नमहिल न मो रुचइ ॥
 थिय हियइं धरेप्पिणु तुम्हि करेविणु उत्तरु किंपि न वुचइ ॥
 मुट्ठए अविहायए सरलसहायइं पुच्छइ असइवयंसिया ।
 ताइं वि अवियप्पि बहुकंदप्पि पेरिवि दुम्मइ पेसिया ॥
 तहि बुद्धि करंतिहि जारु धरंतिहि फलु संबज्झइ जेहओ ।
 जं वुत्तु अणंतिं आएं मंतिं एत्थुवि तं फुडु तेहओ ॥
 धणवइवयणिं रोसिउ अणंतु जंपिउ करालु मुह विप्फुरंतु ।
 अहो धणवइ तुहुं बहुबुद्धिवंतु पट्ठपंगणि किं जंपहि अजुत्तु ।
 सहमंडवि पर सो चवइ एम जो परवलि भिडइ कयंतु जेम ।
 जो मंडइ रणभरधुरहो खंधु जसु रणि सेणावइपट्ठबंधु ।
 जो वइरिवरंगणहिययसल्लु समरंगणि जो मुहलोहमल्लु ।
 तुहुं पुणु नरनाहहो जइवि मनु वाणियउ वुत्तु पुणु काइं अन्नु ।
 तं वयणु सुणेविणु भविसयत्तु नियकुलविवायपरिहविण तत्तु ।
 आवेसवेसविप्फुरियनयणु जंपिउ सरोसु निडुरियवयणु ।
 अहु दिट्ठु तुम्हि आयहो अगन्नु वाणियउ वुत्तु पुणु काइं अन्नु ।
 घत्ता । कुलकित्तिविणासणु मइलियसासणु किं बुल्लाविउ एहु खल्लु ।
 नीसारिवि घल्लहु लइ गलथल्लहो पावउ नियदुव्वयणफलु ॥ ८ ॥
 हुवई । एक्कुवि मणि सरोसु चित्तंगहो वयणिं थिउ विचित्तओ ।
 अन्नुवि नियजणेरु परिणिदिउ हुववहु जिह पलित्तओ ॥
 अहु एहु सुट्ठु दूरयरि चक्कु सहमंडवि जंपिउ तेण मुक्कु ।
 मइं मंडिउ रणभरधुरहो खंधु महु सिरि सेणावइपट्ठबंधु ।
 सहमंडवि मइं उल्लविउ एम हउं परवलि भिडमि कयंतु जेम ।
 हउं वइरिवरंगणहिययसल्लु समरंगणि हउं मुहलोहमल्लु ।
 अहु अन्नुवि महु नियमणि वियप्पु पव्वउ महिवालहो देइ कप्पु ।
 तहो आणइं भुंजइ नवर देसु इहु सेवइ चरु पच्छन्नवेसु ।
 नीसारिवि घल्लहो धरहु वारि परिवारहो एउ पयावहारि ।
 जइ तहु गइसंगमि नउ पसत्तु तो किं कुवि एहउ देइ मंतु ।

तं निसुणिवि परिओसिउ नरिंदु अवलोइउ नियसामंतविंदु ।
 परिचितइ नउ सावन्नु एहु अवयरिउ वीरु पच्छन्नदेहु ।
 सच्चउ रणभरधुरधरणखंधु लइ किज्जइ आयहो पट्टबंधु ।
 घत्ता । पडिवायपमाणिं सहं सम्माणिं लहु थाउं नियभुयबलहो ।
 अतुलियमाहपिं जयजसदप्पे एहु सामि कुरुजंगलहो ॥ ९ ॥
 दुवई । सारासारसयलपरिवारहो आएं भेउ भिन्नओ ।
 जाम न लेइ मंड उहालिवि ताव रमइं जि दिन्नओ ।
 चित्तंतहो नरनाहहो अणंतु मुहुं निणवि वयणु जंपइ फुरंतु ।
 अहो भविसयत्त तउ भडकडप्पु सामियसम्माणिं कहु न दप्पु ।
 को जाणइं कज्जहं गइ विचित्त इय वयणाहिं होज्जहिं सुदिदु मित्त ।
 अहो सामंतहो पडिभडवमाले गयउरि कुरुजंगलि सामिसाले ।
 रक्खेज्जहु होविणु साहिमाण महु पुणु महिवालहोतणिय आण ।
 फेडेव्वउ मइं दुव्वयणसल्लु तहो साहणि हउं मुहलोहमल्लु ।
 नीसरिउ एम जंपिवि सरोसु सन्नहिवि सुहडसाहणु असेसु ।
 चित्तंगहो साहणि गउ तुरंतु किं अच्छहो संचल्लहो भणंतु ।
 घत्ता । संचालहु साहणु हयगयवाहणु रह संजोत्तिवि करहु चल ।
 थडि मिलिवि नरिंदहो समुहडविंदहो भिडहु होइ संजायबल ॥ १० ॥
 दुवई । विहडिउ संधिकज्जु नरनाहहो गउ संगामि निच्छओ ।
 वयणुवि नउ सहंति दप्पुभड कोविपडिच्छिओ ॥
 नरवइवल्लहु धणवइहिं पुत्तु देविणु सुमित्त रणभरि निउत्तु ।
 तिसहुं जंपंतहं चडिउ रोसु हउं मिलिउ तुम्ह संवरिवि कोसु ।
 चित्तंगिं सो पव्वयनरिंदु पिउ जंपिवि सम्माणिउं सविंदु ।
 पभणिउं तुहुं एत्थवि थाहि ताम हउं मिलिवि नरिंदहो एमि जाम ।
 इउ भणिवि पुणुवि गयउरि पइट्टु दीवियउज्जोएं नरिहिं दिदु ।
 जाणाविउ थाइवि रायबारि तेहिंमि पइसारिउ संपहारि ।
 तेणवि अवलोइउ भविसयत्तु सो पमुहुं करिवि नरनाहु वुत्तु ।
 अक्खेव्वउ काइं नराहिवासु तहो पोयणपुरपरमेसरासु ।
 पहु चवइ गंपि कहि एम तासु जइ सच्चउ तुहुं बहुमइवियासु ।
 भणु तुम्हहं अम्हहं कवणु रोसु नउ देहं न मग्गहं कप्पु कोसु ।
 पइं मग्गिय जा महुतणिय कन्न सा मइं धणवइनंदणहो दिन्न ।

तं वयणु सुणिवि चित्तंगण पढु पभणिउं रोसवसंगण ।
 घत्ता । अहो कन्नहो कारणि काइं महारणि जाय तुम्ह विवरीय मइ ।
 अज्जवि पियवत्तइं एक्क सुमित्तइं हउं परिओसमि पुहइवइ ॥ ११ ॥
 दुवई । तो सुंडीरु वीरु वणितणुरुहु तहो वयणेण संसिओ ।
 बहुगीढवराहु दप्पुब्भडे भड भेसिवि समुट्ठिओ ॥
 अहो कालिं चोइउ काइं एहु खज्जइ जिह पवणंतरियदेहु ।
 खलु वारवार जंपइ अणिट्ठु अमणूसु एउ घरु एण दिट्ठु ।
 पुणु पुणुवि सुमित्तहि कयपणीह कप्पेविणु करयलि धरहु जीह ।
 उक्खणिवि नयण छिंदेवि नासु मुंडिवि सिरु खरि संजवहो दासु ।
 पिक्खेवि कुमारहो वयणु कुरु चउपासिउ भडु किंकरिहिं रुहु ।
 धणवइ विणिवारइ महुरघोसु आयहो उप्परि किज्जइ न रोसु ।
 पडिभडह दूउ पडिसहु होइ आयहो पहरंतहो जसु न होइ ।
 चित्तंगु नवर जंपइ सगव्वु मन्निवि तिणसमु अत्थाणु सव्वु ।
 घत्ता । इयवयणपवाहिं सहं नरनाहिं कहिं महु जाहि अणिट्ठियउ ।
 पर एण न मारमि रोसु निवारमि जं आपसिं पट्ठविउ ॥ १२ ॥
 दुवई । दुव्वयणइं चवंतु पडुसन्नइं दप्पुब्भडसकोहहिं ।
 अरि अरि जाहि भणिवि गलथल्लिउ घल्लिउ पवरजोहहिं ।
 निग्गउ चित्तंगु अणंतु लेवि जुअरायकडइ संपत्त वेवि ।
 अत्थाणि नरिंदहो कहिय वत्त जिम गय जिम जंपिय जेम पत्त ।
 न नवइ भूवालु महापयंडु नउ देइ कप्पु मिच्छइ न दंडु ।
 तउ पक्खवायवयणिं कलेवि ओसरिउ तेहिं अणंतु सोवि ।
 पंचालवयणु दूअइं सुणेवि ओसरिउ सुहइ तिणसमु गणेवि ।
 नरवइहिं नवर उप्पन्नु रोसु अवलोइउ नियभडबलु असेसु ।
 दरिसहु कुरुजंगलि पलयकालु कुरुवइ उक्खिणहु समूलडालु ।
 गयउरि पायारपओलिभंगु दर मलहु छुहिवि बलु चाउरंगु ।
 हयभेरिपयाणउं नवर दिन्नु धरदल मलंतु संचलिउ सिन्नु ।
 घत्ता । एत्तहिंवि महल्लहो अणिहयमल्लहो सुरकरिकरदीहरभुअहो ।
 गयउरपुरवालें सहं भूवालें बडु पढु धणवइसुवहो ॥ १३ ॥

त्रयोदशः सन्धिः ।

१ C adds इय भविष्यत्तकहाए पयडियधम्मत्थकाममोक्खवाए उहधणवालकयाए पंचमिफलवणणाए भविष्यदत्तरज्जपट्ठबन्धो णाम तेरहमो संधी परिच्छंओ ।

परिवड्डियगआवहं तुलपयावहं गयउरपोयणपत्थिवहं ।
जण कहमि महाहउ जयसिरिलाहउ विहिंमि कढिणकक्कसभुअहं ॥
दुवई । गिरि व दुलंघु ससि व पहनिम्मलु हत्थि व दिन्नदाणओ ।
तहिं कुरुजंगलद्धि महिमंडलि हुउ भविसत्तु राणओ ॥
तो करिकरपवरहुअभुण्ण नरनाहु वुत्तु धणवइसुण्ण ।
जइ हउं जि देव पइं किउ पयत्थु तो नियउ देहि उत्थल्लि हत्थु ।
उद्दालमि कच्छाहिवहो रज्जु सो तउ अणिट्ठु भलु अकयकज्जु ।
जंपइ पोयणपुरवइहिं पक्खु पडिगाहिवि थिउ मंडलु असंखु ।
लइ सो जि झडप्पमि पढमु ताम संचिवि पडिवक्खि न मिलइ जाम ।
पच्छण्णु सो वि गउ तं सुणेवि आयउ असंखु खंधारु लेवि ।
संपेसिउ दूउ विचित्तभेउ कच्छाहिउ तुम्हहं वसविहेउ ।
तहो उप्परि पढु मं करउ रोसु पइसरइ सरइ पंचालदेसु ।
आवइ वि न तुम्हहं पासि ताम मोडिउ न दंडु महिवइहि जाम ।
सम्माणिउं भडु आणंदु जाउ थिउ कुरुवलु परिवड्डियपयाउ ।
घत्ता । रयणिहिं पच्छन्नहिं वियणिपवन्निहिं पिक्खिवि पढुपरिवारसिय ।
रिउचरहिं भमंतहिं चारु चरंतहिं अवरुप्परु आलाव किय ॥ १ ॥
दुवई । पभणइं महंमि दिट्ठु सो राणउं अंतरि भवणि पत्तओ ।
अहुग्घाडु निणवि उवलक्खिउ कंतइं सहं चवंतओ ॥
उव्वहइ समरसंगमकणेरि परिवड्डइ रणभरभारखेरि ।
विलिहंतु सुहइ संगामसीह भविसत्तहो कडुहिं पढमलीह ।
अन्निक्कु भणइं रणि लोहजंघु पढुकज्जि भिडइ वइरिहिं अलंघु ।
अन्निक्कु भणइं सिंहउरमल्लु भडु वइरिवरंगणहिययसल्लु ।
अन्निक्कु भणइं कंतिउरनाहु उव्वहइ समुब्भडभडपवाहु ।
अन्निक्कु भणइं पढुभविसयत्तु मइं निसुणिउं सहं जणणिण चवंतु ।
महु तासु अंगपाहरिउ इहु तहु संगि हउ अंतरि पइट्ठु ।
सहु मंतिहि थिउ मंतणइ जेत्यु णीसेसरयणि मइं गमिय तेत्थु ।
तहु जित्तिउ बलु माहप्पु दप्पु तेत्तिउ नरवइहि न भडकडप्पु ।
घत्ता । अवलेविं वट्ठइ रणु परियट्ठइ परिओसइ परिवारजणु ।
पढुपत्ति विसेसइ चर परिपेसइ अच्छइ परबलि दिन्नमणु ॥ २ ॥

- दुवई । जा चिरु आसि महिम भोवालहो परिणयणयनिउत्तहो ।
 परिवड्डियपयाव सा वट्टइ एवहिं सिट्ठिपुत्तहो ॥
 एत्तहिवि करिवि परबलु सुदिट्ठु अत्थाणि नरिंदहो चरिहिं सिट्ठु ।
 पारक्कउ कच्छाहिविण देव थंभिउ सुक्के घणजालु जेम ।
 तउ आणए सो णियभत्तिवंतु परबलहो परिट्ठिउ जिह कयंतु ।
 अवरुप्परु कडुयालाव हूअ अवरुप्परु तज्जिय विहिंमि इअ ।
 अन्निक दिसइ पंचालु थक्कु होसइ संगामु कएक्कचक्कु ।
 तं निसुणिवि परिओसिउ नरिंदु संपेसिउ नियसामंतविंदु ।
 बिण्णिवि पव्वयवइ लोहजंघु हरिवाहणु पिहुमइ रणि अलंघु ।
 पंचहिं सामंतहिं पुलइअंग पडिगाहिवि थिय बिण्णिवि अमंग ।
 घत्ता । तो चलकरवालिं रणि पंचालिं झत्ति झडप्पिउ वइरिबलु ।
 तं कच्छनरिंदिं महणगिरिंदिं महिउ जेम सायरहो जलु ॥ ३ ॥
- दुवई । हरिवइलोहजंघकच्छाहिवपंचालहिं भिडंतहिं ।
 अग्गिमखंधु वसुह मेल्लाविउ पिल्लिवि दंतदंतहिं ॥
 संचालिउ परबलि माणसल्लु पाडिउ अणंतु मुहलोहमल्लु ।
 ओसारिउ अरिवारणमइंदु थिउ गलियगव्वु सामंतविंदु ।
 मोडिउ मइंदु चित्तंगु भग्गु किउ भवणु भमिउं वलु चाउरंगु ।
 चूरिय रह दोवंडिय तुरंग वरभडहं छिन्न करयल सव्वगग ।
 केणवि भूवालहो कहिय वत्त परमेसर वइरिहु कह समत्त ।
 तउ आण वहिवि सव्वहं निवेहि पंचालमच्छकच्छाहिवेहिं ।
 पइसरिवि झडप्पिउ वइरिसिन्नु पडिभडहं भंगुरावत्तु दिन्नु ।
 अग्गिमखंधहो मोडिउ मरट्टु कडु आविउ विवरामुहु पयट्टु ।
 निज्जीव जाय करिसारि सज्ज ओहट्ट जोह परिहरिवि लज्ज ।
 विहडिय रडंत मायंग तुंग हिंडिय सुत्तासण वरतुरंग ।
 जो आउ आसि आसणि रउहि सो घल्लिउ पहुचितासमुहि ।
 घत्ता । तो पहुपरिओसिं विजयपघोसिं परियणु परमामोए थिउ ।
 थुइ वयणरविंदहो वंदिणविंदहो कुरुवहं जयजयकारु किउ ॥ ४ ॥
- दुवई । केणवि कहिउ गंपि पोघणपुरि तहो अवणिंदरायहो ।
 वट्टइ देव सुहडकडमहणु तहिं नरवइनिहायहो ॥
 तिं वयणिं आहल्लिउ नरिंदु संगिलिउ सयलसामंतविंदु ।
 अहो तुरिउ किंपि चितवहो अज्जु तं होसइ दूसंथविउ कज्जु ।

वारंतहो मज्झु असम्मण उच्चाइउ विग्गहू समउ तेण ।
 गंभीरु धीरु गुणसारभूउ सुपसन्नकित्ति पट्टविउ दूउ ।
 भणु अज्जवि एम गयारि वुज्झु भूवालिं सहं किज्जइ न जुज्झु ।
 तं वयणु सुणिवि गउ दूउ तित्थु पंचालदेसि खंधारु जित्थु ।
 तो वुत्तु तेण अवणिंदजाउ सामंतमंतिमंडलसहाउ ।
 तउ ताएं राएं वुत्तु एम संवरहि जुज्झु करि संधि देव ।
 तो भणइं वीरु विप्फुरियदेहु किर संधिहि अवसरु कवणु एहु ।
 घत्ता । जो भिउडि निहट्टिवि भउ दलवट्टिवि आसंधिवि अहिमाणजउ ।
 तहो माणु धरंतहो संधि करंतहो परसुहडत्तणु जाइ खउ ॥ ५ ॥
 दुवई । पट्टचित्तंगु जेहिं अवगणिउं मन्निउ गरुअविग्गहो ।
 देइ सुमित्त जेहिं उच्चायउ भविसत्तहो परिग्गहो ।
 कयपक्खवाय घल्लिउ अणंतु परिखुहिउ उत्तरावहु सतंतु ।
 कच्छाहिउ जहिं उच्चहिवि आउ उत्थरि समरि बहुनरनिहाउ ।
 दलवट्टिउ अग्गिमखंधु जेहिं भणु कवण संधि किर समउ तेहिं ।
 गउ दूउ कहिउ तं निरवसेसु अहिओय चडिउ पोयणपुरेसु ।
 पेसिउ असेससामंतचक्कु पुरि अप्पणु पर एक्कंगु थक्कु ।
 संयट्टु समरभूमिहिं न माइ खयकाले समुदजलोहु नाइ ।
 हयभेरिपयाणउं दिनु जाम रणु मंडिउ कच्छाहिविण ताम ।
 सन्नद्ववदपरियरभडेहिं पारहु जुज्झु नियनियथडेहिं ।
 मेहणिकारणि पहरंति जोह हम्मंति हणंति निवडकोह ।
 तो नवर कुरुडकडक्खरेहिं सुहडहं पोयणपुरवक्खिणहिं ।
 कट्टु आविउ कच्छाहिवहो सिण्णु मिळिय रणमहि ओसारु दिनु ।
 घत्ता । वलिवंडइं चप्पिवि सुहड झडप्पिवि ओसारिवि सामंतसय ।
 जलदुग्गइं लंघिवि रिउ आसंधिवि आहणंत गयउरहो गय ॥ ६ ॥
 दुवई । तो पडिभडवमाले निहसंतिण थिरगंभीरकायहो ।
 तक्कालाणुसार परियच्छिवि अक्खिउ चरिहिं रायहो ॥
 अहो पट्टबहुमाणभडावलेव आयउ पारक्कउ जिणिवि देव ।
 तहो साहणि जं किउ दप्पसाडु आरोसिउ तहिं हिमगिरिकवाडु ।
 पट्टविय समरसंगमि अमोह एक्कवयकन्नपंगुरण जोह ।
 सहुलवयण नरनारसीह अब्भोट्टभडत्तणि धवललीह ।

पहरंतिहिं तहिं किय नर दुखंड रणमहि मिल्हाविय मंडमंड ।
 पासहिं हणंति नउ मुहि भिडंति नियडेवि नट्ट दूरे वि न जंति ।
 पइसरइ सरइ परबलु अणंतु पहु करहि किंपि संवरहि मंतु ।
 तं सुणिवि पडिय पडिवक्ख खेरि किय सन्नसमाहय समरभेरि ।
 नियनियआवासहो गय नरिंद कड्डिय तुरंग सज्जिय गइंद ।

घत्ता । रणरसपक्खत्ति धणवइपुत्ति पडिगाहिवि सिय गयउरहो ।

अत्थाणु विसज्जिवि भडसय तज्जिवि दिन्नु खंधु रणभरधुरहो ॥ ७ ॥

दुवई । गुडिय महागइंद पक्खरिय तुरंगमजुत्त रहवरा ।

भड सन्नइ बड्ढदिहपरियर दूरुक्खित्तरणभरा ॥

तओ तम्मि काले भडछडवमाले महाजोहकूरे दुहुकंततूरे ।

बले अप्पमाणे सुसन्नज्झमाणे रणे नीसरंते भयं वीसरंते ।

महावाणिबग्गे पुरे हट्टमग्गे समाहुत्तकोवा पयंपंति लोया ।

अहो दप्पयंतो पमाणं चडंतो पसायं चवंतो वियप्पंतचित्तो ।

इमे अंतराले रणाहुत्तकाले नरिंदस्स वारे भिसं दुप्पयारे ।

पटुको गइंदो मिलंतालिंविंदो तओ भविसयत्तो महारिडि पत्तो ।

अमोहो पसत्थो गइंदासणत्थो अदप्पो अमाया जसामेइ ताया ।

रणे उच्छहंता समासेइ संता ।

घत्ता । सज्जियजयमंगले घोसियमंगले पिक्खिवि पुत्तहोतणिय सिय ।

धणवइहरियत्तहिं पइसियवत्तहिं छड्डिय वणि वाचार किय ॥ ८ ॥

दुवई । तो सुमहत्तराण कर मउलिवि नरवइ मुहुं नियच्छण ।

परियणि पिंडवासि अंतेउरि तुम्हइं थाहु पच्छण ॥

चर पेसिवि सुविहियसंपहारु रणि जाणिवि समविसमाणुसारु ।

तक्कालसरूवि धरिवि मंतु पुरि पउरि करिन्वउ सुप्पयत्तु ।

पडिवज्जिय तंपि महानरेहिं मंगलपसत्थ जंपिय सरेहिं ।

पुणु जणणिसमुहुं सुपइव्वयाउ अहिणंदिवि दिट्ठउ वरतियाउ ।

तेहिंमि जंपियइं सुहासियाइं निम्मच्छणाइं विविहइं कियाइं ।

कमलइं नवकमलदलकवणाइं जिणसेसकुसुम करि धरिवि ताइं ।

अवलोइवि सालंकारु पुत्तु नवकुंदकुसुमदभणाइं वुत्तु ।

घत्ता । चिरु महुं पुच्छंतेहिं विणउ बहंतिहिं जं आपसिउ सुणिवरिण ।

तं चडउ पमाणहो निव्वुइठाणहो जिणसासणदेविहु बलेण ॥ ९ ॥

दुवई । तो भविसाणुअ अवलोएवि संभासिय नरिंदिणा ।
 अच्छरकोडिसहिय रइमंदिनि नं सइ सइ सुरिंदिणा ॥
 तो भविसइ भवियत्तहो सुआइं मालइमालाकोमलमुआइं ।
 कुवल्यदलदीहरलोयणाइं मालूरपिक्कपीवरथणाइं ।
 अप्पिय चूडामणिनायमुह सुहिसमुह दिट्ट दुरियहं रउह ।
 मणिमउडि कुंदि कुसुमइं करेवि वियसंति संति उल्लवइ देवि ।
 तोणीरहं तुहु अणुप्पमाण होसंति अणिद्विय समरि बाण ।
 सरधारिहि वरिसिवि जेम मेहु जसधवलधूलि धूसरियदेहु ।
 भुअबलबलेण परबलु जिणेवि आवहि वइरियजयलच्छि लेवि ।
 तो चलतरलावियलोयणाइं कंदप्पदप्पपियमाणणाइं ।
 अवलोइउ पिउ पियसंभमाइं नरवइभूवालतणुभवाइं ।
 तेणवि बहुकज्जकयक्खणेण रइसन्नइं सम्माणिय मणेण ।
 नीसरिउ सरिउ जसरमि तुरंतु सज्जणदुज्जणहंमि भउ करंतु ।
 निज्जावओ व भड्ढसमुहि नरवइ आरुहु महागइंदि ।
 यत्ता । रणभूमि सरंतहं चारु चरंतहं समरकज्जे उज्जुअमइहु ।
 वरकरिणिहु करिणिउं सुहडहं वरिणिउं सिक्ख दिंति नियनियपइहु ॥१०॥
 दुवई । पभणइं कावि कंत पिय वट्टइ अवसरु अप्पमाणहो ।
 निक्कउ करहि अज्जु समरंगणि पहुसम्माणदाणहो ॥
 कोवि भणइं रणि चडिवि पमाणहो निक्कउ करमि सामिसम्माणहो ।
 कोवि भणइं पिए पइं वि न भुंजमि जइवि न तिलयनाहु रणि रंजमि ।
 कोवि भणइं नवि बंधमि फुल्लइं जाम न वइरिसुहइ ओहल्लइं ।
 कोवि भणइं अहं सइ आवट्टमि अहं जुयरायदंडु दलवट्टमि ।
 कायरघरिणि कावि परिवेयइ होउ बलिक्कियाण पहु सेवण ।
 जित्थु अऊरइ कालि मरिज्जइ काइं तेण विहवेणवि किज्जइ ।
 सामिणि मा ए सवक्खु सरिज्जहि महु कंतहो जंघाबलु दिज्जहि ।
 सोवि भणइं किं सामिणि वुच्चइ महु जंघाबलि कुवि न पहुच्चइ ।
 केम पमाउ दूरि वग्गंतहो परसंसउ पओलि निग्गंतहो ।
 एम समरुवावारु विहट्टिवि निग्गय नरवरिंद संघट्टिवि ।
 यत्ता । अवलोइउ साहणु हयगयवाहणु भविसयत्त भूवालपहु ।
 थिय समरु समुद्धिवि रणपिट्टु मंडिवि पडिगाहिवि जयलच्छि लहु ॥११॥

दुवई । पिहुमइलोहजंघपंचालहिं कच्छाहिवनरिंदहिं ।
 पणविय कुरुव बेवि अन्नेहिंमि बहुसामंतविंदहिं ॥
 भविसत्तु वुत्तु कच्छाहिवेण पहु अम्ह कुइउ कज्जेण केण ।
 कुरुजंगले जो पइसइ असंतु तहो अम्हहं वइरु महामहंतु ।
 भूवालहो जो जंपइ असेव तहु अम्हहं अवसि सावलेव ।
 एवहिं वट्टइ अहिसेउ तुम्ह देहि नियउ कवणु आएसु अम्ह ।
 तं वयणु सुणेविणु भविसयत्तु पभणइं रणरसकंटइयगत्तु ।
 अहो साहु सच्चविउ सच्चु पक्खालिउ पइं दुक्करु पवंचु ।
 भूवालकज्जि सच्चउ सहिट्ठु तउ चरिउ चरेहिं चिरु चरहिं सिट्ठु ।
 एवहिं धणधन्नरमाउलेहिं तउ आणउ अहिवेलाउलेहिं ।

घत्ता । एत्थुवि पडिवालहिं समरु निहालहिं पासट्टिउ पक्खिन्नछलि ।
 हउं जाम निहट्टिवि रणि संघट्टिवि करउ कुलक्खउ वइरिवलि ॥ १२ ॥

दुवई । तो पक्खयनरिंदहरिवाहणपंचालाणुरायहिं ।
 पणविउ कुरुनरिंदु अन्नेहिंमि बहुनरवइनिहायहिं ॥
 तो भणइं नविप्पिणु लोहजंघु जसुतणउं वयणु सच्चहं अलंघु ।
 अहो देव देव पडिभडवमालि नउ एह नित्ति संगामकालिं ।
 पढमउं पहरंतए सामिसालि परिभमियविसमभंडणकरालि ।
 भडथडु अप्पं परिहोइ जाम पाइक्कहो पसरु न होइ ताम ।
 तं मंतिहु वयणु सुणेवि तेण अवलोइय नर हरिसियभुण्ण ।
 दिट्ठइं सम्माणइं जोह जाम चप्पिय रणमहिं परबलिण ताम ।
 पसरइ साकेयनरिंदसिन्नु रोमंचउच्चकंचुअपवन्नु ।
 हरिखरखुररवि खोणी खणंतु गयपयपहारि धर दर मलंतु ।
 हणु मारि मारि कलयलु करालु सन्नद्धवद्धभडथडवमालु ।
 तं निणवि सवणु अहिमुहुं चलंतु धाइउ कुरुसाहणु पडिग्वलंतु ।

घत्ता । कलयलगंभीरइं दिन्नसरीरइं हयरणभेरिभयंकरइं ।
 कुरुपोयणवल्लहं अणिहयमल्लहं भिडियइं वलइं समच्छरइं ॥ १३ ॥

दुवई । तो हरिखरखुरग्गसंघट्ठिं छाइउ रणु अतोरणे ।
 णं भडमच्छरग्गिसंधुक्कणधूमतमंधयारणे ॥
 धूलीरउ गयणंगणु भरंतु उट्ठिउ जगु अंधारउ करंतु ।
 नउ दीसइ अप्पु न परुसखग्गु न गइंदु न तुरउ न गयणमग्गु ।

तेहइवि कालि अविसदमोह हुंकारहु पहरु मुअंति जोह ।
 किवि आहणंति दिसि बहु मुणेवि गयगज्जिउ ह्यहिंसिउ सुणेवि ।
 किवि कोक्किवि पडिसदहो चलंति अमिसुट्टिण नियलोयण मलंति ।
 धावंतु कोवि अहियाहिमाणु गयदंतहिं भिन्नु अपिच्छमाणु ।
 कथइ पहराउरअयसमोह गयघड पयट्ट निहणंति जोह ।
 रउ नट्टु विहंडिउ भडग्वलेण महि मुहिय वणसोणियजलेण ।
 घत्ता । तो गयघडपिल्लिउ सुहडहिं भिल्लिउ अवरुप्परु कप्परियतणु ।
 सरजालोमालिउ पहरकरालिउ भमरावत्तिं भमिउं रणु ॥ १४ ॥
 दुवई । तो इक्कवयकन्नपंगुरणाहिं सुहडहिं नारसिहहिं ।
 दददादाकरालमुहभासुरलोलललंतजीहहिं ॥
 खज्जंतु भमिउं करवहं सिन्नु ओसारु निविडगयघडहिं दिन्नु ।
 तेहइवि कालि सोंडीर वीर पहरंति सुहड संगामधीर ।
 केणवि कासुवि असिघाउ दिन्नु उरु सिरु सखग्गु भुअदंडु छिन्नु ।
 अमि वाहइ कोवि गलद्वसेसु हत्थेण धरेवि पडंतु सीसु ।
 केणवि आरोडिउ लंबकन्नु वंचेवि फरसु कुंतेण भिन्नु ।
 केणवि रणि तज्जिउ एक्कवाउ विज्जाहरकरणिं दिन्नु घाउ ।
 केणवि दुक्कंतु ललंतु जीहु दो खंडिवि पाडिउ नारसीहु ।
 कथइ कडु आविय गयहं पंति परिभमिय सुहडसीसइं दलंति ।
 कथइ पहराउर दुन्निवार हिंडिय तुरंग पडिआसवार ।
 कथइ सरोहु वणसोणियंधु सुरहिउ करि नरकेसरिहि खंधु ।
 एहइ वट्टंतण रणि असक्कि मंतणउं जाउ महिवालचक्कि ।
 अहो अच्छइ हुं काइं निरावसन्न कुरुवइहि ओसारिय लंबकन्न ।
 मंछुडु दुज्जउ भूवालराउ दीसइ धणवइसुउ बहुपसाउ ।
 तं मंतिवयणु हियवइ धरेवि उट्टिय सयलवि समहरु करेवि ।
 घत्ता । महिवइसामंतिहिं समरि भिडंतिहिं कुरुवइसाहणु ओसरिउ ।
 दिदपहरकरालिउ समरसजालिउ रणमहि भिल्लिवि नीसरिउ ॥ १५ ॥
 दुवई । भग्गइ सामि सिन्नि पइसंतण पसरिवि निययमंडले ।
 निरु खलभलिय गामपुरपट्टण तहिं कुरुभूमिजंगले ॥
 गयउरजणु हल्लोहलिउ सुट्टु नायरियहिं हाहाकारु घुट्टु ।
 विहडप्फड धाइय पयअसत्थ परिमुक्ककेस विहडियनियत्थ ।

नियनियघरसिहरहं चडिउ लोउ जंपइ अणिउ संपयविहोउ ।
 लइ नहु कज्जु अत्थमिउ राउ बलु भज्जइ नीसाहारु साउ ।
 परबलु गहगहइ महोच्छवेण दीसइ न किंपि धूलीरवेण ।
 धणवइ परिचितिवि अप्पसाउ सन्नहु सुहडसाहणसहाउ ।
 परिरक्खणु किउ पुरवरि सकोसि परियणि अंतेउरि पिंडवासि ।
 इत्थंतरि पइसिवि वरिहिं सिट्ठु अम्हेहिं सयलु संगामु दिट्ठु ।
 विहडिउ सयत्थु उप्पत्तु भंगु वइरिहु बलु मोडिउ चाउरंगु ।
 परथक्कउ परिवद्वियपयाउ तउ नंदणु भूवालं सहाउ ।
 सन्नहु करिवि करिसारिसज्जु नउ जाणहं होसइ केम अज्जु ।
 घत्ता । एत्तहिवि णरिंदि वइरिमइंदि अवलोइवि नियबलु नविउ ।
 विहणियभुयदंडिं रणभरचंडिं अप्पणु सइं सन्नाहु किउ ॥ १६ ॥
 दुवई । सन्नज्जंति तिलयदीवाहिवि समरि सुमित्तताइणं ।
 घल्लिवि कवउ लइउ कुंताउहु पट्टभूवालराइणं ॥
 पणविप्पिणु पंकयसिरिसुण्ण नरनाहु वुत्तु हरिसियभुण्ण ।
 तुहं ताय ताम पिक्खंतु होहि दिट्ठु पवणु हउंमि परबलजलोहि ।
 जां अग्गिमगंधि अणंतवालु तहो करमि अज्जु रणि पलयकालु ।
 अल्लमि चित्तंगहो दलमि दप्पु चिरु पइसिवि मग्गिउ जेण कप्पु ।
 अन्नहंमि असन्नहं करिवि सन्न मोडिवि महिवइ उक्खिणमि कन्न ।
 जंपंतु एम चल्लिउ नरिंदु आरोहिं कन्नारिउ गइंदु ।
 तिं सहं संचल्लिय भडमइंद पंचालमिच्छकच्छवनरिंद ।
 पट्टमइहरिवाहणलोहजंघ अन्नवि नरवइ जे रणि अलंघ ।
 घत्ता । नरवरेहिं परज्जिवि गुण निम्मज्जिवि धणुहरसरसंधाणु किउ ।
 अक्खयतोणीरिं रणि सुंडीरिं परबलु सरहिं कडन्तरिउ ॥ १७ ॥
 दुवई । नियबलु निणवि सरहिं भिज्जंतउ रणसंगरि पयत्तहो ।
 वरदुग्घाट्टि चडिवि उच्चायउ महिवइ भविसयत्तहो ॥
 जुअराणं तज्जिउ सिट्ठिपुत्तु अहो तुम्ह गोत्ति एउवि अजुत्तु ।
 पट्टु रंजिवि जं परिणिय सुमित्त अवसाणु तामु इत्तडउ मित्त ।
 विहसंतु पयंपइ तिलयराउ हउं फेडमि तुहु सुमित्तवाउ ।
 तं वयणु सुणेवि विरुद्धण पेसिय सरधारणि कुद्धण ।
 ते लीलइं धणवइसुण्ण छिन्न अन्नेक्कसरहिं पयरक्ख भिन्न ।

हउ चावदंडु पाडियु धयग्गु वणितणुरुहभएण गइंदु भग्गु ।
 अन्नहिं गयउरि आरुहइ जाम सिरि लउडिपहारिं हयउ ताम ।
 घत्ता । गयघाउ सहेविणु चेय लहेविणु उट्टिउ असिवरु लेवि करि ।
 तो खेयरकरणिं असिवावरणिं झत्ति झडप्पिउ वहरिअरि ॥ १८ ॥
 दुवई । नरवइ जीवगाहि जंपाविउ सइं भविसत्तराइणं ।
 तो सक्केयजोह रणु मिळ्ळिवि झूरिउ मणि विसाइणं ॥
 जो जासु भिडिउ सो तेण मुक्कु थिउ परबलु सहुं संकेयचुक्कु ।
 विणु इक्किं पडिउ तमोहजालु कहु सहु विसमट्टिउ सामिसालु ।
 पहुपासि पढुक्क नरिंद सव्व निप्फंद निराउह गलियगव्व ।
 परिओसिउ पहु भूवालुराउ गयउरि लोयहं सोहलउ जाउ ।
 नायरजणु रणु पिक्खवि सविंदु जयकारइ जणवल्लह नरिंदु ।
 तो नवर तेण धणवइसुएण रणसिरिरामालिं गियभुएण ।
 संवरिवि लयउ भंडारु कोसु परियणु अंतेउरु पिंडवासु ।
 परिवारु सयलु किउ इक्कवासि दुम्मणु निविट्टु नरवइहिं पासि ।
 विणु चमरहिं चामरगाहिणीउ जलि सुक्कइ जं जलवाहिणीउ ।
 नउ सोहइ दुम्मणु पिंडवासु कज्जलजलमइलियगंडवासु ।
 थिय छत्तधार छत्तइं मुएवि तूरियवाइत्तइं परिहरेवि ।
 अरि चोर जेम्ब चालिवि सविंदु परिओसिं गउ गयउरि नरिंदु ।
 तो मंतिउ मंतु महानरेहिं आयहिं दिज्जहिं नियलइं पएहिं ।
 घत्ता । बहुनरपरियरियउ मणि मच्छरियउ अच्छइ मउलियमुहकमलु ।
 जइ कहवि विलुट्टइ तो दलवट्टइ सयलुवि अम्हहं तणउं बलु ॥ १९ ॥
 दुवई । अहो जण मणि सयज्जु परिचित्तहो मं घरवासि दम्महो ।
 खणपरियत्तविसमसमसंकुलगइ संसार धम्महो ॥
 तित्थंकरु रिसहु जिणिंदु आसि तहो पुत्तु बाहुबलि तेयरसि ।
 नरलोयकोडिपुन्वाउमाणु सयपंचसवायधणुप्पमाणु ।
 जिउ समरि जेण भरहेसरोवि जसु चरणिहिं पडिउ सुरेसरोवि ।
 जो तहिं सताणि महानरिंदु जसु सिरिण नवइ सामंतविंदु ।
 मंडलवइ जासु करंति सेव बंदिग्गहि पाविउ सोवि केम्ब ।
 जो गिज्जइ गेयवियक्खणेहिं परिभमइं सोवि सहुं रक्खणेहिं ।

जसु परियणु महिमंडलु पवासु सो अण्णें सहं अहिलसइ गासु ।
 कीलंतउ जो रमणिहिं सहासि सो निंद लहइ कह बंदिवासि ।
 तहो दरिसिय एहावत्थ जेण किं बुच्चइ तासु कुलक्कमेण ।
 उप्पण्णउं चिरु वणिवरहं गोत्ति परिवड्ढिउ मामहं सालि पुत्ति ।
 वाणिज्जें गउ सत्त्वायरेण वंचिउ सावत्ति भायरेण ।
 परिहविण गंपि नरनाहु दिट्ठु तेणवि सम्माणिउं किउ वरिट्ठु ।
 हुउ बहुमंडलवइनरवरिट्ठु उच्चाइउ नियसुहिसयणविट्ठु ।
 एहउ जाणेविणु मच्चलोइ मं करहु गब्बु संपयविट्ठोइ ।
 पारंपरकच्चहं लहिवि भेउ मइं झंखिउ सरसइवसिण एउ ।
 घत्ता । झाणिं संगामहो दुप्परिणामहो अवसिं नासइ अप्पहिउ ।
 धणवइवणिउत्तिं रइवि णिउत्तिं पुणुवि तस्स मिच्छा मि किउं ॥२०॥

चतुर्दशः सन्धिः ।

संगामनियत्तए विसमिसमत्तए दीहरथोरपलंबसुउ ।
 अहिसिंचिउ राएं मणि अणुराएं अज्ज रज्जि धणवइहिं सुउ ॥
 दुवई । अहिसिंचिवि कुमारु वरजुवइहिं पुज्जिउ सेयवासहिं ।
 सियचंदणविलित्तु परिअंचिवि जयमंगलसहासहिं ॥
 तओ दंसियं सज्जणाणं सुहइं सुघोसं समुप्फालियं नंदिसइं ।
 समाओसिओ पोसियंदो विपक्खा विहोएण भाएण काउं समक्खा ।
 पसाहा वियादा वियासा सुमित्ता पसत्थेहिं वत्थेहिं सित्ता पवित्ता ।
 अविट्ठां विसुद्धीकया कोइलावा समालीढघोलंतकंचीकलावा ।
 समिंदीवरच्छी समुत्तुंगनासा समावत्तजंघा वारोरूपएसा ।
 नियंबे विसाला सुवित्थेन्नमज्झा घणंधत्थणा दक्खिणावत्तगुज्झा ।
 जुवाणं जणं वम्महंती महंती महामत्तमायंगलीला वहंती ।
 सलायव्व लावन्ननीरे तरंती जणे साहिलासोहसोहा धरंती ।
 पुरे सा वट्ठु सो वरो तं विहोएं निणउं न सो जस्स जायं न मोयं ।
 घत्ता । सा धीय नरिंदहो सज्जणविंदहो मज्झि सुवेसालंकरिय ।
 जयमंगलघांसिं सुहिपरिओसिं भविसयत्ति करयलि धरिय ॥ १ ॥

१ C adds इय भविसयत्तकहाए पयडियधम्मत्थकाममोक्खाए बुद्धधणबालकयाए पंचमिफलवण्णणाए भविसयत्तसंगामजयवण्णणे नाम चत्तरहमो संघी परिच्छेओ सम्मतो । २ A अविग्धा ३ B सुविणिग्गमज्झा

दुवई । पाणिगहणि जाए जामायहो अहियमणाणुराइणा ।

जं चिंतिउ मणेण नीसेसु वि तं तहो दिनु राइणा ॥

तहो अप्पिउ कुरुजंगलहो अहु घणकणयसारमंडणसमिद्धु ।

राउलु विचित्तु वित्थारसार रक्खणपडिरक्खिउ सीहवारु ।

सीहासणु चमरइं आयवत्तु पल्लंकतूलि रइभवणि पत्तु ।

सुहलक्खणु जयमंगलगइंदु पडिवन्नसेव सामंतविंदु ।

मणपवणगमणु हयवरु तुरंगु भंडारु कोसु बलु चाउरंगु ।

विलयउ पियवयणइं वाहिणीउ वरजुवइउ चामरगाहिणीउ ।

कच्चोलथालपरियलु असेसु अंतेउरु पेसलु पिंडवासु ।

असिमसिमहल्लमंतिण णिओइ काहारखोरभडभंडभोइ ।

अहुवि जं जं महरायचिण्ह तं तं नरनाहिं तासु दिण्ह ।

पुव्वक्कयसुहकम्मइं फलेण वर वसविहेय कय भुयबलेण ।

घत्ता । दोहलयनिमित्तु परिपुच्छिवि भविसाणुमइ ।

तं निसुणहु जेम गउ तं दीउ नराहिवइ ॥ २ ॥

दुवई । पंकयसिरिसुमित्तपियसुंदरिभविसमहाणुरूवहिं ।

पेसिय संकहियइ भविसत्तहो बहुमइसारभूअहिं ॥

ओसारिवि परियणि पिंडवासि वइसारिउ पहु एकंतवासि ।

दाहिणइं पट्टि भविसाणुरूअ वामइं सुमित्त गुणसारभूअ ।

अग्गइ तिन्निवि सुमहत्तीउ कमलच्छि लच्छि पियसुंदरीउ ।

पणविवि नरनाहिं दिनु कहु जंपिउ जणणिण बहुगुणपसहु ।

पइं चंगउ किउ ववसाउ वच्छ आणिय घरि जयसिरि बहुअ सच्छ ।

जं जंपिउ पहुअत्थाणि जेम निव्वाहिउ तं जि नियाणि तेम ।

चित्तंगिं सहं जंपिउ करालु घल्लिउ दर मलिवि अणंतपालु ।

तं नवर सयलु पइं किउ सदप्पु भुअबलेण जइवि तहो हउ कडप्पु ।

नरनाहिं वसुमइ तइ निउत्त पालिन्वी कुसलत्तणेण पुत्त ।

अमुणिय वीसासु पमाउ लोहु तिण्णिमि संपयहं करंति दोहु ।

एक्किक्क पहाण महानरिंद पइ आणिय अवमाणिवि सविंद ।

घत्ता । नउ सुंदरु एउ जं परिरक्खिउ भमइं अरि ।

सम्माणिवि पेसि अह नियलहिं पच्छन्न करि ॥ ३ ॥

तं वयणु तासु हियवइ पइहु कोक्किउ अंतरपरिवारु इहु ।

धणवइ हरियत्तु महाणुराय मंतणइं परिट्ठिय बेवि ताय ।
 पुच्छिउ भूवाळु पसन्नमाणु इयकालहो एयहो किं पहाणु ।
 तेणवि अवलोइउ वयणु तासु वरतिलयदीवपरमेसरासु ।
 अहु कारणु नउ सावत्तु एउ जं कज्जइ तं संघडइ हेउ ।
 नरवइ महिवाल महाहिराउ तहो पुत्तु तुम्ह उक्खेवि आउ ।
 अन्नवि चित्तंगु महानिउत्तु सिंधुवइ सीहकंधरहो पुत्तु ।
 अरिवारणसीहु अणंतपालु चंपाहिउ चंपहि सामिसालु ।
 अवरवि नरिंद अमरिंदतेय सयलवि एकिकपहाण एय ।
 परियण सभिच्च अप्पिय कलत्त अच्छंति बारि तउ रुद्धुलंत ।
 विसहिवि अवत्थ खेवंति कालु न मुवंति विट्ठुरि नियसामिसालु ।
 घत्ता । किं किज्जइ इत्थु वियडि परिट्ठिय कज्जगइ ।

आढप्पइ जं जि तंपि न एवहिं संभवइ ॥ ४ ॥

जइ मुच्चइ तो पडिवक्खि जाइ जइ बज्जइ तो हियवइ न माइ ।
 अह हम्मइं तो जसहाणि होइ अच्छंतु एम सुंदरु न लोइ ।
 अह एणवि काइंमि न किउ जुत्तु आरोहिउ केसरि सुहु सुवंतु ।
 लइ लेहु ताम नियलइं पएहिं परिवेढिवि मत्तमहागएहिं ।
 जइ रुसइ तो हम्मइं वलंतु अह विसहइ तो अच्छइ ग्वलंतु ।
 किउ निच्छउ आवासिय तलेर सज्जिय गयसाहणु भमियरेर ।
 निग्घिण चिलाय नर कूरकम्म आरुह गइंदहिं वद्धचम्म ।
 विहडप्फड धावंति जणेण परिवेढिउ नायरियायणेण ।
 हा हा निक्कारणु जाउ कज्जु मंछुहु मारिच्चउ वइरि अज्जु ।
 कोवि जंपइ जइ मुच्चइ जियंतु तो पुणुवि एइ होइ विसंतंतु ।
 घत्ता । अरि सप्परिवारि वेढिज्जंतए गयवडिहिं ।

सविलक्खु हसेवि जंपिउ अवरुप्परु भडिहिं ॥ ५ ॥

अहो वट्टइ कज्जु समप्पमाणु अकियत्थु जाउ मरणावसाणु ।
 वइरिहिं आढत्तइ सामिसालि किं करहु निराउह सौमिसालि ।
 वरि तहिं जि आसि मुअ हणिवि गत्तु मं दिट्ठु सामि अवमाणियंतु ।
 अन्निकु भणइं लइ होउ चारु वणि सीहु वहइ किं हत्थियारु ।
 भुअदंड बेवि पवहंति जाम को ढुक्कइ सामिहि समुहु ताम ।

हल्लोहलि हूवउ वहरिविंदु पिक्खइ तवंगि थिउ नरवरिंदु ।
तो लेविणु पोयणपुरहो वत्त चर बिण्णि पराइय चारुगत्त ।
परिपुच्छइ नरवइ साणुराउ कहिं वट्ठइ सो महिवालु राउ ।
कित्तिउ बलु कित्तिउ सुहडविंदु मंतणउं काहं मंतइ नरिंदु ।
पणविप्पिणु तेहिंमि सुट्ठ एम्ब तहो पासि नाहिं बलु किपि देव ।
जे जे पहाण सामंत केवि ते ते तहो मंदणु आउ लेवि ।
अच्छइ नरवइ वइरायभट्ठु तं पट्ठणु हल्लोहलिउ सुट्ठु ।

घत्ता । हिंडंतिहिं तित्थु घरि घरि सुच्चइ तउ चरिउ ।

रिउघरिणिणु नाह नयणिहिं कज्जलु अबहरिउ ॥ ६ ॥
चरवयणु सुणिवि रिउनिम्महेण वुच्चइ सुमित्तमणवल्लहेण ।
तज्जंतहं तज्जिउ मुहकरालि पहरिउ पहरंतहं भडवमालि ।
एवहिं वइरायपब्भ तेय कोक्खिवि सम्माणहं सयल एय ।
तं निसुणिवि धाइय नर सधम्म विणिवारिय किंकर कूरकम्म ।
आणिउं मं भीसिवि वंदिसत्थु सहं जंपिउ पेसलु तह पसत्थु ।
पइसारिउ सज्जणु भव्वलोउ दरिसिउ नियसंपयपयविहोउ ।
भोग्गणु भुंजाविय बहुरसेण सक्कारुक्खेत्त महालसेण ।
दिन्नइं वरवत्थविलेवणाइं जायइं पसन्नसन्नइं मणाइं ।

घत्ता । एक्किक्क पहाण जइवि सक्कुंडल मउडधर ।

नउ पावहिं सोह विणु जयलच्छिणु तोवि नर ॥ ७ ॥
सम्माणिवि सप्परिवारु सत्तु जोविउ अणंतु चित्तंगु वुत्तु ।
अहो साहु साहु सुहडत्तणेण उज्जालिय लीह भडत्तणेण ।
तं किउ जं जंपिउ तित्थु कालि दरिसाविउ अप्पउ भडवमालि ।
पुव्वज्जिय रणि जयलच्छि होइ पहरिवि जुज्झइ पाइक्कु लोइ ।
संवरीवि जाहु नियसामिसालु आविज्झहि पुणुवि लहेवि कालु ।
तो नवर भणइं अवणिंदजाउ अहो नरवइ तउ पसरउ पयाउ ।
अम्हइं पुणु सुहडत्तणु अचंडु छुट्ठु न गय समरि सयखंडु खंडु ।
तउ अप्पिवि सहं जीविउ सरीरु विसहिउ निरोहपरिहउ गहीरु ।

घत्ता । जो चप्पिउ जेण तासु तेण सहं कवण तुडि ।

महिलियइं न होति फुल्लु सइत्तणु चारहडि ॥ ८ ॥
रणि भग्गु मडप्फरु जेण जासु सो जीवउ सेव करेवि तासु ।

एवहि तुहुं अम्हहं सामिसालु खेवहं तउ आण करेवि कालु ।
 अणुहुंजि सिंधु सायरइ दोवि चंपहि चंपाहिउ करहि कोवि ।
 पोयणपुरवरि नियकरण देहि पव्वयमंडलियहं कप्पु लेहि ।
 एवहिं तउ आणहं अम्ह तेउ सो भंजहं जो तइ अणविहेउ ।
 तं निसुणिवि पंकयलच्छिजाउ सम्माणहं सयलवि कयपसाउ ।
 अरिदप्पसाड कीलहं रमेवि जं जासु तं जि तासहं खमेवि ।
 अप्पिउ परिवारु सपिंडवासु करितुरयजोहभंडारु कोसु ।
 अंतेउरि सहं भविसाणुरूअ सम्माणु करइ गुणसारभूअ ।
 संपेसिय गय सयलवि नरिंद नियनियनयरिहिं थिय सुहडविंद ।
 घत्ता । वणिउत्तें होवि गयउरि पुव्वसुकयजुएण ।

मंडलिय जिणेवि लइय लच्छि धणवइसुइण ॥ ९ ॥

जयजसपसरपसाहियगत्तिं भविसिं रायलच्छि माणंतिं ।
 बहुकालिं बहुसिय संभाविय बहुनरवइ नियसेव कराविय ।
 अखलिउ सालंकारु सणेउरु पसरिउ पिंडवासु अंतेउरु ।
 सीहवारु सीहासणु छत्तहं एम्बमाइ अन्नहंमि विढत्तहं ।
 एम तासु बहुभोयासत्तहो हुअ गुरुहार धीय भवियत्तहो ।
 सा दुलंभ दोहलय सरंती पुच्छिय रइमंदिरि विलसंती ।
 कहहि देवि जा नयणाणंदिरि तिलयदीवि ससिपहजिणमंदिरि ।
 घत्ता । जइ जाइवि तित्थु पुज्जमहिम जिणवर करमि ।

तं सिज्झइ केम तेण नाह हियवइ धरमि ॥ १० ॥

तं निसुणिवि नरवइ चिंताविउ गहणु समुहत्तरणु मणि भाविउ ।
 किम तं तिलयदीउ आसंघमि दुत्तरु किम रयणायरु लंघमि ।
 तइयहं गय पिह्लिय दुब्बाएं आणिय माणेसरिण सहाएं ।
 एवहिं पुणु दुलंघु तहिं संगउ अंतरु जलदुग्गसु थलदुग्गउ ।
 जइ आयहो दोहलउ न पुज्जइ तो पुरुसाहिमाणु नउ जुज्जइ ।
 एम जाम चिंतवइ महाइउ तक्खणि सो मणवेउ पराइउ ।
 तेण वुत्तु पडिहारु समासए अवसरु जाणावहि पडुआसए ।
 सोवि तासु थिउ नयण कडक्खेवि सुवियक्खणु वि न सकइ लक्खेवि ।
 गउ पडुपुरउ अवक्खए खेविउ मुहि वत्थंचलु देव्वि निवेइउ ।
 देव देव अच्छरिय महंतरु अच्छइ बारि मउडकुंडलधरु ।

किं सो असणिवेउ संपाइउ किं माणेसरु जकरु पराइउ ।
किं सुरु कोवि सुरत्तणु पालइ अवसरु सीहबारि पडिवालइ ।
तो आणाविउ णवर णरिदिं लहु पइसारि वुत्तु साणंदिं ।

घत्ता । आवाहिउ आउ राएं अब्भुत्थाणु किउ ।

तहो तेण नवल्लु पाहुडु करयलि अल्लविउ ॥ ११ ॥
खयरिं सविणएण पिउ जंपिउ दिव्वि दिव्वाहरणु समप्पिउ ।
नरनाहिं देवाविउ आसणु जंपिउ थोउ थोउ संभासणु ।
को तुहुं कवणिं कज्जें आयउ दीसहिं पगुणगुणहिं अग्घाइउ ।
तं निसुणेवि तेण उवलक्खिउ नियकुलु नाउं थाउं तहो अक्खिउ ।
हउं मणवेउ नाम विज्जाहरु निलउ मज्झ वेयडूमहीहरु ।
केणवि कोऊहलसविसेसिं आयउ मुणिवरवयणाएसिं ।
जइ तुहुं धणवइसिट्ठिहि नंदणु कमलाएविहि नयणाणंदणु ।
जइ भविसाणुरुअमहएविहिं अंतरि अत्थि किपि सुहसेविहिं ।
जइ संकेउ एउ णउ पुज्जइ तो आएसु देहि जं किज्जइ ।
अह नउ मिलइ एउ अहिणाणउं तो सव्वहं अवसाणु पहाणउं ।

घत्ता । तं वयणु सुणेवि नयणिहिं किउ हरिसंसुजलु ।

मुहि करयलु देवि पुणु ओरालिउ मुहकमलु ॥ १२ ॥
तिं वयणिं पट्टमणि आमोएवि महएविहि मुहकमलु पलोएवि ।
जंपिउ विज्जाहरिण समाणउं सुंदर मिलइ सव्वु अहिणाणउं ।
एत्तिउ महु मणि पर वामोहउ तुहुं जयलच्छविहूसियदेहउ ।
जम्माउव्वु अइट्ठविसेसणु किं कज्जि महु मन्नहिं पेसणु ।
तो विहसिउ वेयडूहो राणउं अत्थि इत्थु वित्थरिण कहाणउं ।
जइ नियमेण सुणहिं आयच्छलु जइ सव्वउ जिणसासणि वच्छलु ।
जइ मुणिवरवयणइं पडिवज्जहि जइ दुक्कहजणवयणहो लज्जहि ।
जइ जम्मंतरवयणइं पुच्छहि जइ अप्पाणउं पउ परियच्छहि ।
तो संवरहि वियप्पवियारणु अत्थि पुव्वसंबंधहं कारणु ।

घत्ता । तो कुरुवनरिंदु जंपइ अवगन्निवि गहणु ।

पडिवन्नपयत्थु किं किज्जइ तं तुरिउ भणु ॥ १३ ॥
नहतिलयाहिवेण तो वुच्चइ जं तउ ठाइ अम्ह तउ रुच्चइ ।
महएविहि दोहलयनिमित्ति हउं आयउ मुणिवयणनिउत्ति ।

लइ आरुहहि विमाणि रवन्नइं पवणुहुअपडायसंछन्नइं ।
 तिलयदीवि चंदप्पहनाहहो करहु न्हवणु चंदप्पहनाहहो ।
 पुज्जिवि वम्महवारणुकेसरि पिक्खिउ कुरुजंगलपरमेसरि ।
 सरहसु तं पडिवत्तु नरिंदिं लइउ समउ सहं सज्जणविदिं ।
 तं संकेयतूरु अप्फालिउ दसदिसि वहकयं व ओरालिउ ।
 तहो सहिं सुहिसयण पराइय सहं लच्छिण पंकयसिरि आइय ।
 हरिबल पत्त समउ परिवारिं धणवइ पउरपमुहपब्भारें ।
 भूवालु वि जुअराय पियच्छिण पियसुंदरिए समउ जयलच्छिण ।
 घत्ता । सम्माणिवि सिट्ठि पुरयणमणइं बहुच्चरिउ ।
 परितुट्ठ भणेवि तेहिंवि एवंकारु किउ ॥ १४ ॥
 तओ ताडिया किंकरेहिं सखेरी नरिंदस्स वारे महाणंदभेरी ।
 गया कन्नकन्नंतरेहिं नराणं समाएसणे पेसणे तं घराणं ।
 हुआ तेण सोऊण बुद्धा समिद्धा महाणंदिया उच्चरोमंचविद्धा ।
 अहो राउले कोवि आओ अउव्वो नरो वा सुरो वा परो वा सगव्वो ।
 बलं दावए तस्स राओ सराओ जयाणंदभेरीरओ तेण जाओ ।
 गया सीहवारे इमं जंपमाणा न लंघंति रायाहिरायस्स आणा ।
 समोहा सरोहा सजोहा पयंडा कयासारिसिज्जा गया लीलगंडा ।
 चलंता वलंता पंहंते थुणंता तुरंगा खुरग्गेहिं खोणी खणंता ।
 जणो रायमग्गे पसिद्धं पएसा पसाहेइ सव्वायरेणं सुवेसा ।
 घत्ता । पुरि आवणसोह दरिसिय नयणाणंदिरहिं ।
 उल्लोचसयाइं रइयइं जिणवरमंदिरहिं ॥ १५ ॥
 तो नरिंदु आरुहु महागइ सहं सुरनाहु नाइ अइरावइ ।
 पासिहिं बिहिंमि बेवि सुहसेविउ तिलउब्भमसुमित्तमहएविउ ।
 अन्नेत्तहिं भूवालु नरेसरु जो कुरुजंगलद्धि परमेसरु ।
 दिढदीहरपलंबभुवपंजरु पियसुंदरिसुहपंकयमह्हुयरु ।
 अन्नित्तहिं जुअराउ ससाहणु भूवालहो नंदणु गयवाहणु ।
 पंकयसिरिवि समउ परिवारिं हुअ जंपाणि अहियसिगारिं ।
 हरियत्तु वि सबंधु सपरिग्गहु चल्लिउ सज्जि निययसुपरिग्गहु ।
 उहयकुलेहिंमि जे सुहिसज्जण ताहिंमि करिवि हियय सव्वग्गण ।
 जिणमंदिरहिं असेसहं जाएवि जिणहरि पुज्जमहिम निज्झाहवि ।

यत्ता । महदाणइं देवि नायरजणजणिअच्छरिउ ।
जयतूरवेण लीलइं नयरहो नीसरिउ ॥ १६ ॥
पुरहो पयाहिण देवि सुसाहणु पुणु संचल्ल महागयवाहणु ।
चंचिवि थोवंतरु आसन्नइं हुअइं जाइं तहिं ठाइ विहिन्नइं ।
विज्जाहरु नरिंदु इक्कासणि भविस सुमित्त बेवि अवरासणि ।
एम विहोएं ताम निविट्ठइं नायरियायणेण चिरु दिट्ठइं ।
जयजयकारु करंतिं लोएं चडिउ विमाणु गयणि अब्भोएं ।
नहि जंतइं पिक्खंतिं महियलु जलकल्लोल दिंतु सायरजलु ।
जणु पिक्खंतु ताम थिउ रम्मइं जाम हुअइं नयणहंमि अगम्मइं ।
खंचिवि तिलयदीवि अवइन्नइं चंदप्पहजिणभवणि पवन्नइं ।

यत्ता । तहिं जाएवि तेण धणवइसुइ किउ आयरिण ।
जिणन्हवणविहूइ पारंभिय सन्वायरिण ॥ १७ ॥

पञ्चदशः सन्धिः ।

सिरिचंदप्पहनाहु दीवंतर भविसनरिदिं ।
अहिसिउ कल्लाणि परमेसरु जेम सुरिदिं ॥
विज्जाहरु वेयडुगिरिंदहो संवाहइ अहिसेउ जिणिंदहो ।
पयघयदहिमंगलजलकलसिहिं बहुनिम्मच्छणाइं सविसेसिहिं ।
धूवफुल्लबहुदीवंगारइं रमणइं रमिय अणेयपयारइं ।
नियविज्जाबलेण पवियप्पइ सइं सुमित्तमहएविहिं अप्पइ ।
भावयत्तदोहलयनिमित्तिं पिक्खइ मणवयकायपवित्तिं ।
भविसयत्तु जिणपडिम पसंसिवि पुरउ परिट्ठिउ नाहु नमंसिवि ।
उत्तारियउ असेसउ मालउ बहुपरिमलसुअंधसोमालउ ।
सुरतरुपमुहपसूअहं ईयउ नरसुरविज्जाहरकररइयउ ।
उत्तमसंगिं जइवि पवत्तिउ तोवि सिरि करिवि वासि पक्खित्तउ ।
यत्ता । निम्मज्जेवि जगनाहु गुरुवयणु वियप्पिवि सारु ।
कयमहिमारंभि पहु अंचइ विविहपयारु ॥ १ ॥
मणवयकायनिवेसियचित्तिं पवरधूववासेण विचित्तिं ।

१ C adds इय भविसत्तकहाए पयडियधम्मत्थकाममोक्खाए बुद्धणवालकयाए पंचमिफलवण्णणाए भविसदत्ततिलयपुरि दोहलयणिमित्तगमनं नाम पंद्रहमो सन्धी परिच्छेओ सम्मत्तो ॥ २ A निम्मज्जेवि.

देविणु दीवजुत्ति अंगारइ रणरणंतघंटाटंकारइ ।
 उच्चल्लिवि पसन्नथुहवयणिं अणुवासिय परिवासियवयणिं ।
 सुविहिण् मंगलग्गि पज्जालिय पुरउ तिवार भूमि पक्खालिय ।
 अंगु मलेवि सुअंधामोएं निम्मज्जिउ परिवत्तरतोएं ।
 पुणरवि धूवविलेवणवन्नए परिवाडिण् देविणु अवगन्नइ ।
 सिद्धमन्नि अहिसेउ पवाहिवि दसवि दिसाहिवाल आवाहिवि ।
 दहिधयपायसखइयनिओएं पुप्फक्खयफलदलसंजोएं ।
 तंवयपत्ति करिवि अणुराएं उच्चल्लिउ आरत्तिउ राएं ।

घत्ता । जलकुसुमंजलि देवि बहुथुत्तुगिगन्नगिरेण ।

अक्खयफलघुसिणेहिं निम्मच्छिउ नाहु नरेण ॥ २ ॥
 पुणु कप्पूरकरंबियतोएं पुणरवि दिनु तिवारामोएं ।
 पुणु वरसुरहिखीरि उप्पन्नउं कुंकुमरसचामीयरवन्नउं ।
 जणवइ घाणिदियहिं सुहाविउ मारुअरुअवेयणाविच्छेयउ ।
 जं सोरंभु रंभवणमग्गु व निहु समिहु सुयणसुहिसंगु व ।
 यवयवंतु मणिकुंभकयंबिहिं झलझलंतु धारापडिबिबिहिं ।
 हयपडुपडहभेरि मणमोएं जयजयकारु करंति लोएं ।
 यउ निवडइ वच्छत्थले नाहहो न्हवणारंभि विहूइसणाहहो ।
 सोहइ कलसमुहइं मिलंतउ जिणकल होइ कंतिरिल्लंतउ ।
 घुलिवि अंगि थिरु होविणु थक्कइ जिणवच्छयलु मुएवि न सक्कइ ।
 अह भएण दुब्बासणसंगहो न तरइ तरिवि जिणेसरअंगहो ।
 जम्मणमरणपलाव सरेप्पिणु नं थिउ जिणवरु हियइ धरिप्पिणु ।
 अह सव्वंगइं भरिवि जिणिंदहो कहइ नाइ भवियायणविंदहो ।
 अहो महु अज्जु नाउं सुहु पत्तउ जं एवहु महत्तणु पत्तउ ।

घत्ता । उव्वत्तिवि पयकोसु अहिणंदिवि तिहुअणसारु ।

दिनु विलेवणु मनु उक्खेविउ धूवंगारु ॥ ३ ॥
 पुणु हिमसंखसरयससिधवलं थिरमंथरपवाहपहधवलं ।
 किन्नरगीयगेयगंभीरिं न्हविउ जिणिंदु सुरहिवरखीरिं ।
 पुणु कुंदुज्जलकंतिवयंसि रिद्धि समिद्ध मणोहरफंसि ।
 जिणु अहिसिंचिउ सुरसंभहिणं दडवडरवड पडंतिं दहिणं ।

पुणु गंधोवण सुपवित्तिं घणघुसिणुज्जलकंतिविचिन्ति ।
 पुणु समलद्धण आमोएं पुणु पक्खालिउ निम्मलतोएं ।
 पुणु मणिकंचणकंतिकयत्थहिं निम्मलपुन्नपवित्तपसत्थहिं ।
 जलकलसिहिं अहिसित्तु नरिंदिं नं कल्लाणकालि अमरिंदिं ।
 पुणु तणु लुहिवि पोत्तसंचारिं सहं समलद्धु घुसिणघणसारिं ।
 बहुपरिमलकुसुमइं ओमालिवि झुणि आलत्त सिरिण संचालिवि ।
 गुसुगुमंतसरमहुरमइंदहिं बहलकुंदवचकुंदतकुंदहिं ।

यत्ता । अहिसिंचिवि जगनाहु खणु अच्छइ नरवइ जाम ।
 मुणिवरचारण विणिण संपाइय जिणहरि ताम ॥ ४ ॥
 ते विनिविट्ट करिवि जिणवंदण मुणिवर जयनंदण अहिणंदण ।
 पणविवि सविणण नरनाहिं पय पुज्जिय महएविसणाहिं ।
 तेहिंमि थुइपहरिसु मणि खंचिवि दिन्नासीस पाणि आउंचिवि ।
 जंपिउ पिउ पेसलु निरविक्खवउ धम्महो विद्धि असुहकम्मक्खवउ ।
 सलहइ मुणिवरिंदु ललियंगउ अहो नरवइ उज्जमु किउ चंगउ ।
 खीरि वीयराउ जो न्हावइ सो तित्थयरगोत्तु संभावइ ।
 जो जिणमहिममहोच्छउं देक्खइ पुज्जइ पुज्जिजंतु पदेक्खइ ।
 दंसणनाणचरित्तसमिद्धिण भावइ मणवयकायविसुद्धइ ।
 सो इहरत्ति परत्तिवि रिज्जइ जं चिंतइ मणेण तं सिउज्जइ ।

यत्ता । विहसिवि भणइं नरिंदु विणु विणयनिओएं देव ।
 मणवयकायविसुद्धि अम्हारिसु पावइ केम ॥ ५ ॥
 जिणपुज्जाविहाणु सुनिउत्तहिं किज्जइ जइ विनिवेसियचित्तहिं ।
 तोवि चंचलु मणु केम धरिज्जइ इंदियचोरहं मंतु न दिज्जइ ।
 घाणु सुयंधमाणु विणिओयइ चक्खु सरूवहं समुहुं पलोअइ ।
 परसु परामरिसेव्वउ इच्छइ जीहाहारविसेसइं वंच्छइ ।
 कल्लहिं गेउ सुहावउ रुच्चइ एक्किक्कउ तं लेविणु मुच्चइ ।
 पंचहिं अणुदिणु जं पेरिज्जइ तं मणु निच्चलु केम धरिज्जइ ।
 भणइं मुणिंदु जइवि मणु चंचलु तो संवरिवि धरिक्खवउ निच्चलु ।
 चक्खिहं रुवनिरिक्खणु रुच्चइ जिणपडिविक्खरुवि सा मुच्चइ ।
 कल्लहिं पर जिणआगसु सुम्मइं जीहइं पगुणगुणत्थुइ थुव्वइं ।

घाणुवि सासूसासपमाणहो दिव्वउ जिणवरधम्मज्झाणहो ।
 काएं काओसग्गु धरिव्वउ पंचहं एम वियारु हणिव्वउ ।
 घत्ता । पुव्वक्कयसुकएण लब्भइ धणु संपय लोइ ।
 पुणरवि किज्जइ तंपि पहु सावयधम्मि निओइ ॥ ६ ॥
 तं निसुणिवि सविणयविणयकाउ परिपुच्छइ कुरुजंगलहो राउ ।
 परमेसर सीलचरित्त रम्मु ठिउ केम गिहासमि परमधम्मु ।
 सुअणहो इच्छंतहो धम्मसारु उचारइ जो सवायहं सारु ।
 तो अट्ट मूलगुण केम होंति गुरु पंचाणुव्वय केम ठंति ।
 गुणवयइं तिन्नि वुच्चंति काइं किम वुच्चहिं चउसिक्खावयाइं ।
 जिणसासणि जे बहुगुणविहेय वज्जरहिं नाह इह बीसभेय ।
 अक्खइ अहिणंदणु परमसाहु विणएं आयन्नइं तिलयनाहु ।
 अहो चंगउ पुच्छिउ पइं पयत्थु जणि जीवहो सव्वहो इउ सयत्थु ।
 परिणविउ जइवि पारंपरेण पुच्छिव्वउ तोवि महानरेण ।
 घत्ता । धम्मक्खाणविसेसि परिपुच्छणि भत्तिपराहं ।
 मणवयकायनिओइ कम्मक्खउ होइ नराहं ॥ ७ ॥
 महु मज्जु मंसु पंचुवराइं खज्जंति न जम्मंतरसयाइं ।
 दिज्जंति न कहुवि हियत्तणेण पहु चित्तिज्जंति वि नियमणेण ।
 अन्नहोवि असंतहो अहियदोसु न करिव्वउ मणि अहिलासु तोसु ।
 ते अट्टमूलगुण एम होंति विणु तेहिं अन्नउत्तर न ठंति ।
 सुणु नरवइ पंचाणुव्वयाइं उवसंति गिहासमि धम्मि जाइं ।
 छज्जीवनिकायहो दयविहाणु बहुभेय एउ पढमउं पहाणु ।
 बीयउ बोलिज्जइ नउ असच्चु न करिव्वउ डिंभु न मणि पवंचु ।
 तइयउ वउ लेवि अलोहसारु न करिव्वउ परदव्वावहारु ।
 धण धन्न सुवन्न पवन्न वत्थु घरु खित्तु चउप्पउ दुपउ वत्थु ।
 अवियप्पु अपत्थिउ जइवि आउ हुउ कालिं जइवि निरम्मणाउ ।
 पिकखइ महिमंडलि पडिउ जंपि जइ लेइ अदत्तादाणु तंपि ।
 घत्ता । तइयउ निहणइं लोहु बीयउ परिसेसइ माय ।
 दुद्धरमयणवियारि वउ सुणहि चउत्थउ राय ॥ ८ ॥
 अह तं मयणवियप्पवियारिं भज्जइ तिउ णियमुद्धिपयारिं ।
 जुवइउ होंति चयारि वियप्पहो मणु मोहंति मिलिवि कंदप्पहो ।

माणुसिदेवितिरियगइसंभम चित्ति कट्टि पाहाणि सविब्भम ।
चउंहिमि नारिहुं मणवयकायहिं कियकारियअणुमोयणभेयहिं ।
पंचवि इंदियाइं जो खंचइ अखलिय बंभयारि सो बुचइ ।
जो पुणु तासु अणुव्वउ पालइ सो अन्नहिं संगमु न निहालइ ।
नियदारहो संतोसिं अच्छइ अन्नन्नइं विविहइं न नियच्छइ ।
जो एउं जि करेवि न सक्कइ सो सग्गइं दारइं परिसक्कइ ।
जा तियवेस भणिवि जणु जाणइं तहि धणु देइ अंगि रह माणइं ।
जा पुणु अत्थहो करु न समप्पइ तहि कंदप्पवियारु न जंपइ ।

घत्ता । मणु पसरंतु धरेइ परिहरइ विरुद्धउ जणवयहो ।

वज्जंतहो घरवासु वउ एउ चउत्थउ सावयहो ॥ ९ ॥
पंचमइं अणुव्वइ वच्चमाणु जउ लेइ परिग्गहु अप्पमाणु ।
जे तउ परिचिंतिवि नियउ लेइ तित्थियहो समग्गलु नउ धरेइ ।
जिणपुज्जमहिम दाणइं करेवि उवभोयभोयकीलइं रमेवि ।
तहविहु नउ निट्टइ धणु खलेण परिवड्डइ वयहो महाफलेण ।
परजुवइउ जो जोवइ न लोइ अहिययरु तासु सोहग्गु होइ ।
जो नियउ अदत्तादाणु लेइ ववसायसयहिं तहु तं फलेइ ।
जो चवइ सच्चु निच्छयमणेण सो मेरुसरिसु दीसइ जणेण ।
जो जीवहु इच्छइ नउ पमाउ अणुदिणु परिवड्डइ तासु आउ ।
जो मारइ जीउ निरावराहु इहरत्ति परत्तिवि सो अणाहु ।
जो जंपइ जणवइ दुप्पवंचु वंचइ सयणइं बोल्लिवि असच्चु ।
धणु हरइ कूडविन्नाणजाणि करि तासु तं जि लग्गइ नियाणि ।

घत्ता । चोरइ जो परदव्वु दुव्वसणविडंबियकाउ ।

सो मारिज्जइ लोइ खरविरसंतु रसंतु वराउ ॥ १० ॥
जो परतिय परिहरिवि न सक्कइ सो इहरत्ति विचरिउ कलंकइ ।
सुअणहिं कणु अकन्नहिं सीसइ जणि चंडालु नियाणु अ दीसइ ।
फलु पच्चक्ख एउ इह लोएवि दुग्गइगमणि पडइ परलोइवि ।
पंचाणुव्वयाइं संखेविं कहियइं जिह सिट्ठइं पुरएविं ।
अहु नरिंद साहम्मियसंगय एव्वहिं अक्खमि तिन्नि गुणव्वय ।
दिसिविदिसइं गमणइं फुड्ड माणहो उप्परि पच्चक्खाणु पमाणहो ।
पहरणपासबंधुच्चारहं कुक्कुडमोरनउलमज्जारहं ।

एम्बमाइ अन्नहमि अणिट्ठहं न करिच्चउ संगहु पाविट्ठहं ।
 भोयपभोयमाणु जं किज्जइ तं तइयउ गुणवउ जाणिज्जइ ।
 जे गुरुपुज्जदाणसंजमरय अणुदिणु जे करंति जीवहो दय ।
 तेहिं समाणु सणेहु करिच्चउ अणुवि मणु मज्झत्थु धरिच्चउ ।
 घत्ता । इय एमाइविहीए गुणवयइं नराहिव सिट्ठइं ।
 सिक्खावयइं चयारि सुणु जेम जिणागमि दिट्ठइं ॥ ११ ॥
 पहिलउ भवियणमणआणंदणु जिणहं तिकालु करिच्चउ वंदणु ।
 जं बहुसंखहिं दिणु मणु खंचइ तं बीयउ सिक्खावउ वुच्चइ ।
 बीयउ पुणु पोसइउववासइं बहुवयसंजमनियमपयासइं ।
 तइयउ सिक्खावउ जो पालइ दाराविकवणु जइहु निहालइ ।
 चउथउ पुणु सल्लेहण भावइ सो परलोइ सुरत्तणु पावइ ।
 अहो इहपरलोयहो परमसिक्ख इय बारहविह सावयहं दिक्ख ।
 आहारि विगइफासुयपवित्ति दिणमेहुणिनिसिभोयणनिवित्ति ।
 सणनिवपमुहकुसुमाइं जाइं नउ असइ कयाइवि फासुआइं ।
 गुरुवच्छलु परपेसलसहाउ साहम्मियसत्थु महाणुभाउ ।
 जणि मंदकसाउ विसुद्धलेसु भुंजइ भोयणु मुणिभुत्तसेसु ।
 अरहंतु देउ गुरु परमसाहु निगंथ मोक्खमग्गहु पवाहु ।
 पडिबज्जइ अथिरु असारु सव्वु इय एहउ मणि आसन्नभव्वु ।
 जो पुणु मइदुग्गहु दूरभव्वु सो मन्नइं मणि विवरीउ सव्वु ।
 तो वियसियसियवयणारविंदु मणवेयहु मुहुं जोवइ नरिंदु ।
 घत्ता । धम्मक्खाणु सुणेवि महएविहिं मणु आमोइउ ।
 धणवइअंगरुहेण करसंपुडु सिरि संजोइउ ॥ १२ ॥

षोडशः सन्धिः ।

पंकयसिरिसुएण मुणिवरु परमागमसारु ।
 परिपुच्छिउ पुणुवि मणवेयहो भवसंचारु ॥
 सलहिवि मुणिवरिंदु नरनाहिं पुच्छिउ सविणयवयणपवाहिं ।
 परमेसर सियलद्धमहावरु एहु मणवेउ नाम विज्जाहरु ।

१ C adds इय भविसत्तकहाए धम्मत्थकाममोक्खाए बुद्धयणवालकयाए पंचमिकलवण्णणाए भवि-
 सयत्ततिलयपुरि धम्मक्खाणसवणो णाम सोलहमो संधी परिच्छेओ सम्मत्तो ।

मरुवेयहो नंदण सुपहाणउं गिरिवेयडूसिहरि पुरि राणउं ।
जम्माउव्वु अहव गुणवच्छलु किं कज्जें महु जाउ सवच्छलु ।
भणइं मुणिंदु नरहं उवसंतहं वच्छलु को न होइ गुणवंतहं ।
अहो नरवइ विणु चिरसंबंधिं न नवइ कहुवि कोवि अणुबंधिं ।
अन्नहिं जम्मि जेण जो दिट्ठउ इहलोइवि संतोसु मणिट्ठउ ।
अह इत्थुइ सणेहसाहारणु अच्छि पुव्वजम्मंतरकारणु ।

घत्ता । तं निसुणेविणु कोऊहलभरियसरेण ।

अइअसगाहेण परिपुच्छिउ पुणुवि नरेण ॥ १ ॥
तो दरिसियजिणधम्माणंदिं तं कहणहं आढत्तु मुणिंदिं ।
अत्थि देसि पल्लवि सुपसिद्धी पुरि कंपिल्ल नाम जणरिद्धी ।
तित्थु आसि मंडलवइ राणउं इंदवाउ नामेण पहाणउं ।
तह महणवि नाम गुणमंजरि विमलु मंति वावरइ वसुंधरि ।
तासु तित्थु कंपिल्लनरिंदहो रज्जु करंतहो ससुहडविंदहो ।
वासवदत्तु नाम सुपहाणउं दियवरु जाइ समुन्नयमाणउं ।
तासु विमलमंतिहि असहंतहो करइ सेव सुपरिद्वियमंतहो ।
जा सुकेस तहो पाणपियारी गुणमंजरिहि सावि दिहिगारी ।
जा तहो धीय तिवेइय वुच्चइ सावि ताहिं महणविहिं रुच्चइ ।
जे तहो वासवदत्तहो नंदण जणणिसुकेसहिं नयणाणंदण ।
नाउ सुवक्क दुवक्क महाइय तेवि नरवइहिं चित्तिं सम्माइय ।

घत्ता । पट्टुसम्माणेण पुरि परिभमंति पट्टुपत्तिहिं ।

मत्थासलु तहो विमलमहामइमंतिहिं ॥ २ ॥
एक्कदियहिं कंपिल्लहिं राएं वासवदत्तु वुत्तु अणुराएं ।
सिंहलदीवि महानरविंदहो पाहुडु लेविणु भीमनरिंदहो ।
पेसहिं दिक्खिंवि कोवि पसत्थउ जो इयकज्जहो करणसमत्थउ ।
तेणवि कोक्खिंवि नियजामाइउ बइसारिउ पट्टुपुरउ महाइउ ।
तासु राउसंदेसउ अक्खइ विमलमंति बुद्धिए उवलक्खइ ।
अहु पट्टु अल्लु कोवि तहिं पेसहिं अप्पुणु सइं परिवारु गवेसहिं ।
एत्तिउ कह कुसलत्तणु आयहो जं देसइ पडिउत्तरु रायहो ।
अहो महारायसहहिं जंपंतहं तणु थरहरइ मंदमइवंतहं ।

घत्ता । सिरु विहुणेविणु तो वासवदत्तें वुच्चइ ।

पहु तउ मंतीहि अइदप्पें कोवि न रुच्चइ ॥ ३ ॥

तं निसुणेवि मंति आहल्लिउ थिउ अहिमाणवियप्पें सल्लिउ ।

चिंतइ अंतरि गरुअकसाएं खलु अंतरिउ केम उम्माएं ।

ताम न देमि मंतु महारायहो जाम्ब न फेडिउ जीवणु आयहो ।

राउवि तं तहो वयणु सुणेप्पिणु थिउ सवियप्पु वयणि करु देप्पिणु ।

एत्तहिं विमलमंति आसंवइ इत्तहि वासववयणु न लंघइ ।

पेसिउ अग्गिमित्तु अवलोइवि बहुपाहुडइं नवल्लइ ठोइवि ।

ताहि तिवेयहि तहो अणुराएं जीवणु दिनु विसेसिं राएं ।

वासवदत्तु न नमिउं पमाएं विमलुमंति थिउ बड्ढ कसाएं ।

घत्ता । वहविं कालेण पइविरहमहादुहखेविय ।

धीय सुकेसहिं उब्बाहुलु करइ तिवेइय ॥ ४ ॥

सावि सुकेसआस नउ पूरइ वासवदत्तहो पुरउ विसूरइ ।

पइं बइसारिवि पुरउ नरेसहो घल्लिउ जामाइउ परएसहो ।

तहो विओइ तउ दुहिय तिवेइय अच्छइ रुणुरुणंति दुहखेइय ।

चवइ सुवक्कु दुवक्कु वि जंपइ सुहियइं पारियच्छि ण विटप्पइ ।

जइ नरवइहिं कज्जु नउ किज्जइ तो तं जीवणु अन्नहो दिज्जइ ।

एवहिं राउलु अंगहो आयउ जीवणु पुरुवि अम्ह संपाइउ ।

तो अन्निक्कदियहो नरविंदहो जाय बोल्ल अत्थाणि नरिंदहो ।

अज्जवि अग्गिमित्तु नउ आवइ किं कारणु जं सुइरु चिरावइ ।

किं पाहुडु न लयउ अणुराएं भीमिं सिंहलदीवहो राएं ।

किं अंतरि चरडहिं विग्गमाडिउ किं मारिउ किं दूरहो धाडिउ ।

घत्ता । वुत्तु दुवक्केणं नवनाडिनिरोहु करेप्पिणु ।

विहिं तिहिं दियहेहिं सो एसइ पाहुडु लेप्पिणु ॥ ५ ॥

सुमरिवि वइरु लयउ वायाच्छलु विमलु मंति उल्लवइ अवच्छलु ।

सहमंडवि फुडुवयणहिं तज्जइ अहो राउलि एहउ न चविज्जइ ।

तहु तुरियउ आगमणु नं दीसइ अन्नमि अकुसलु किंपि सिलीसइ ।

तं निसुणेवि दुवक्कें जंपिउ बहुगीढावराहु नउ जंपिउ ।

तुम्हइं करहु मंतु बहुभेयहिं आगमसत्थपुराणहिं वेयहिं ।

अम्हहिं जं जंपिउ तं होसइ पुणरवि विमलुमंति उग्घोसइ ।

अहो दुवक्क किं बहुवित्थारिं हउं जाणमि नियमइअणुसारिं ।
सो तिहुं दिणहं मज्झि नउ आवइ अज्झवि दियहा केवि चिरावइ ।
किं अलियउ वेयारहि राणउं णाणहो पच्चउ होइ पहाणउं ।
तुहुं धिट्ठत्तणेण पहु जंपहि सुवियक्खणहं मज्झि विग्गुप्पहि ।

घत्ता । वुत्तु दुवक्केणं तुज्झुवि मज्झुवि तुडि किज्झइ ।

जोवि हु अलियउ होइ तहो जीव लोइ फेडिज्झइ ॥ ६ ॥
बेवि सरोस निवारिय राएं तुम्हहं बिहिमि काइं पडिवाइं ।
पुच्छुहु अन्न कोवि जो जाणइ सो तुम्हहं विवाउ पत्ताणइं ।
पहुवयणेण बेवि गय तित्तिहि जक्खभवणि सो खुल्लउ जेत्तिहि ।
पुच्छिउ बिहिमि पणामु करेप्पिणु महुरालावहिं हियउ हरेप्पिणु ।
अहो सुहि तउ दंसणि अणुराइय अम्हहं पहुआएसि आइय ।
हुवउ भवीसु लोइ तुहुं जाणहिं फेडहि भंति मणहं पत्ताणहिं ।
सिंहलदीविं गुरुअणुराएं पेसिउ अग्गिमित्तु जो राएं ।
सो तहिं अज्झवि काइं चिरावइ कारणु काइं जेण नउ आवइ ।

घत्ता । तो आएसिउ तेण सरलसहावसरुवें ।

अकयवियप्पेण दक्खिन्नपरच्चसिद्धेवं ॥ ७ ॥
राएं जो आएसि पेसिउ तेण असेसु कोसु विद्धंसिउ ।
अच्छइ अविणयमइउव्वमंतउ जूअकीलवरवेसासत्तउ ।
सामिहितणउं कज्जु अवहारिउ तं धणु तेण जूए संघारिउ ।
एसइ दिणि तीसमइं असंगहो जरकप्पडणेवत्थपरिग्गहो ।
तं निसुणेवि सुकेसहि नंदणु मउलियवयणकमलु थिउ दुम्मणु ।
विमलुमंति पफुल्लियवत्तउ उट्ठिउ पुलयपसाहियगत्तउ ।
बेवि नरिंदत्थाणु पराइय राएं अणुराएं निज्झाइय ।
पुच्छिय बेवि करिवि उवलक्खणु काइं कहइ नेमिन्ति वियक्खणु ।

घत्ता । विमलु महामइ थिउ तुण्हि करेविणु पक्खइ ।

वासवनंदणु पहुपुरउ समारिवि अक्खइ ॥ ८ ॥
मासिं कहिउ तेण तहो आगसु अह को जाणइं तं परमागसु ।
जइ तीसमइं दियहि सो एसइ तो तं तहु फलु पायडु होसइ ।
जं संदेहु कहिउ तहो विप्पि राणउं तं दूसिउ दुवियप्पि ।
पुच्छिउ विमलमंति सुमहत्तरु तेणवि तहो वज्जरिउ सवित्थरु ।

थिउ वासरइं गणंतु महाइउ दिणि तीसमइं सोवि संपाइउ ।
 निद्धणु जेम तेम उवइट्टउ लज्जइं नउ रायउलि पइट्टउ ।
 छुडु छुडु दिनु तिवेयइं आसणु जंपिउ थोउ थोउ संभासणु ।
 छुडु छुडु पुलयपसाहियगत्तहो किउ अहिवायणु वासवदत्तहो ।
 छुडु छुडु वयणु सुकेसहि जोइउ छुडु छुडु सुहिसालयहिं पलोइउ ।
 छुडु छुडु लइय पुत्ति अणुरंगिउ छुडु छुडु तणु विलयहिं अब्भंगिउ ।

घत्ता । ताम नरिंदेण उब्भडभडभिउडि य तज्जिय ।

कुरुडमहाभड लइ लेहु भणंति विसज्जिय ॥ ९ ॥

पिक्खिवि भडपवाहु विहुणंतउ अप्पहु अग्गिमित्तु पभणंतउ ।

तं वासवकुडुंबु आहल्लिउ जामाइयपरिहविण विचल्लिउ ।

वासउ चवइ वयणविहाणउं अइयारिं आरोसिउ राणउं ।

दिट्ठु सुकेयहि कंतु भयावणु जाउ तिवेयहिं वयणु दयावणु ।

परिहउ लयउ दुवक्कसुवक्कहिं पइसि पहु पभणिउं पियवक्कहिं ।

बहुअवराहु जइवि किउ आपं तोवि खमिब्बउ अम्हहं राणं ।

तिं वयणिं पहु ताहंमि कुड्डउ जो जित्थइ सो तित्थइ रुड्डउ ।

घरु भंजिवि परियणु विब्भाडिउ सकुडुंबउ वासउ निद्धाडिउ ।

अग्गिमित्तु बंधेविणु आणिउं पिट्ठिवि मज्जारहिउ निमाणिउं ।

नियलइं देविणु गुत्तिहि घल्लिउ पहुपरिवारु सयलु आहल्लिउ ।

अहो वीसासु कवणु विहवंतरि राउले पिसुणपवेसिपरंपरि ।

पहुपसाइ उप्पज्जइ जं सुहु तहु अवराहु तंजि तित्तउ दुहु ।

घत्ता । मंतिविरोहेण जं वासवसुअ निम्माणिय ।

एण निमित्तेण धणवालं संधि समाणियं ॥ १० ॥

सप्तदशः सन्धिः ।

जीवहो संसारि फुडु कम्मइं कम्महो कारणु ।

भउ दरिसिउ जेण विप्पहु तं जि जाउ सरणु ॥

सो दुवक्कु निम्माणिउं राणं निग्गउ तत्थहो गरुअकसाणं ।

नं तासिउ गइंदु मयराणं गउ खुल्लयहो पासि वइराणं ।

१ C adds इय भविष्यत्कहाण पयडियधम्मत्थकाममोक्खाए बुद्धधणबालकयाए पंचमिफलवण्णणाए भविष्यदत्तमणोवेगपुब्बभवसंबंधपेम्मवण्णणो णाम सत्तदहमो सन्धी परिच्छेओ सम्मतो ।

बोलाविउ कयविणयविसेसिं तवसि तेण तहो परमाणसिं ।
 पाविउ अग्गिमित्तु सुविडंबहो पलयकालु किउ अम्ह कुडुंबहो ।
 तं निसुणेवि सोवि अणुकंपिउ तसिवि तस्स मिच्छामि पयंपिउ ।
 अहोहो महाणुभाव अणित्तउ आणसिउ तं मइमि अजुत्तउ ।
 अम्हहं एउ न होइ करिब्वउ अज्जवि पायच्छित्तु चरिब्वउ ।
 आएं आसि एम होइब्वउ अह इत्थु वि न विसाउ करिब्वउ ।
 सुहदुक्खइं कयधम्माहम्मि मणुअहं होंति पुराइयकम्मि ।

घत्ता । संसारि असारि जीउ असासउ चलु विहउ ।

तं किज्जइ मित्त जं पाविज्जइ परमपउ ॥ १ ॥
 पट्टपरिहवदुहदुम्मियचित्तिं पियवच्छलवयणामयसित्तिं ।
 पणविवि अब्भत्थिउ अन्नाणिं रंजित राउ जेण पइं जाणिं ।
 तं उवएसु मइमि जाणावहि पट्टसहुं परिओसहु आणावहिं ।
 खुल्लउ भणइं एउ जइ जाणहिं ता तिहुवणु परिओसहु आणहिं ।
 तिण्णिमि लोय तुलिज्जहिं आएं कवणु गहणु किर इक्के राएं ।
 तं तहो वयणु तेण परियाणिवि लइ दिक्ख जिणवयणइं जाणिवि ।
 परमागमजुत्तिए विहरंतउ मरिवि सुहम्मसग्गि संपत्तउ ।
 सावि सुकेस जणणि तहोकेरी पट्टपरिहवदुहदुक्खजणेरी ।
 वासवघरिणि तिवेयहि माइय पुत्तविओयसोयदुहघाइय ।

घत्ता । जिणवयणु सुणेवि अज्जावय तउ करिवि सुअ ।

तियलिंगु हणेवि पढमइं सग्गि सुरिंदु हुअ ॥ २ ॥
 जणणि सुकेस हूअ सूरप्पहु पुत्तु दुवक्कु जाउ सोमप्पहु ।
 बिण्णिवि तहिं सोहम्मि वसेविणु बेसायरहं भोय भुंजेविणु ।
 सो दुवक्कु सोमप्पहु सुरवरु हुउ चएवि मणवेउ मणोहरु ।
 गिरिवेयडूसिहरि ससिकंतए पुरि आवासतिलइ सियवंतए ।
 विज्जाहरमरुवेयहो नंदणु एहु सुतउ मणनयणाणंदणु ।
 जणणिहि पुव्वगुणिहिं अग्घाइउ संजमधरु मुणि पुच्छिवि आयउ ।
 सा सुकेस जा जाय रविप्पहु सा होसइ तइ तउ नंदणु सुप्पहु ।
 अच्छइ तउ घरिणिहि गव्भंतरि तहोतणु विज्जावच्चु परंपरि ।
 तेण एहु दोहलउ न भंजइ तुम्हहं सेव करइ मणु रंजइ ।

घत्ता । तं सुणिवि तियाहि अंगगइं रोमंचियइं ।

सुमरेवि कयाइं पुव्वभवंतरसंचियइं ॥ ३ ॥

तो कयविणयविहइसणाहिं पुच्छिउ पुणुवि नाहु नरनाहिं ।
परमेसर तहो काइं विहायउ जो पाडुडइं विणासिवि आयउ ।

हुउ मणवेउ दुवक्कु महंतउ सोवि सुवक्कु कवणगइ पत्तउ ।

जा सविसुद्धचरित्त महासइ सावि तिवेइय काइं करेसइ ।

भणइं मुणिंदु सुवक्कु विओएं दुग्गहगमणि पडिउ सुहिसोएं ।

बहुभवगहणु भमेविणु आइउ अजगरु मेरुकडइ संजायउ ।

वासवसुइण सुदम्मणवंतए इट्ठविओयसोयसंतत्तइ ।

दिट्ठु गंवि कंपिल्लहि राणउं तुहु चिर सामि अम्ह पिउराणउं ।

अह भत्तारु मज्झु मिल्लावहि अह गयवरदंतहिं पिल्लावहि ।

घत्ता । तं निसुणेविणु ताहिं अहरु फुरंतउ दिढवयणु ।

मिल्लाविउ विप्पु दरिसिउ बहुसम्माणधणु ॥ ४ ॥

तेणवि तं चिरु बलिवि न जोइउ नियमणु मरणमहन्न विढोइउ ।

करयलि धरिवि तिवेय खमाविय जामि कंति चिरु मइं संताविय ।

तं निसुणेवि जलोल्लियनित्तइं पइ पभणिउं विहलंघलगत्तए ।

बहुकालहो परएसहो आयउ पुणु राएं गुत्तिहिं संपाइउ ।

एत्तियकालहो जाउ समागउ एवहिं मरहिं निरारिउ चंगउ ।

हउं पर पइं जम्मु वि अवगणिय विविहनवल्लजुवइ पइं मणिय ।

एवहिं लड्डु नाह आवगउ हउंमि करमि जं गोत्तहो चंगउ ।

तिं साहसिण सोवि आणंदिउ तं जुअलउ पुरलोएं वंदिउ ।

घत्ता । कड्ढाविय कट्ट चउपासहिं सुहिसयण हुअ ।

गलि लग्गिवि तासु अप्पउ हुअवहि डहिवि मुअ ॥ ५ ॥

साहुकारु करंतिं लोएं निग्गउ जीउ ताहं अणिओएं ।

सलहइ जणु सकियत्थइं एयइं बेन्निवि नवर हुअइं वणि केयइं ।

पुणु तहिं मरिवि अयाणियसन्नइं वणि तावसइं बेवि उप्पन्नइं ।

बिण्णि भवंतर भुंजिवि भोयइं पुणु विहडियइं अदिट्ठविओयइं ।

जो चिरु अग्गिमित्तु दिउ होंतउ सो इउ तिलयदीउ संपत्तउ ।

हुउ माणेसरु जक्खु महाइउ तुहु सविमाणु जेण उच्चायउ ।

जा मुअ तेण समाणु निवेइय तिन्नि भवंतर भमिय तिवेइय ।

कालंतरिण सावि ससिरोहिणि नहि उडुयणहं मज्झि हुअ रोहिणि ।

घत्ता । बहुकालिं सावि तं विमाणु मिल्लेवि चुअ ।

नामेण सुतार होसइ तुम्हहं तणिय सुअ ॥ ६ ॥

तं निसुणिवि गंजोल्लियगत्तउ मुणिचलणहं वंदिवि सकलत्तउ ।

पुणरवि तिं पएस परिसक्कइ धणु आहरण लेवि जं सक्कइ ।

तहिं वणकील करिवि बहुभोग्गहं सविमाणहं आयासि वलग्गहं ।

गयउरि अवइन्नहं सुपहिट्ठहं साणंदिं पुरलोएं दिट्ठहं ।

पट्टणि आवणसोह कराविय नरवरिंद विहडप्फड धाविय ।

कयपेसणहिं समुन्नयमाणहिं पुरउ निरुहु जाणजंपाणहिं ।

सुहिसयणहिं बहुतूरनिनहिं पुरि पइसारिय जयजयसहिं ।

सम्माणिउं मणवेउ विचित्तहिं कंकणकडयमउडकडिसुत्तहिं ।

संपेसिय पियवयणहं जंपिवि मुणिवरवयणाएसु वियप्पिवि ।

गिरिवरकडय सोवि संपाइउ उरउ सुवक्कु धम्मपहि लायउ ।

घत्ता । गउ घरु मणवेउ नियवित्तंतु जणहो कहिउ ।

भविसुवि नियगेहि हरिसिं रज्जु करंतु थिउ ॥ ७ ॥

तहो तहिं रायलच्छि माणंतहो सुरलीलहं बहुकालु गमंतहो ।

तहिं भविसाणुरूअमहएविहि पुत्त चयारि हुअ सुहसेविहि ।

सुप्पह कणयप्पह सूरप्पह चंदरासि समरंगणि दूसह ।

तार सुतार नाम वे दुहियउ पुत्तिमइंदरुंदससिसुहियउ ।

एक्कु पुत्तु धरणिंदु सुमित्तहि जाउ रूवगुणसीलविउत्तहि ।

ताहिवि दुहिय तार उप्पन्नी सयलकलाकलावसंपुन्नी ।

घत्ता । वणिउत्तहं देवि कन्नहिं दिन्नहं मंडलइं ।

अणुहूअसुहाइं सयण पणच्चिय गुंदलइं ॥ ८ ॥

एम तासु बहुकालु गमंतहो गयउरि विविहविलास करंतहो ।

पवरुज्जाणि आउ ह्यतमनिसि विमलबुद्धि नामेण महारिसि ।

तहो पुरखोहु करिवि गुरुभत्तिए भविसयत्तु गउ वंदण हत्तिए ।

वरकरितुरयथडय चउपासिहिं परिवेढिउ सामंतसहासिहिं ।

भविससुमित्तपमुहसुहसेविहिं चलिउ समाणु सहिउ महएविहिं ।

हरियत्तुवि समाणु नियलच्छिए धणवइ कमलइं कमलदलच्छिए ।

भूवालुवि कुवलयदलनित्तइं पियसुंदरिए समउ पियवत्तए ।

सुप्पह सूरप्पह सोमप्पह कणयकंति धरणिंदसमप्पह ।
 निग्गउ नरवरिंदु परिओसि जयमंगलजयतूरनिघोसि ।
 तारसुतार वसुंधरि जायउ नियनियपइपरिवारसहायउ ।
 नायरलोउ पयडु पइहिट्टउ नं मुणिवरु तवतेयाहिट्टउ ।

घत्ता । भविसत्तनरिंदु कडयमउडकुंडलधरहिं ।

सुरलोयहु जंतु नं संपेसिउ सुरवइहिं ॥ ९ ॥

वेढिउ पवरुज्जाणु असेसहिं नरनायरणरवइहिं सुवेसहिं ।

सोहइ अहिणवसिरिसंपुन्नउं देवागमणु नाइं अवइन्नउं ।

चउपासिहिं उवसोह भमाडिय मेइणि वरवत्थहिं उच्छाडिय ।

पिक्खिवि साहु सयलु आणंदिउ सवणसंघु परिवाडिए वंदिउ ।

जयमंगलजयतूरनिनइइं नियडंतरि कियाइं नीसइइं ।

तं तित्तिउ समूहु जणविंदहो सो असंखु परिवारु नरिंदहो ।

जंपइ कोवि नाहिं अणित्तउ निज्झुणु अद्धरत्ति नं सुत्तउ ।

नरनाहिं निउत्तपरिवारिं कुंदसमुज्जलेण भिगारिं ।

सियकच्चोलि लेवि हरियंदणु मुक्क तिवारधार किउ वंदणु ।

घत्ता । सियकुसुमइं लेवि किउ पुप्फच्चणु गुरुपयहिं ।

वलि दीवंगारि धूवइ देवि फलक्खयइं ॥ १० ॥

वंदिय गुरु गुरुभत्ति करेविणु मणवयकायनिरोहु करेविणु ।

जिम तिं तिम सव्विहिं सामंतिहिं कयकरमउलिं नमोत्थु भणंतिहिं ।

पुरउ निविट्ठु राउ पणविप्पिणु धम्मसरीरहो कुसलु भणेप्पिणु ।

भणइं मुणिंदु पाणिं आकुंचिवि सविणय विणयतोसु मणि खंचिवि ।

नरवइ तुज्झु विणयसविसेसहो होउ छेउ संसारकिलेसहो ।

तं निसुणिवि नरिंदु आहल्लिउ मुहि वत्थंचलु देविणु बुल्लिउ ।

मइं किलेसु पालत्तणि पिल्लिउ दाइयबंधुयत्ति जहिं घल्लिउ ।

जहिं मयणायदीवि चिरु अच्छिउ जहिं विओउ वल्लइइं नियच्छिउ ।

एव्वहिं रिद्धि विद्धि दिहि मंगलु वट्टइ वसविहेउ कुरुजंगलु ।

इय धरवलइ सक्कसामंतहिं जयजसपसरपसाहियगत्तहिं ।

महु अविहेउ कोवि नउ छुट्टइ जो नउ आण करइ सो फिट्टइ ।

घत्ता । तो भणइं मुणिंदु जहिं निक्खेवउ जमकरणि ।

तहिं माणुसजम्मि निव्वुइ किं चिरु कालु जणि ॥ ११ ॥

चिरु पुर एउ पढमु जिणु होतउ लोउ कोडि पुव्वहं जीवंतउ ।
 एमहिं तासुवि दहमइ भाविं कवणु भोउ भुंजिज्जइ आएं ।
 दसलक्खइं पुव्वइं जीविज्जइ एक्कु लक्खु बालत्तणि हिज्जइ ।
 बीयइ लक्खि पवड्डियअंगउ तरुणितरललोयणमुहिसंगउ ।
 तिहिं जोव्वणवियारु परियत्तइ चउहिं महामइपसरु नियत्तइ ।
 पंचमि सुट्ठुवि थिरु गंभीरहो चलइ तेउ लायन्नु सरीरहो ।
 नरवइ छट्ठइ लक्खि जियंतहो गलइ चक्खु लोयणइं नियंतहो ।
 सत्तमि कन्नहं सुणिवि न तिप्पइ अट्ठमि मयणग्गिवि न पलिप्पइ ।
 नवमइं दंतपंति आहल्लइ खलइ जीह मुहवयणु वियल्लइ ।
 दहमइं जइवि न नासइ अंगउ तो जर भंजिवि करइ अयंगउ ।
 घत्ता । संखिप्पइ आउ दियहिं दियहिं कुसरीरु जहिं ।
 सुट्ठुवि सुहिसंगि निव्वुइ किज्जइ काइं तहिं ॥ १२ ॥
 अहो नरिंद संसारि असारइ तक्खणि दिट्ठपणट्ठवियारइ ।
 पाइवि मणुअजम्मु जणवल्लहु बहुभवकोडिसहासिं दुल्लहु ।
 जो अणुवंधु करइ रइलंपडु तहो परलोए पुणुवि गउ संकडु ।
 जइ वल्लहविओउ नउ दीसइ जइ जोव्वणु जराए न विणासइ ।
 जइ ऊसरइ क्यावि न संपय पिम्मविलास होति जइ सासय ।
 तो मिल्लिवि सुवन्नमणिरयणइं मुणिवर किं चरंति तवचरणइं ।
 एम एउ परिआणिवि बुज्झहि जाणंतोवि तोवि मं मुज्झहि ।
 घत्ता । मुणिवरवयणेहिं सिरिरामालिं गियभुअहो ।
 निव्वेउ सरीरि उपज्जइ धणवइसुअहो ॥ १३ ॥

अउ

अष्टादशः सन्धिः

मुणिवयण सुणेवि नरवइ संक समुव्वहइ ।
 सच्चउ संसारि जीवहंतणिय विचित्तगइ ।
 मुणिवयणें परिचत्तपमाएं तं सयलुवि परिपुच्छिउ राएं ।
 अवरुवि धम्माहम्मविसेसणु पुच्छिउ मुणिवरिंदु सुहदंसणु ।
 पुणु पुच्छिउ नियपुव्वभवंतरु कुडिलसुहासुहकम्मनिरंतरु ।

१ C adds इय भविसत्तकहाए पयडियधम्मत्थकाममोक्खाए बुहवणबालकयाए पंचमिफलवण्णणाए भविसयत्तवेरगवण्णणो णाम अडदहमो संधी परिच्छेओ सम्मतो ॥

काइं आसि हउं अन्नभवंतरि होसमि काइं विचित्तनिरंतरि ।
 अण्णुवि नियनयविणयनिउत्तहं घरि अवयरिवि नाह वणिउत्तहं ।
 कवण पुब्बि भावण मइं भाविय जेण रायसंपय संभाविय ।
 अन्नमि इक्कदब्बसुहसेविहु अहिउ सणेहु बिहिमि महणविहु ।
 बहुभिच्चहं विलहंति वसुंधर तं कम्मेण केण परमेसर ।
 यत्ता । महु जणणिण नाह पाविवि संपइ विहउ थिरु ।
 किं कारणु जेण विसहिउ इट्ठविओउ चिरु ॥ १ ॥
 अण्णुमि नाह दुलंघि दुसंचरि हउं चिरु भमिउ तिलयदीवंतरि ।
 तइयहं सुप्पहजणणि कुमारी नवजोव्वणगुणरूविं सारी ।
 कहिय सुरिंदिं अक्खरबंधिं तं किर केण पुव्वसंबंधिं ।
 भणइं महामुणि सुअणसमिद्धउ अइरावइ अरिनयरु पसिद्धउ ।
 तहिं नरवइ मरुनामु महोयरु धर महएवि मंति वज्जोयरु ।
 वज्जोयरु त्हो पियकमलक्खण कित्तिसेण तहिं दुहिय वियक्खण ।
 ताहि कंतु असरिसु अवियक्खणु चोरु जारु जूआरु अलक्खणु ।
 दुव्वियड्डु परिवज्जियसुत्तउ भमइं नयरि दुव्वसणिं भुत्तउ ।
 वत्थाहरणुवि ताहि न मिल्लइ सोच्छुहेवि जूअप्फडि खेल्लइ ।
 चच्चरि वेसायणि रइ माणइं सुललिय गब्भेसरि अवगन्नइं ।
 यत्ता । कुलविहविं सार रइरसपसरुब्भिन्नभुअ ।
 दुप्पयघरवासि झूरइ मंतिहितणिय सुअ ॥ २ ॥
 सा वरजुवइंनिरारिउ लज्जइ धणु विहोउ निप्फलु पडिवज्जइ ।
 कोसियतावसनिलइ विहावइ त्हो वयणिं वहराएं भावइ ।
 अण्णुमि जणमणनयणाणंदणु धणयलच्छि धणयत्तहो नंदणु ।
 वणि धनमित्तु नामु तहिं आवइ सोवि ताहि लोयणहं सुहावइ ।
 बालकुमारहो समुहुं पलोअई अणिमिसनयण वयणु अवलोयई ।
 ताह बिहिमि अहिलसियइं चित्तइं बिहिमि गयइं संदेहचरित्तइं ।
 नवर ताहि वज्जोअरधीयहि गुणवंतहि जणणहं सुविणीयहि ।
 वम्महसरहं विरोलिउ अंगउ चिंतंतिहि तहि सुरयपसंगउ ।
 एकइ बाल सुरूविं सोहइ तणु इज्जंति निरारिउ मोहइ ।
 दूसहु मयणावेसु विडंबइ गलि लाइवि डिंभउ परिउंबइ ।
 मोइअंगु विचारहिं भज्जइ पट्टपंगणि पइसंति विलज्जइ ।

सहि गुणमाल नाम तहि पक्खिय ताए वियक्खणाइं उवलक्खिय ।
घत्ता । पिक्खेविणु ताहि अंगइं मयणायल्लियइं ।

अविसुद्धमणाइं विविहवियप्पइं वोल्लियइं ॥ ३ ॥

गुणमालए धणमित्तहो कंतइं परिपुच्छिय परिहासपवित्तइं ।
सहियरि निरु विवणम्मण दीसहि किं उज्जवणउं किंपि सिलीसहि ।

दुप्पइदुग्घरवासपियम्मइं घरि सिक्खविय किंपि किं अम्मइं ।

किं सो कमठु कहिमि संपाइउ तेण अवक्खु किंपि उप्पायउ ।

किसियइं तुडु मुद्धि बाहुलयइं सिढिलइ परिभमंति मणिवलयइं ।

केसकलाउ खंधि ओणल्लइ परिमोक्कलु नियंवि आयल्लइ ।

फुटइ अहरु सुसइ मुहपंकउ नयणइं नउ जोयंति असंकउ ।

हलि सहि अन्न भंति महु दिज्जइ विणु विरहिं नउ पंचमु गिज्जइ ।

सहि म रुसिज्ज भणमि पइं भत्ति किं अवलोइय केणवि धुत्ति ।

घत्ता । जं चालिउ मम्म बालइं तं अवहेरि किय ।

धणमित्तहो पत्ति पुच्छइ गाहु करेवि तिय ॥ ४ ॥

आसंघइ करु करिण धरेप्पिणु पुच्छिय जं असगाहु करेप्पिणु ।

तं दिसि पासु निइवि परियच्छइं वुच्चइ मंतिसुअइं मइंदच्छइं ।

सहि म रुसिज्ज तुडु फुडु अक्खमि तिलमित्तुवि तउ गुज्झु न रक्खमि ।

तेण तरुणिमणमोहणचित्ति हउं अवलोइय तउ वरइत्ति ।

अच्छइ तासु पासि मणु मेरउ सुन्नउं भमइं कलेवरु सेरउ ।

तं निसुणिवि धणमित्तहो पत्तिए जंपिउ दरसविलक्खु हसंतिए ।

एक्कुवि तुहुं महु पाणसमिद्धी अण्णुवि हुअ वरइत्तहो निद्धी ।

एवहिं करहि किंपि जिं जाणहिं इच्छइं जिम्ब सक्कइ तिम माणहिं ।

तुहुं मंतिणहो धीय महारायहो जो परमेसरु नयरहो आयहो ।

महु पइ पुणु वणिवरु एक्कंगउ अण्णुवि जं तउ भाउवि चंगउ ।

जइ सो तुडु निरारिउ रुच्चइ तो कहि महु जं जाएवि वुच्चइ ।

घत्ता । तो मंतिसुआइं थुत्थुक्कारिउ तं वयणु ।

मइ पियसहि तुद्ध अक्खिउ निययसरूवगुणु ॥ ५ ॥

जइ सुंदरि हउं एहउ करेमि तो अण्णउ भूअहं बलि करेमि ।

महु सहिए ताउ रायाहिरम्मु सुविसुद्धइ कुलि निम्मलए जंमु ।

जइ एहउ विचइ महु सरीरि तो झंप देमि जलरवगहीरि ।
 जंपणउं चडइ जइ कुलि मलित्ति तो देहु दहमि हुअवहि पलित्ति ।
 नयणिहिं जोइज्जइ को न लोइ सप्पुरिसि कहो न अणुराउ होइ ।
 सहिं दीसइ जो जो गुणविचित्तु किं तहो तहो खंडिब्वउ चरित्तु ।
 कसणेहिं चलधवलहिं लोयणेहिं अहिलसिउ जइवि खललोयणेहिं ।
 सो इत्थु जम्मि महु तो विभाइ जइ माइ जइवि हियवइ न माइ ।

घत्ता । अणुहुंजहि नाहु जो पुव्वज्जिउ पइं सुहवि ।

महु विसयसुहेण सहि पज्जत्तउ इत्थु भवि ॥ ६ ॥

अहिणवरंभगवभसोमालहिं धणमित्तहो पत्तिहिं गुणमालहिं ।
 फिट्ठ भंति अवलेउ विसज्जिउ अहिउ सणेहु पुणुवि पडिवज्जिउ ।
 ताइंवि ताए वेवि अब्भहियइं पडिउवयारसयहिं संगहियइं ।
 विन्निवि नियतायहो दक्खवियइं तेणवि पहुपरियणि सम्मवियइं ।
 वज्जोयरिण सणेहिं धीयहिं सयलकलाकलावसुविणीयहिं ।
 फेडिउ अन्नहो पउरि पहुत्तणु अप्पिउ धणमित्तहो सिट्ठित्तणु ।
 सपउरु पुरु विहडप्फडु धावइ धणमित्तहो मंदिरु संभावइ ।
 वज्जोयरदुहियइं मणमोहिं एक्कहो तहो धणमित्तहो नेहिं ।
 तं घरु सपरिवारु सम्माणिउं सपउरि पहुपरिवारिं जाणिउं ।

घत्ता । तहिं विन्निवि ताइं मिच्छामोहमहावसेण ।

कोसियवयणाइं परिभावंति समंजसिण ॥ ७ ॥

तावसनिलइ ताहं पइसंतहं मिच्छानियमसीलसंजुत्तहं ।
 अवरुप्परुसमिद्धसमवायहं विहिमि इक्कुगुरुवयणविहेयहं ।
 बिहिमि ताइं कोसिउ गुरु जायउ पयडउ पट्टणि पुरि विक्ख्वायउ ।
 कित्तिसेणहो परियणि रुचइ धम्मवहिणि धणमित्तहो वुचइ ।

घत्ता । अणिक्कु जुवाणु नंदिमित्तु थिरथोरभुउ ।

धणमित्तहो मित्तु जाउ नंदिवद्धणहो सुउ ॥ ८ ॥

जिण

नंदिमित्तु निजसासणि भत्तउ अणुदिणु आराहइ रयणत्तउ ।
 निययकज्जकारणसंबंधिं घरु सिट्ठिहिं सेवइ अणुबंधिं ।
 धणमित्तुवि तुरंग परिवाहइ सारासारपरिक्खण चाहइ ।
 पट्टणि सुत्तविसुत्तइं जाणइं दुट्ठइं दुव्विणीय अवमाणइं ।
 अप्पमत्तु कोसिउ अणुअत्तइं कित्तिसेण अणुमग्गि पवत्तइ ।

तहो कोसियहो अमग्गि चरंतहो मिच्छाभावि लोउ लायंतहो ।
 पट्ठण खुहिउ समउ नरनाहिं पणवइ सयलु लोउ असगाहिं ।
 इत्थंतरि जिणगुणअणुराइउ नाउं समाहिगुत्तु मुणि आयउ ।
 तासु परिकखणहेउ विहत्तिण गउ वज्जोयरु वंदण भत्तिण ।
 तेण सयलु परमागमु जाणिवि निउ राणउं बहुगुण परियाणिवि ।
 तहो अणुमग्गि वाउ नरिंदहो सयलु वि वलिउ समाहिमुणिंदहो ।
 घत्ता । वज्जोयरु मंति नियडि निवेसिवि मुणिवरहो ।

सपुरु सपरिवारु निसुणइं धम्मक्खाणु पहो ॥ ९ ॥

साहु समाहिगुत्तु सुवियक्खणु सयलहं कहइ धम्मु दहलक्खणु ।
 अहो जण भवसंसारु असारउ चउगइगहणि असंतु अपारउ ।
 ताउ चयारिवि धम्माहम्मि हिंडइ जीउ सुहासुहकम्मि ।
 कहिंमि नरइ नारइयहिं दम्मइं डज्जइ बज्जइ हम्मइं ग्वम्मइं ।
 सहइ दुहइं दूसहइं रउहइं जाम ताम तेतीस समुहइं ।
 कहिंमि तिरिक्खगइहिं उप्पज्जइ पाहणु पवणु सलिलु आवज्जइ ।
 इंधणु दहइ कहिंमि सिहि जोइवि खेवइ कालु कहिंमि तरु होणवि ।
 तहिंमि सुणिज्जहि जीव अणंता जे न कयावि तसत्तणु पत्ता ।
 कहिंमि कयावि तसत्तणु पावइ तहिंमि किलीणकाय संदावइ ।
 उप्पज्जइ किमिकीडपयंगहिं दंसमसयमच्छरकुलसंगहिं ।
 कच्छमच्छविसमेसमइंदहिं वग्घरिच्छवरतुरयगइंदहिं ।
 घत्ता । तिरियत्तणि होवि लितु मुअंतु कलेवरइं ।

हम्मंतु हणंतु विसहइ दुक्खपरंपरइं ॥ १० ॥

कहव कहव मणुअत्तणु आवइ सुकुलु सुगुत्तु तहिंमि नउ पावइ ।
 १ होइ अणुज्जु अणज्जक्खंडिहिं कवरसमरपुलिंदपयंडिहिं ।
 सुकुलि सुखित्ति जम्मु जइ पाविइ तहवि न परमधम्मु संभावइ ।
 तं पर लहइ महागुरुभत्तिण अह सावयकुडुंवि उप्पत्तिण ।
 वरि चेडउ वि जाउ सावयकुलि मं नरवइवि पावमइसंकुलि ।
 इय इत्तिपयारसंजोणं मणुअजम्मु को लहइ निओणं ।
 जो तं लहिवि सिढिलु जिणसासणि सो अंधलउ जाउ निहिदंसणि ।
 जो तहो दिणुवि जाउ विणु धम्मि तं केणवि पुच्चक्कियकम्मि ।

१ अनार्यः चतार्यवर्णः । स्त्रः श्वरः ।

घत्ता । तो भणइ नरिंदु जीवहो जं परलोयहिउ ।

कहि अम्ह मुणिंद परम धम्मु सो केम थिउ ॥ ११ ॥

पहु पुच्छइ पुलयविसददेहु जाणमि संसारु असारु एहु ।

जाणमि चउगइ भवभमणदुक्खु जाणमि माणुसुवि हवेइ रुक्खु ।

जाणमि संजोयहो फुडु विओउ जाणमि अणिच्चु संपयविहोउ । विभोगः=विश्रुति
रित्यर्थः।

१५ जाणमि जरमरणावच्छे एम तं कहि न पडिज्जइ तेत्थु जेम ।

तं निसुणिवि वुच्चइ मुणिवरेण अहो नरवइ किं बहुवित्थरेण ।

वयदंसणिनाणिचरित्तरंमु जो करइ अहिंसापरमधम्मु ।

पडिवन्नवयणु निग्गंथरूवि सो न पडइ तहिं संसारकूवि ।

अह कहमि धम्मु जं जेम होइ परु दीसइ अप्पसमाणु लोइ ।

४ अप्पणु संपज्जइ पीड जेण तं परहु न किज्जइ निच्छएण ।

घत्ता । नउ हम्मइं जीउ नउ बोल्लिज्जइ अलिउ जणि ।

तह लोइविरुहु लोहु न किज्जइ परहो धणि ॥ १२ ॥

परतियपरिहरणि महंतु धम्मु अहिलासु करइ तं तहो अहम्मु ।

जो लेइ परिग्गहु अप्पमाणु अविणासु अणासु अदिन्नदाणु ।

१५ पर संचइ संचइ एम अत्थु इहरत्ति परत्तिवि तहो अणत्थु ।

जो पुणु संतोसहु नियमु लेइ तहो तं जि धम्मकारणु निएइ ।

जो मज्जु मांसु महु परिहरेइ अण्णुवि निसिभोगणु नउ गसेइ ।

जइ पालइ तो तहो तं जि धम्मु अह सिढिलउ तो अकयत्थु जंमु ।

०५६ नयसु जइ पयहिं पयत्थहिं सदहाणु तो तं जि धंमु धम्महो पहाणु ।

अह मन्नइं मणि विवरीउ भाउ तो तं जि तासु परिणवइ पाउ ।

विणिवारइ जइ दिज्जंतु दाणु तो अंतराउ वज्जावमाणु ।

अह देइ दियावइ सिढिलकम्मु नउदेइ जइ वि तो तासु धम्मु ।

जिणपडिम हरइ उवहसइ साहु तो तासु नरयपंथावराहु ।

जिणभवणु करावइ जो पसत्थु तहो धम्मु वित्थयारहो अणत्थु ।

घत्ता । तो पभणइं मंति किं जंपहि मज्झत्थमणु ।

उवसंतहं नाह कहिं जिणसमयसमायरणु ॥ १३ ॥

तो मंतिहि वयणि कियायराहं पुच्छंतहं सयलहं नायराहं ।

पायडिवि समयसंकेउ रम्मु वज्जरिउ मुणिदिं परमधम्मु ।

जिम जिणमइ पंचमहावयाइं अणुवयगुणवयसिक्खावयाइं ।
 सायारमणायारिविणिओइ तउ कहिउ दुविहु बारसविहोइ । ^{सारसविहोइ}
 इहरत्ति परत्तिवि बहुपमाय जिम ते सोलहविह चउकसाय ।
 जह तिणिणवि लेसउ तिन्नि वेय बंभत्तणु तिउणियसट्ठिभेय ।
 पंचिदिय पंचपयारु जाणु पंचाणुत्तरु पंचविहु नाणु ।

य पंचार्सय पंचपयारचैक्क आवासदब्ब जीवहं तिछक्क । ^{परित्त}
 घत्ता । छक्कवंड विसेस छक्कालाण सारसमय ।

दस धम्मवियप्प अट्ट महामय सत्त भय ॥ १४ ॥
 अट्टविहकम्मसंकेउ होइ सउ अट्टयालपयडिहिं समेइ ।
 तह सत्ततत्तकारणकयत्थ नव नोकसाय नव नयपयत्थ ।
 थिउ जेम अणाइ अणंतु कालु अवसप्पिणुवसप्पिणिविसालु ।
 जिम तित्थु तिसट्ठि महाचरित्त चउगइभवसंगमगइविचित्त ।
 अट्टाइयदीवोवहिपमाणु नारइयतिरियदेवाउमाणु ।
 पन्नारसकम्मधरा पणस तेरस चरित्त किरियाविसेस ।
 एमाइमुणिंदिं कयपयास पायडिय जिणागमि समयभास ।
 इउ पढइ सुणइं जो कयपयासु कम्मक्खउ बोहि समाहि तासु ।
 जिणधम्मसवणु निसुणिवि पवित्तु मुनिवयणि वलिउ नायरहं चित्तु ।

घत्ता । मुणिवयणवियारि सरसवियप्पदिन्नमइहिं ।

अवलओइउ मंतिवयणु सुविब्भमु नरवइहिं ॥ १५ ॥
 मुणिवयणु सुणिवि मणगोयरेण नरनाह वुत्तु वज्जोयरेण ।
 अहो देवदेव मुणिवयणु चारु सच्चउ गउ सुअसायरहो पारु ।
 निरविक्खु देक्खु परलोयभीरु वयनियमसीलसंजमसरीरु ।
 उवसंतकसायहं नरह रम्मु जो एण दिट्ठु सो परमधम्मु ।
 कोसिउ तावसु अन्नाणु मुक्खु अमुणियपरमागमु जडु अवक्खु ।
 तणु तवइ जइवि वट्ठेकगाहु अन्नाणु तोवि जुत्तिए अणाहु ।
 गुरु कज्जइ जो बिहुं गुणपवित्तु जसुतणउं वयणु बहुमइविचित्तु ।
 जो पुणु अप्पुणु अवियड्डु देव सो परहो करइ अवबोहु केम ।
 तं मंतिवयणु परलोयइट्ठु नायरहं नवर हियवइ पइट्ठु ।

घत्ता । कोसियहो विरत्त धम्मसवण निसुणेवि नर ।

तहो आसमि जंति कित्तिसेण धणमित्तु पर^१ ॥ १६ ॥

एकोनविंशतितमः सन्धिः ।

तहो आसमि ताहं दिढचारित्तवियक्खणइं ।

अणुरत्तमणाइं तोवि अहिंसालक्खणइं ॥

तेहिं बिहिंमि पियदंसणलुद्धहिं अमुणियपरमागमि अविलुद्धहिं ।

कोसियनिलइ गमणु न पमायउ चिरपडिवन्नगुणिहिं निजज्ञायउ ।

सोवि ताहं उवरोहपरंपर हुउ सणेहु सवभावनिरंतरु ।

एक्कहिं दिणि वियालि कीलंति युच्चइ नंदिमित्तु धणमित्ति ।

अहो गुणमाल बहुगुणभरियहो मणि अच्चरिउ वहइ तउ चरियहो ।

अज्जु गेहि सामग्गु नियच्छइ जाइवि कहहि किंपि जं पुच्छइ ।

घत्ता । तो नंदिसुएण जंपिउ सरलसणेहउ ।

अत्थमियइं सूरि तउ घरि मित्त न जामि हउं ॥ १ ॥

तो धणमित्तु झत्ति उरि कंपिउ सच्चउ मित्त एउ पइं जंपिउ ।

दियह मुएवि जा नयणाणंदिरि निसिहि न जाहि कहिमि महु मंदिरि ।

एत्तिउ कालु मित्त नउ लक्खिउ ताम न मुअमि जाम न विअक्खिउ ।

मंछुहु अत्थि कावि तउ निब्बी पणइणि पणयसणेहसमिद्धी ।

रयणिहिं आण ताहि नउ भंजहि सरसपियम्मगुणिहिं मणु रंजहि ।

पभणइं नंदिमित्तु बहुजाणउं रायसिट्ठि तुहुं पउरि पहाणउं ।

तउ पुच्छंतहो गुज्जु न रक्खमि निसिहिं न जेण जामि तं अक्खमि ।

भोयणवार तुम्ह जा सारी निसि पओसि सज्जणहं पियारी ।

नित्थु पवित्ति मज्जु नउ जुज्जइ रुसहि तुहुं जइ तहवि न भुज्जइ ।

अन्नमि तं देखणहं न सक्कमि निसिहिं पओसि तेण नउ दुक्कमि ।

घत्ता । पभणइं धणमित्तु महु अच्चरिउ जाउ मणहो ।

पइवज्जिउ जेण कवणु दोसु निसिभोयणहो ॥ २ ॥

भणइं सुमित्तु नंदिगुणवंतउ निसिभोयणदोसहिं पज्जत्तउ ।

वरि पिउ मज्जु मंसु महु भक्खिउ वरि परतियमुहकमलु निरिक्खिउ ।

१ C adds इय भविष्यत्तकहाए पयडियधम्मत्थकाममोक्खाए बुद्धयणालकयाए पंचमिफलवण्णणाए धणमित्तकित्तिसेणसंबंधवण्णणो णाम एकूणविंसतिमो संधी सम्मतो ॥

वरि पंचुंबराइ अहिलसियइं वरि अन्नइंमि अभक्खइं असियइं ।
 वरि जंपिउ अलिउ अलज्जिउ मं रयणिहिं भोयणु पडिवज्जिउ ।
 होउ मित्त महु तेण निओएं जं जिम्मइं दीवयउज्जोएं ।
 जहिं पडंति किमिकीडपयंगइं तहो छाहइं बहुपेयपसंगइं ।
 ता वेलइं जो भोयणु भुंजइं तं जिणसमइ समाहि न जुज्जइ ।
 तं निसुणिवि धणमित्ति वुच्चइ तउ इक्कहो पर एउ न रुच्चइ ।
 खंधावारि पंहंजणरायहो अंतेउरपरिवारसहायहो ।
 सो न अत्थि जो निसिहिं न भुंजइ तोवि ताहं सुअणत्तणु जुज्जइ ।

घत्ता । अह एणवि काइं एवडुंतरु दिट्ठु पइं ।

तं अज्जु पवित्ति निसिभोयणु परिहरिउ मइं ॥ ३ ॥
 निसिभोयणु जं परिहरिउ तेण तं नंदिमित्तु तोसिउ मणेण ।
 आसंघिउ जाणिवि सिद्धिलकम्मु नियसंगइं अक्खिउ परमधम्म ।
 तेणवि पडिवज्जिउ तहो पहाउ संजयगुणु सम्माइट्ठि जाउ ।
 जिम सो तिम तहो पिय परमरम्मि धणमित्त सुदिट्ठु किउ अरुहधम्मि ।
 अणुसंगिं ताहं महाविणीय अणुमोइय वज्जोयरहो धीय ।
 भवियण जंपइ वच्छलसहाउ जिणसासणि दरिसइ पक्खवाउ ।
 जिणु पुज्जावइ अन्नहं सएहिं धणु देइं दाणु महिमोच्छवेहिं ।

घत्ता । वयनियमगुणेहिं करइ करंतहं सहहणु ।

अप्पुणु न करेइ पर पडिवज्जइ देउ जिणु ॥ ४ ॥
 कुपहकुत्तिथइं जइवि न ज्ञायइ तो कोसियहो विलउ न पमायइ ।
 जिम सा तिम धणमित्तु वि वच्चइ इक्कवार तहिं गमणु न खंचइ ।
 सो तावसु तवेण विक्खायउ तहि पुरवरि अपुज्जु संजायउ ।
 जं परिहरिउ नयरसंघाएं जं अवगणिणउं अरि पुरराएं ।
 तं जि कसाउ तेण मणि भाविउ वज्जोयरमंतिहि संभाविउ ।
 जइ फलु अत्थि किंपि तवतेयहो तो हउं हुज्जु विणासणु एयहो ।
 एम कसाएं घोरिं लइयउ कालंतरिण मरिवि पच्चइयउ ।
 हुउ तहि तिलयदीवि भयभासुरु असणिवेउ नामेण महासुरु ।

घत्ता । वज्जोयरु मंति सहु राएं खंधारि गउ ।

न नमिउं पट्ठकज्जे परबलि भिडिउ पणट्ठ मउ ॥ ५ ॥

तहो घरि किउ लोयाचारु जाम हुअ कित्तिसेण निज्जीव ताम ।
 जणणिण छड्डिउ भत्तारसोउ ओलगु ताहि घरसयलुलोउ ।
 नउ रुअइ न कंदइ अचलदिट्ठि गउ सपरिवारु धणमित्तु सिट्ठि ।
 किउ पवणसित्तु चंदणरसेण पाविय वयण सहुं सज्जसेण ।
 जोइउ धणमित्तहो वयणु इट्ठु ओसरिउ कलुणु कंदिउ अणिट्ठु ।
 हा भाइ पडिउ दुव्विसहु घाउ अंधारिउ जगु अत्थमिउं ताउ ।
 पसरिउ वामोहतमोहजालु असरणु दुत्तरु पडिवन्नु कालु ।
 पालिज्ज बिहिंमि जणणिहुं सणेहु हउं एवहिं उवसंधरमि देहु ।
 घत्ता । कुलगोंदलि तासु वसिवि सणेहपरंपरइं ।

अणुहयइं जाइं ताइंमि हुअइं भयंकरइं ॥ ६ ॥

तहो सरलसणेहि सुहाइं जाइं विलसियइं आसि वियसियमुहाइं ।
 हसियइं रमियइं सुहकीलियाइं उच्छंगसंगसुहपीलियाइं ।
 परिहासइं भिउडिपलोयणाइं लीलइं अद्दासणभोयणाइं ।
 आहरणवत्थमुहमंडणाइं पेसणकवोलमुहचुंवणाइं ।
 मुहससिदप्पणपडिबिंबियाइं कुंचियकुरुलइं सिरि कुंचियाइं ।
 दुल्ललियइं ललियइं लड्डियाइं दुज्जणजणमाणइं खंडियाइं ।
 उज्जाणपवरकीलासुहाइं थुहवयणविंदि विलयासुहाइं ।
 नरवइमंदिरि गउरवसयाइं एत्तियइं जेण जंति गयाइं ।

घत्ता । जं दरिसिउ जम्मु जाणिवि जणसंसारफलु ।

अवसाणिं तासु जं जीविज्जइ तं विहलु ॥ ७ ॥

तो भणइं नवर धणयत्तजाउ लोयण फुसेवि गलिअंसुवाउ ।
 सच्चउ पइं जंपिउ एउ माइ उवयारसारसज्जणपमाउ ।
 सुमरंतहं गुणवल्लहविओइ विणु मरणिं मणि निव्वुइ न होइ ।
 अह तं पि सुअणि साहसु न होइ अणुमरण करणु कायरहं लोइ ।
 सो सुअणु सुअणवल्लहपसंगि उप्पन्न तुहुंमि तहुतणइं अंगि ।
 तउ चरिउ वियक्खणु गुणनिउत्तु जं चवहि दीणु तं निरु अजुत्तु ।
 जाणिज्जइ भड्डु भंडणि भिडंतु परनरपसंगि महसइचरित्तु ।
 धीरिम जाणिज्जइ मणुअलोइ अह मरणकालि अह सुअविओइ ।

घत्ता । वज्जोयरधीय धणमित्तहो वयणइं सरिवि ।

परिहरिवि विसाउ थिय जणेरु हियवइं धरिवि ॥ ८ ॥

वज्जोअरु मरिवि महाणुभाउ हुउ तिलइ जसोहणु नामि राउ ।
 बहुसोउ करिवि तासइं समीवि दलु घल्लिउ ताइंवि तिलयदीवि ।
 परिखिवइ आउ सुहिसयणविदि अत्थमिण पवरवल्लहनरिंदिं ।
 अणुदिणु सेवइ धणमित्तगेहु नउ सुअइ सोवि सज्जणसणेहु ।
 कित्तिसेण धणमित्तहो चित्तिं गमइं कालु सुविसुद्धचरित्तिं ।
 नंदिमित्तु मित्तत्तणु दाविवि नियसुहि जिणवरधम्मु कराविवि ।
 अप्पणु पुणु तवचरणु चरिप्पिणु अणसणि पंडियमरणि मरिप्पिणु ।
 दिवि सोलहमइं पुत्तायामिं हुउ सुरवइ विज्जुप्पहु नामिं ।

घत्ता । चम्मट्टि सरीरु निवडिं जाइ मसाणि खउ ।

अह नियमगुणेहिं तेण जि लब्भइ परमपउ ॥ ९ ॥
 जो तित्थु आसि झीणाउमाणु सो चयवि ठुक्कु तहो तं विमाणु ।
 उक्कस्स निवट्ठ परिप्पमाणु लक्खणचच्चंकिउ नवजुवाणु ।
 सोलहआहरणविट्ठसियंगु सहसत्ति समुट्ठिउ विट्ठुणियंगु ।
 चउपासहिं करइ दिसावलोउ पिकखइ रमणीउ सु देवलोउ ।
 विभिउ परिचितइ मणि कयत्थु को हउं कहिं आयउ आसि कित्थु ।
 नियडइ ठिउ विवरइ अवहिणाणु इउ देवलोउ देवहं पहाणु ।
 अइरावइ अरिपुरि गुणपवित्तु वाणियउं आसि हउं नंदिमित्तु ।
 तउ करिवि मरिवि अणसणि अहीरु आइयउ इत्थु मिल्लिवि सरीरु ।
 इउ जाणिवि पसरिय परमनेहु अवयरिवि खमावइ निययदेहु ।

घत्ता । रुहुरुहउ करेवि पुज्जिउ निययसरीरडउ ।

खंतवु वयंसि पइंसहुं दंसणु इत्तडउ ॥ १० ॥
 एत्थंतरि धणमित्तहो मंदिरि पउरमहायणनयणाणंदिरि ।
 दाणु चउन्विहसंघहो दिज्जइ साहम्मियवच्छल्लु वइज्जइ ।
 तो धणमित्तु पडिच्छियपेसणु अणुदिणु उज्जोअइ जिणसासणु ।
 धणयलच्छि धणयत्तहो गेहिणि धणमित्तहो जणेरि सुवि रोहिणि ।
 जिणवरधम्मु करइ पडिवज्जइ अह मलमलिणमुणिंदहो लज्जइ ।
 उवहासइ अमुणियमाहप्पिं विहवरुवजोव्वणगुणदप्पें ।
 सावि समाहिमुणिंदहो वयणहिं दुज्जयदुसहपरज्जियमयणहिं ।
 जाइजरामरणत्तविणासणि अविचल जाय जिणिंदहो सासणि ।

सुवपंचमिविहि करिवि सुवासिय सत्तसट्ठि वासर उववासिय ।
 पुणु पंचविहु अणेयपयारिहिं किउ उज्जवणु विहवअणुसारिहिं ।
 घत्ता । तो मंतिसुआइं अणुमोइउ तिविहंतरिण ।

हुअ तउ महएवि तेण फलेण महंतरिण ॥ ११ ॥

जेम ताए तिम पइंमि विहाविउ अणुमोयणरुलेण इउ पाविउ ।

धणयलच्छि धणयत्तु सउन्नउं बहुकालिं पंचत्तु पवन्नउं ।

विन्निवि हत्थिणायपुरि जायइं मिहुणइं परिवड्ढियअणुरायइं ।

सोवि ताहं नंदणु अवसप्पिउ गोडंगणि विज्जुलइं झडप्पिउ ।

संचुण्णिय करोडि सहं गत्तिं विहलंगलि हूई घुम्मंति ।

घोरंधारु जाउ चउपासिं हियवइ धुक्कु धुअंति सासिं ।

सुमरिउ ताणं परमजिणाणं घोसिउ नमु नमु अरहंताणं ।

ता वेलइं तं संबलु लेप्पिणु निग्गउ जीउ सरीरु मुएप्पिणु ।

ताहंमि तणउं पुणुवि संजायउ सो धणमित्तु मरिवि तुहुं जायउ ।

घत्ता । जो जम्मग्भासु आसि पडंतुटंतहो वि ।

सिरि वज्ज हएवि नउ वीसरइ मरंतहो वि ॥ १२ ॥

जा तहो धणमित्तहोतणिय पत्ति गुणमाल नाम तडितेयकंति ।

जा सयलवि जुवईयणि वरिट्ठ वज्जोयरधीयहो मणहो इट्ठ ।

सा मिलिवि असेसहिं सज्जणेहिं छट्ठाविय जलु दुम्मणमणेहिं ।

विलवंति पराइय कित्तिसेण उट्ठंति पडंति लहंति चेण ।

आवीलिउ गुणमालयसमाणु हा काइं एउ खलविहिविहाणु ।

हा पइं विहि हउं विनडिय निरुत्तु हा सुहय तुज्झु किं एउ जुत्तु ।

हा सुंदर पाविइइं चलाईं कहिं पाविओसि विज्जुलग्वलाए ।

कंदंतिहिं दारुणु कलुण सहु उट्ठिउ हाहारउ अहरउहु ।

पिक्खहु सो कहिं पभणंतियाउ सरवरहो तीरि विन्निवि गयाउ ।

धोवंतिए कुंकुमकज्जलाईं दिन्नइं नाहहो तिन्निमि जलाईं ।

भग्गइं वलयइं अवलक्खणाइं मुक्कइं केऊरइं कंकणाइं ।

अवहरिवि सयलु उवभोयभोउ संचारिउ विहवत्तणविहोउ ।

घत्ता । करणियइं करेवि सुहिसयणइं जिणहरि गयइं ।

अवलोइवि जम्मु गुणमालइं लइयइं वयइं ॥ १३ ॥

कित्तिसेण तउतणइं विओएं मुअ सोसिवि अप्पाणउं सोएं ।

जाइवि तिलयदीवि उप्पन्नी भविसत्तहो गेहिणि निव्वन्नी ।
जं अहिलसिउ आसि तउ अंगउ रक्खिउ सीलु चरित्तु अभंगउ ।
वउकरणि पुन्नप्फलु पाविउ तउ घरवासु तेण संभाविउ ।
सा गुणमाल गणं बहुकालें उच्छन्नं सुहिसयणवमालि ।
तउ गुणसरिवि मरेवि मइविब्भम हुअ भूवालहो तणिय तणुब्भम ।
जिम तहि बिहिंमि सणेहु वहंती तिम एवहिंवि जाय गुणवंती ।
अन्नमि अरिउरनयरि वसंतहो अवमाणि परिहउ चिंतंतहो ।
जं तावसहो तुम्हि पिउ जंपिउ तेण बिहिंमि धणु धनु समप्पिउ ।

घत्ता । जं वज्जोअरिण तहो विद्देसिउ सयलु जणु ।

तिं वयरिं सोवि खड्डु सपउरु संबंधुजणु ॥ १४ ॥

तउ जणणिण जा चिन्न महाविहि पाविय तेणेवड्डु महादिहि ।
जं जइवर अणिओणं जोइय दियहा केवि तेण विच्छोइय ।
जं किउ विज्जावच्चु महंतरु पाविउ तुम्हि तेण इउ वित्थरु ।
जित्तिउ नहिं उज्जवणविहोणं तित्तिउ पइंमि लड्डु अणुमोणं ।
तिं कज्जि सुअपंचमि लोयहो चितिय सुहइं देइ परलोयहो ।
जो अन्नहोवि करंतहो भावइ तुम्हइं जेम सोवि फलु पावइ ।
नंदिमित्तु जो करिवि महातउ अचुअसग्गे सुरत्तणु पत्तउ ।
तेण पुव्वसंबंधसणेहिं अक्खरपंति लिहिय बहुनेहिं ।
एम सुणिउं जं पुव्वभवंतरु तं निव्वेयहो चडिउ महानरु ।

घत्ता । सन्नड्डु नरिंदु पुव्वजम्मसंभवभविण ।

धणवालिं कव्वि संधि समाणिय विस एणै ॥ १५ ॥

विंशतित्तमः सन्धिः

वसु वसुमइरज्जु मुणिवरवयणसमाहविण ।
तिणसमउ गणेवि मुक्की भविसनराहिविण ॥
निसुणेवि पुव्वभवगहणजम्मु अणुवि जिणसासणि परमधम्मु ।
विंभिउ नरवइ हियवइ न माइ थिउ निच्चलु किउ कट्टमउं नाइं ।
परिचित्तइ भउ भविसाणुरुअ जोवइ सुमित्त अच्चरियभूअ ।

१ C adds इय भविसत्तकहाए पयडिअधम्मत्थकाममोक्खाए बुहवणवालकयाए पंचमिफलवण्णणाए भविसत्तभवांतरवण्णणो णाम विंशतिमो संधी परिच्छेओ सम्मतो ।

धणवइ अवलोयइ निययजाउ पंकयसिरि चिंतइ चिरपमाउ ।
 थिउ राउ परमकारणवियप्पु परिगलियविहवमाहप्पुदप्पु ।
 भाविवि अणिच्चु चंचलविहोउ तक्खणि ओसारिउ सयलु लोउ ।
 पय धरिवि नवर विन्नवइ साहु मइं पत्तु भडारा परमलाहु ।
 सकियत्थु एक्कु पर नंदिमित्तु तउ करेवि सुरालउ जेण पत्तु ।
 जइ हउंमि तेण सहं तउ करंतु तो किं असमाहिण सहं मरंतु ।
 लइ अज्जुवि किज्जइ अंतसट्ठु जं वलिवि लईज्जइ तं न नट्ठु ।
 अपरिग्गहु परिवज्जियपमाउ करि सामिय महु दिक्खापसाउ ।

धत्ता । उद्धरहि पडंतु एवहिं तुम्ह पायसरणु ।

धणमित्तहो जेम जाम न दुक्कइ तं मरणु ॥ १ ॥
 अह एउ जि निच्छउ कयपयत्थु लइ जामि निहेलणु गुरु नमोत्थु ।
 विहरिब्बउ नउ तुम्हहमि ताम हउं सुअहं समप्पणु करमि जाम ।
 नीसेसु परिग्गहु परिहरेमि जं जासु जोग्गु तं तासु देमि ।
 आसीस देवि पडिवच्चु तेहिं उट्ठिउ उट्ठंतहं भडसणहिं ।
 जोइउ सामंतिहिं वरभडेहिं मंतणउं जाउ नियनियथडेहिं ।
 अहो वट्ठइ खणु परियत्तु कालु पावज्जपसुहं थिउ पिहिमिपालु ।
 राणउं गयउरि सुप्पहु कुमारु होसइ नवत्तु परिवारचारु ।
 अन्नेक्कु भणइं धरणिंदु राउ दुद्धर दुसीलु दूसहसहाउ ।
 सुप्पहु राणउं अच्छइ न ताम रणि हिंडिवि कुलग्वउ किउ न जाम ।

धत्ता । अन्निक्किं वुत्तु सुप्पहु समसंजायबलि ।

को चवइ विसुत्तु तिन्नि सहोयर जासु तलि ॥ २ ॥
 को जोहइ रणि सुप्पहु कुमारु अप्पणउं जासु परिवारु चारु ।
 सोमप्पहु जासु महाविहेउ सूरप्पहु सूरसमाणतेउ ।
 कणयप्पहु दूसहु कणयदंडु जसु सालयसाहणु रणि पयंडु ।
 तिं सहं दरिसंतहं भडवमालु पर होइ सवक्खहो पलयकालु ।
 अवरुप्परु सुहड चवंति जाम नरवइ मंदिरि संपत्तु ताम ।
 थोअंतरि सुहसंजमनिओउ थिउ दाराविक्खणि भवियलोउ ।
 मुणि विमलबुद्धिचरियइं पइट्ठु सुसमाहिण भवियायणिण दिट्ठु ।
 नरनाहु निहालइ नियदुवारु उवसंतु निराउहु सपरिवारु ।
 जे थिय ते राउ पइट्ठु लेवि अन्नेक्कु ठंति अन्नहं भमेवि ।

किवि धरणिदिं किवि सुप्पहेण किवि कणं किवि सोमप्पहेण ।
किवि केणवि नउ सक्किय धरेवि अमुणियणिओय निग्गय वलेवि ।
पारणउं कराविवि एम साहु पुणु अप्पुणु भुंजइ तिलयनाहु ।

घत्ता । सुहिसयणसमाणु भोयणु करिवि समालहिवि ।

पुणु अम्माणवि पणविष पियसुमहरु चविवि ॥ ३ ॥
महण्विउ वेवि करेवि पासि विन्नत्त जणणि एकंतवासि ।
तुम्हइमि सुणिउं तं कहमि तेम अरिउरि अइरावइ वसिउ जेम
कोसिण्ण वहेवि कसाउ सुट्टु पाविउ असुरत्तणु जणि अणिट्टु ।
वज्जोयरु मंति महाणुभाउ विदाविउ किम वच्छलसहाउ ।
हुअ कित्तिसेण सुप्पहहु माय गुणमाल मरेवि सुमित्त जाय ।
तुहुं अन्नभवंतंरि धणयलच्छि अरिउरि तायहो सा पारियच्छि ।
महु सुमरिवि तं विज्जुलहो मरणु जो सक्कइ तहो पावज्ज सरणु ।
पंकयसिरि जंपइ निरु पहाणु जं तउ तुहुं तं अम्हहं पवाणु ।
अणुहअभोय चित्तियपयास माणेवि थडसंपयविलास ।
निन्वाहिय सइं सच्छंदलील विलसिय विचित्त उज्जाणकील ।
मंडलियहं बहुमंडलसयाइं तूसिवि दिन्नइं रूसिवि हयाइं ।

घत्ता । अहिसिंचिवि पट्टि सुप्पहु करइ नराहिवइ ।

भुंजउ चिरयाल पुत्त रज्जु भविसाणुमइ ॥ ४ ॥
तं सुणिवि भणइं भविसाणुरूअ तुहं जाम ताम हउं सारभूअ ।
तुम्हहिं जंतहिं जइ खणुवि थामि तो माए मज्झु जिणवरु न सामि ।
मइं तुम्ह पसाएं आसमुद्द महि भुंजिवि लाइय कडयमुद्द ।
पुरगामदेस महाराउ देइ महु मुद्दइं विणु कोइवि न लेइ ।
जसु अभयवयणु मइं किउ पसत्थु तहो कोवि न भउ करणहं समत्थु ।
अवगन्नइं जो महुतणिय आण निंदंति तासु जे रणि पहाण ।
एवहिं सम्माणिवि गुणनिउत्तु जं करइ सामि तं महुमि जुत्तु ।
जं पुणु थक्कमि पवसंति राए तं थुत्थुक्कारिउ वयणु माए ।
अहिसेयपट्टु संपय विचित्त पहुपुत्त रज्जु भुंजउ सुमित्त ।
तो वुच्चइ भूवालहो सुआइं मालइमालाकोमलसुआइं ।
गुणमाल हउंमि अरिनयरि आसि बे भव निवसिय तुम्हहंमि पासि ।

एव्वहिं मइं मिल्लिवि पुत्तरज्जे तुम्हइं लग्गहो परलोयकज्जे ।
 अच्छमि रणरणउं समुव्वहंति महु एहउ नवि कन्नइं सुणंति ।
 घत्ता । तो भणइं नरिंदु जइ सामन्नहिं पुव्वकिय ।
 तो अरिनयरेवि तुहुं सव्वहं अवसाणि थिय ॥ ५ ॥
 तं निसुणिवि तहि रणरणउं जाउ मउलियमुहुं दरिसिउ अंसुवाउ ।
 तो नवर नरिंदिं दुन्निवार कोक्काविय पंचवि नरकुमार ।
 तिन्निवि दुहियउ सुवियक्खणाउ सहं जामायहिं दुम्मणमणाउ ।
 तिण्णिवि सुमहत्तर सच्छवाय धणवइहरिबलभूवालराय ।
 पियसुंदरि जुअराणं सहाय एमाइ सयल अन्नेवि आय ।
 निसुणंतहं सव्वहं मइवियारु करि धरिवि वुत्तु सुप्पहु कुमार ।
 आपं जोइज्जइ पुत्तजम्मु जाणं किज्जइ सोहलउ रम्मु ।
 विलसिज्जइ दिज्जइ विहउ तेण संताणि धुरंधरु होइ जेण ।
 एह संपय इउ बइसणउं रज्जु परिचित्तिउ मइं परलोयकज्जु ।
 पालिज्जहि संपयपय विचित्त तउ जणणि वच्छ एवहिं सुमित्त ।
 घत्ता । करि धरिवि सपुत्त निक्खेवउ अल्लविउ सइं ।
 धरणिंदु कुमार पइं दिक्खिन्वउ समउ मइं ॥ ६ ॥
 जं वुत्तु एम सुप्पहु कुमार तं धुणिवि सीसु थिउ दुन्निवार ।
 एउ वयणु काइं पइं ताय वुत्तु जइ जुत्तु तोवि तउ निरु अजुत्तु ।
 जो भुंजइ वसुमइ एयल्लत्त ! सुविहेय उवहिपरिआसमंत ।
 जसु चंडमंडलाहिव सवंति सेवंति चारु अवसरु नियंति ।
 किन्नरविज्जाहररक्खजक्ख जसु करहिं कज्जु होइवि समक्ख ।
 सो नरवइ जं पावज्ज लेइ एहउ न दिट्ठु मइं मच्चलोइ ।
 पावज्ज तुम्ह एह जि वसिट्ठु जं पालहि सुअण विसिट्ठु इट्ठु ।
 जं रिद्धि विद्धि सुहु भविय लोइ जं चोरु जारु नंदइ न कोइ ।
 जं निरुवसणु तउ करहिं साहु जं जिउ न निहम्मइं निरवराहु ।
 जं जणु अपाउ उवसंतु संतु जं जिणसासणि उच्छउ महंतु ।
 पावज्ज लेइ सो करइ कट्ठु जोअणि लउ अह वइरायभट्ठु ।
 जो दाणु न देइ न करइ धम्मु पावज्ज लेइ सो खवइ कम्मु ।
 घत्ता । पहु भणइं हसंतु तउ पासिउ महु मइ पउर ।

नवि किज्जइं विग्घु आपं अविणउ होइ पर ॥ ७ ॥
 अहियइं अणिओयनिउत्तियाइं किं बहुअणउत्तपडुत्तियाइं ।
 तउ पट्ठवंधु सुहसंपउत्त पावज्ज तिहिमि अम्हहं निरुत्तु ।
 परिचितिउ जं णिच्छयपयत्थु तं अलियउ को करणहं समत्थु ।
 निच्छउ जाणेप्पिणु सुप्पहेण धरणिंदु वुत्तु मउलियमुहेण ।
 ताएं परिचत्तु सणेहु भाइ किं वुच्चइ जो वयणिं न ठाइ ।
 परिचितइं तवसिरि बहुअ सच्छ तुहुं धरहि महाभडभारु वच्छ ।
 अहिसेउ तुम्ह बइसणइं रज्जे मा होउ विग्घु रायहो सकज्जि ।
 महु ताएं दिनु कुलक्कमेण मइं तुज्जु समप्पिउ विक्कमेण ।
 हउं मंतिसमउ तिहिं भायरेहिं सवभावसणेहकयायरेहिं ।
 पडिवन्नु एम जं सुप्पहेण तं वुत्तु सुमित्तावल्लहेण ।
 तउतणइं पहावें अम्ह संति जं लेहि देहि तं निरु महंति ।
 तुहुं अम्हहं सइं पच्चक्खु ताउ इच्छहं परमत्थें तउ पसाउ ।

घत्ता । सिय संपय रज्जु गयउरु सोहइ तुम्ह पहु ।

अच्छउ अहिसेउ कन्नहु वयणुवि दुच्चिसहु ॥ ८ ॥
 अणुहुंजि लच्छि णियविक्कमेण आइय जा तुम्ह कुलक्कमेण ।
 जो तुम्हहं न बहइ कोसु कप्पु तहो अम्ह निहोडिवि दलहं दप्पु ।
 सुप्पहिण दिनु उत्तरु न जाम अणुसंधिवि भणइं सुमित्त ताम ।
 अहो पुत्तहो सुंदरु गुणमहग्घु नरवइहिं वयणु सव्वहं अलंघु ।
 छडेवि पिहु जम्मंतरहु नेहु रणरणइं छुहिवि महुतणउं देहु ।
 अप्पणु चलियइं हउं धरिय जेण पडिवज्जिउ तं किं मइं सुहेण ।
 सव्वहं संपय बइसणउं रज्जु लइ करहु सामि अप्पणउं कज्जु ।
 एउ जंपिवि अहरफुरंतियाण आणसिउ अंसु मुअंतियाइं ।
 धाइउ विहडप्फुडु विलयसत्थु सारविय वसुह दरिसिउ पसत्थु ।
 जयमंगलतूरइं ताडियाइं परिवारमणइं विव्भाडियाइं ।

घत्ता । धरणिंदिं लेवि सुप्पहु पट्ठि परिट्ठविउ ।

जयतूररवेण सामंतिहिं अहिसेउ किउ ॥ ९ ॥
 अहिसिंचिवि पण सुप्पहु कुमार आउच्छिउ नियपरिवारु चारु ।
 धणवइ हरियत्त म्हाणुभाउ पियसुंदरि पहु भूवालुराउ ।
 एमाइमहत्तर गुणवरिट्ठ अन्नवि जे सुअण विसिट्ठ इट्ठ ।

अन्नेवि खमाविय सइं खमेवि जं जासु जोगु तं तासु देवि ।
 जिम तेण तेम पंकयसिरीए पच्छइं भविसइं पियजंपिरीए ।
 जणु अंसुजलोल्लियलोयणेहिं रुणुरुणइं झुणइं दुम्मणमणेहिं ।
 सहं सयणिं नयणाणंदिरासु नीसरियइं सरियइं मंदिरासु ।
 जिणहरि जिणहरि पुज्जउ करेवि जिणहरि जिणहरि महदाण देवि ।
 घत्ता । रुहरुहउ करेवि लोयहिं निरु निज्झाइयइं ।

सहं सयणजणेण पवरुज्जाणु पराइयइं ॥ १० ॥

तहिंमि पउरउवसोह समारिय छडतोरणमंडव वित्थारिय ।
 पुज्जिवि जिणपडिमउं संजवियउ मंडउ जालगवक्खिहिं ठवियउ ।
 पूरिउ रंगावलिउ विचित्तउ वियसियकुसुमंजलिउ पवित्तउ ।
 किउ नीसल्लु सयलु संभालिवि अंगविलेवणाइं पक्खालिवि ।
 तिण्णिवि जिणु सुमरिवि सुपहिट्टइं अवलोइवि गुरुपुरउ निविट्टइं ।
 उत्तारिय कडयइं कडिसुत्तइं मउडइं मणिमऊहपजलंतइं ।
 पंचमुट्ठि सिरि लोउ समारिवि दुद्धर पंचमहच्चय धारिवि ।
 धीरवीरसाहसिण विचित्तइं तिन्निमि गुरुहुं पासि निक्खित्तइं ।
 घत्ता । सुहिसयणसएहिं दिक्खिवि ताइं न सक्कियइं ।

जणु अंसु मुअंतु धणवइसुवदंसणि हुअइं ॥ ११ ॥

एकविंशतितमः सन्धिः ।

जिम लइय जिणेवि रायलच्छि सइं भुयबलिण ।
 तिम मुक्क रुअंति धीरवीरविक्रमच्छलिण ॥
 दिक्खंकिउ पिक्खिवि कुरुवराउ लोयहं रुहरुहउ महंतु जाउ ।
 जो जंतउ ह्यगयरहवरेहिं विज्जिज्जमाणु चलचामरेहिं ।
 पडिहारफारसहुज्जयाहं हणहणसहिं नरवरसयाहं ।
 सो एवहिं किम नीसंगु दिट्ठु गउ लिहक्किवि नं दिवसयरु इट्ठु ।
 हुअ रयणि जाउ जगु कसणवन्नु जो जित्थइ होइ तित्थइ निसन्नु ।
 परिवारु पउरु पुरनिवासु परियणु अंतेउरु पिंडवासु ।
 जणु सयलु ताहं गुण संथुणंतु नीसेसरयणि थिउ रुणुरुणंतु ।

१ C adds इय भविष्यत्कहाए पयडियधम्मत्थकाममोक्खाए बुद्धयणवालकयाए पंचमिफलवण्णणाए भविष्यत्तदिक्खलकल्लणवण्णणो नाम एकविंसमो सन्धी परिच्छेओ सम्मतो ॥

जो निंद करंतउ सयणसालि वरतरुणीसहुं सिहिणंतरालि ।
 सो सब्वंगइ परिवाए वाए किम सुत्तु निरंतरु भूमिभाए ।
 घत्ता । घरि रयणिहिं जाउ पुत्ति चलंति तसंतियउ ।
 ताउवि तहिं काले धीरवीरसाहस थियउ ॥ १ ॥
 परिगलिय रयणि पसरिउ पहाउ पुणरवि रविनंदे खणहं आउ ।
 एवहिं केहउ मुहराउ तासु तवचरणि पवन्नि महानरासु ।
 किं जेहउ पाणिगहणि दीवि किं जेहउ गयउरि पहुसमीवि ।
 किं जेहउ मणवेयहो विमाणि कंतादोहलए सुपुज्जमाणि ।
 किं जेहउ पहय अणंतवाले आणिय बंधेविणु पुहविपाले ।
 किं जेहउ परियाणोच्छवेहिं अवरेहिंमि विविहमहोच्छवेहिं ।
 जइ एहउ मुहुं एवहिंमि तासु तो करइ मोहतमतिमिरनासु ।
 अरुणुगमि विहरिउ सब्वणतंतु विणियत्तु लोउ धाइउ मुअंतु ।

घत्ता । गय गयउरि गंपि मिलिय सयलसयणहं सयण ।
 नीसासु मुअंति सुमरिवि जम्मंतरहो गुण ॥ २ ॥
 रोवइ सुमित्त वल्लहसरुवि मइं मिल्लिवि गय भविसाणुरुवि ।
 हा चंचल पहु ववगयसणेह कहु मिल्लिय हउ कंटइयदेह ।
 हा पंकयसिरि धम्माणुराइ पइंसहु दंसणु एत्तिउ सुमाइ ।
 धणवइ विणु पत्तिए तं जि गेहु पिकखइ पजलंतु दहंतु देहु ।
 निंदइ अप्पाणउ काउं दीणु तउ करिवि न सकमि हउं निहीणु ।
 धन्नाइं ताइं तिन्निमि जणाइं छड्डेवि लग्गइं तवचरणि जाइं ।
 हरियत्तु विसूरइ रुवइ लच्छि हा कमलि कमलि कुवलयदलच्छि ।
 हा भविसयत्त तं करमि तेम एवहिं छड्डिवि पव्वइउ केम ।
 पियसुंदरि भूवालिं समाणु रुणुरुणइं झुणइं निंदइ नियाणु ।
 सुप्पहधरणीधरपमुह कुम्बर न धरंति अंसु न नियंति अवर ।
 ता रोवइ तार सुतारियाउ नियवग्गहो नं ओसारियाउ ।

घत्ता । पियवयणसएहिं पइसिवि मंतिमहंतएहिं ।
 दिट्ठंतइं देवि संबोहिय मइवंतएहिं ॥ ३ ॥
 पंकयसिरि भविसउ सियवंतउ तेण समाणु जाउ निक्खंतउ ।
 पुरुसायारुपरक्कमसत्तिउ घोरधीरु तवचरणु चरंतिउ ।
 सुविणयगुणपारंपरबुद्धिए दंसणनाणचरित्तविसुद्धिए ।

अणसणमरण मरिवि तवत्तउ दसमइं देवलोइं संपत्तउ ।
 पंकयसिरि पहचूलु पवित्तिय भविसवि रयणचूलु परियत्तिय ।
 बिन्निवि नवजुवाणसियभूसिय बिन्निवि सोलहआहरणविहूसिय ।
 बिन्निवि अवलोयंति परोप्परु बिहिंमि सरिउ नियपुव्वभवंतरु ।
 तुहुं कमलसिरि अन्नजम्मंतरि हउं भविसाणुरूव नरवरघरि ।
 अनुवि भविसयत्तु इह एसइ तिहिंमि संगु समवाएं होसइ ।

घत्ता । चिरु अम्हसमाणु सयणिहिं जेहि न लयउ तउ ।

तह तेमइं तं जि मणुअजंमु अकयत्थु गउ ॥ ४ ॥

भविसयत्तु चिरु करेवि महातउ अणसणि मरिवि विहियरयणत्तउ ।

तहिं जि विमाणि पत्तु सुहदंसणु तिहिंमि सणेहिं किउ संभासणु ।

नरवइभविसयत्तु तुहुं होतउ कुरुजंगलु गयउरु भुंजंतउ ।

विमलमुणिंदहो तलि णिक्खवंकिउ मरिवि इत्थु देवत्तणु पत्तउ ।

जंपइ सोवि आसि मणमोहणि एक्क जणणि अन्नेक्क सुगेहिणि ।

तुम्हइं नवर अहियववसाइय जं तियलिंणु हणेविणु आइय ।

अज्जवि सा सुमित्त तहिं अच्छइ सुप्पहु रज्ज करइ पट्टुपच्छइ ।

तहिं जाइवि उप्पायहं विंभउ पिक्खहं चिरपरियणु सुहिबंधउ ।

घत्ता । अवयरिवि जुआइं पिक्खवि वयणइं सज्जणहं ।

कुलि कील करेवि पच्छइ मेरुपयाहिणहं ॥ ५ ॥

तिन्निवि करिवि पयाहिण मंदिरि लीलइं परिभमंति भुवणंतरि ।

गयउरि नियसंताणु निरिक्खवि जे जियंति तहो वयणइं पिक्खवि ।

तिलयदीवि चंदप्पह भमियइं जहिं वरनयरि आसि चिरु रमियइं ।

पुणुवि तेण विवरिं नीसरियइं पुणरवि लयमंडवि संचरियइं ।

तं भविसत्तहो भवणि पइट्टइं पुणरवि ताइं नियाणइं दिट्टइं ।

जोइवि असणिवेउ पिउ जंपिउ सहं कन्नइ पुरु जेण समप्पिउ ।

पुणरवि माणिभहु सम्माणिउं गयउरि जेण विमाणि आणिउं ।

विज्जुप्पहु जोएविणु हरिसिय अक्खरपंति जेण चिरु दरसिय ।

मणवेयहो सुहपंकउ चाहिउ सयलुवि पुव्वभवंतरु साहिउ ।

परिसक्खिवि अन्नइंमि सुखेत्तइं केवलजम्मणनिव्वुइमेत्तइं ।

एम ताइ तहिं चिरु विलसेप्पिणु सोलह सायराइं निवसेप्पिणु ।

जाम पुणुवि हिंडंति महायलि पइसहिं पुणुवि जाम कुरुजंगलि ।

घत्ता । तं गयउरि गंपि जाम निरिक्खहिं नयरछवि ।

सुहिसयणसयाहं एक्कुवि तहिं संताणि नवि ॥ ६ ॥

तं वरनयरु तंजि कुरुजंगलु सो महिविंदु तं जि महणइजलु ।

ताइं पवर उज्जाणुपएसइं ताइं गिरिंदगहणउहेसइं ।

ताइं विचित्तपवरजिणभवणइ नवर ताइ दीसंति न सुअणइं ।

तो सुमरिवि चिरयालविलासइं गय रुद्धुरुहिवि निवि चउपासहिं ।

तो चवणावसाणि हुउ मूलिं मउलिय मालणितिणिवि पहचूलिं ।

तेयपणट्ट विलंबियगत्ति किउ महंतु रुणुरुणउ चयंति ।

हा पुणरवि नरलोए वसिन्वउ दुत्तरगब्भुवासे निवसिन्वउ ।

अच्छइ देवलोइसुह रायहिं जं कीलिय मणचितिय रायहिं ।

अच्छउ जं अणुहविउ चवंतिहिं सुरसुंदरिविलास विलसंतिहिं ।

एवहिं आसु न काइंमि चंगउ पसरइ समइ मरणु आवग्गउ ।

एम वियप्पु करंतु विलोणउं तक्खणि दिट्ठु पणट्टु विलीणउं ।

घत्ता । पहचूलु चएवि घरि गंधव्वनरेसरहो ।

सुवसुंधरु नामु हउ नंदणु चक्केसरहो ॥ ७ ॥

विणिणवि रयणचूल हेमंगय सुवसुंधरहो पुत्त हुअ दुज्जय ।

नाम नंदिवड्डुण सिरिवड्डुण बेवि सिढिलकयक्कम्मनिबंधण ।

ताहं विहिंमि सिय रज्जु समप्पिवि सुवसुंधरु परलोउ वियप्पिवि ।

चरिमदेहु नियगुणिहिं अलंकिउ सिरिहरमुणिहि पासि दिक्खंकिउ ।

बहुकालिं महियलु विहरेप्पिणु घोर वीरु तव चरणु चरेप्पिणु ।

सुक्कज्झाणु आउरिवि निम्मलु उप्पाएवि नाणु तं केवलु ।

जो चिरुजम्मि कमलसिरि होंतउ सो लोयावसाणु संपत्तउ ।

तेवि नंदिवड्डुण सिरिवड्डुण णियसंताणि करिवि संबड्डुण ।

एक्कहिं दियहिं चालिय वणकीलए गयवरधरणसमुब्भडलीलइ ।

घत्ता । हिडंतिहिं तेहिं लक्खिउ इक्क जुवाण मउ ।

परिसेसियजूहु हरिणिहि गरुयासत्तियउ ॥ ८ ॥

सो हरिणिए सहं कील करंतउ वाहिं हयउ ताएं संजुत्तउ ।

तं वइराउ तेवि मणि भाविवि णियणियणंदण णिवपइ थाविवि ।

विणिणवि सुहमसुहाइं चएप्पिणु मय सिवनयरि सरीरु मुएप्पिणु ।

भविसयत्तु पुणु सुरु हेमंगउ सिरिवड्डुणु होएवि सिद्धिहिं गउ ।

सा भविसाणुरूव तणु मिल्लिवि रयणचूलु सुरलोउ समिल्लिवि ।
जाउ नंदिवड्डुणु धरधारउ पुणु हुउ सासए सिद्धु भडारउ ।
वसिवि घरासमि हल्लुत्तालिं विरइउ एउ चरिउ धणवालिं ।
बिहिखंडहिं बावीसहिं संधिहिं परिचिंतियनियहेउनिबंघिहिं ।
घत्ता । धक्कडवणिवंसि माएसरहो समुब्भविण ।

धणसिरिदेविसुएण विरइउ सरसइसंभविण ॥ ९ ॥
अहो लोयहो सुयपंचमिविहाणु इउ जं तं चिंतिय सुहनिहाणु ।
दूरयरपणासियपावरेणु एह जा सा वुच्चइ कामधेणु ।
फलु देइ जहिच्छिउ मत्तलोइ चिंतामणि वुच्चइ तेण लोइ ।
एह जा सा वुच्चइ भुवणसंति अह मुक्खवहो सुह सोवाणपंति ।
नरनारिहि विग्घइं अवहरेइ जो जं मग्गइ तहो तं जि देइ ।
निब्बाहइ जो नियसिविभरेण सो पुन्नवंतु किं वित्थरेण ।
उववास करइ जो सत्तसट्ठि उज्जमणिं तहो सुहि तुट्ठि पुट्ठि ।
जइ भज्जइ अंतरि विग्घु होइ तहु सदहाणि फलु तं जि तोइ ।
घत्ता । अहो किं बहुवायावित्थरेण एकवि चित्ति महत्तरिण ।

अणुमोएं ताहिं तिहुं संपन्न गुणंतरिण ॥ १० ॥
अरिउरि अइरावइ दीहरच्छि धणयत्तहो गोहिणि धणयलच्छि ।
उज्जमिय ताएं चिरु संजुएण भाविय धणमित्तं तहिं सुएण ।
तह किन्तिसेण नामुज्जयाइ अणुमोइय वज्जोयरसुआइ ।
तहो फलिण ताए तिण्णिमि जणाइं चउथइ भवि सिवलोयहो गयाइं ।
पहिलइ धणयत्तहो धणयदित्ति इयरइ विन्निवि धणमित्तु कित्ति ।
विज्जइ भवि पंकयसिरि सरूअ सुउ भविसयत्तु भविसाणुरूअ ।
तियलिंगु हणिवि तिन्निमि सुतेयपहचूलरयणचूलाइ देव ।
तइयइ भविसत्तु वि कणयतेउ हुउ दहमइं तहिं जि विमाणि देउ ।
चउथइ भवि सुवपंचमिफलेण निहड्डु कम्मु झाणानलेण ।

घत्ता । निसुणंतपढतहं परिचिंतंतहं अप्पहिय ।
धणवालिं तेण पंचमि पंचपयार किय^१ ॥ ११ ॥

१ C adds इय भविसत्तकहाए पयडियधम्मत्थकाममोक्खाए बुहधणवालकयाए पंचमिफलवण्णयाए कमलसिरिभविसदत्तभविसाणुरूवमोक्खगमणो णाम बावीसमो संधी परिच्छेओ सम्मतो ।

NOTES.

[N. B.—Roman figures indicate the *Kaṭavaka* in a *Sandhi* and the arabic figures the lines. Apbh.=Apabhraṃśa, M=Māhārāṣṭrī, Amg.=Ardhamāgadhī, Ś=Śaurasenī. Abs.=Absolute.]

SANDHI I.

I. *Introductory.* The author offers obeisance to Jina, who possesses the highest qualities, who is without attachment, passion, anger etc., who is the lord of lords, the adorable, endless and great one etc.; and says he is going to deal with the 'fruit' of the *Suyapañcamī*.

1. सार—Acc. Sing. of Neuter. So also °मल्ल in this, and °विसेल्ल and फल्ल in the next lines. The change of -म् to -उ is due to the analogy of the Nom. Sing. Masc. of अ bases, which has first affected the corresponding case of Neuter bases and then the Acc. both of Masc. and Neut.

णिद्ध्युअ—The cerebral nasal for the dental one, in all places in the word, is the rule in Apbh., M. and Ś. Prakrits; e. g. णीसेल्ल, कसण, णिव्वद, णिगुणु, etc. The dental in नउ, निस्सणहं and other words, is due to the fact that the scribe apparently was a Jain, who tried to smuggle Amg. phonology into Apbh., but has not completely succeeded. The author himself was also perhaps responsible.

2. निस्सणहं—3rd Pl. of Imp. सुयपञ्चमिहि—Gen. Sing. of Fem. base in -ई. See Apbh. grammar in the Introduction.

3. पणविट्ठिणु—Abs. of नम् with प्र. This Abs. is most common in Apbh. Another one is in-वि, e. g. निस्सणेवि, पिक्खवि, धरेवि. Hc. IV 439.

4. भव्वयण०—यण, वयण and पर्यण correspond to जन, वदन and पतंग. The यभ्रुति of the Amg. is also brought into Apbh. e. g. कय, भरिय, उक्खय etc. below.

6. दल्लेकमल्ल—Combination of दल्लण and एकमल्ल. The ए has asserted itself as the *Sandhi*-vowel. It is to be observed that Apbh., like other Prakrits, does not possess the Sk. vowels ऐ and औ. Note that ए is short, as it precedes a conjunct. Pischel § 84.

7. ससुद्धुत्तरणसेउ—Combination of ससुद्ध and उत्तरणसेउ. In Sk. we expect an ओ, which here is weakened first into short ओ, then into उ; the quantity of the syllable is, however, preserved. Pischel § 84. अणावलेउ—अण and अवलेउ, on the analogy of अणारिय and other words where आ is regular. The lengthening seems due more to exigencies of metre.

11. लो—This form is both Nom, and Acc. singular. Here the latter. पद...कुलहरलो—Gen. Sing. of -अ bases. -स्स, सु and ह are other Gen. endings in Apbh. See Introduction.

12. लोह—Loc. Sing. of -अ base. -ए and -हिं (ई) are other Loc. endings.

II. The poet shows his diffidence. He is a man without any merit and money, which prevents him from coming by his own in the assembly of the good. Still he will try his best, for should not stars shine even if the moon is up?

1. संभारुमि—like लहमि two lines below, Present 1st Pers. Sing. The vowel before the termination is weakened on the analogy the forms of the 2nd and 3rd Pers. Sing. where it is naturally short. The alternative forms for the 1st Sing. in -इं are as frequent as those in -मि, perhaps more. See Introduction.

तुम्ह—More regularly तुम्हे. Nom. and Acc. Plural of the pronoun of the second person. Hindi तुम.

2. हंड—Nom. Sing of pronoun of the first person. Compare Guj. हुं, Konkani हांव. See Pischel § 142. From अहकम्, where क is *svārthe*.

2. दुग्धरवारारि—Read दुग्धरवावारे. Loc. Sing.

3. क्षीणविहवप्पहाए—क्षीणविभवप्रभया. The -ए of the Instr. Sing. form is to be read short.

सोह—शोभाम्. Case terminations are often dropped in Apbh., a tendency which is accentuated in the pronouncedly analytical modern Aryan Vernaculars. It is rightly to be traced to the Apbh., their mother.

4. विशु पुण्हिं—The Instr. Pl. form is made to serve for both the Instr. and the Abl. Translate—'Wealth is impossible without (previous) merit.' कोह—we rather expect कोवि. There is a world of difference between कोह, Sk. कश्चित् and कोवि, Sk. कोवि. Scribes mistake?

5. ताए—Inst. Sing. of the Feminine of base त. Hemacandra and following him Pischel, teach only ताए, without *anusvāra*. The word refers to वशुसंपय in the previous line. Translate the line—'Although without it (wealth) I command little respect amongst people, still, how shall I surrender manly pride?'

The words कहसुवमि have to be read separately as कह for कहं-कथं and सुवमि. The latter form is to be explained as from सुच्, which in the Prakrits loses the nasal. सुअमि then ought to be the correct form, but the व has come in as a glide-sound, helped on by the labial म

6. नियमहवियाह—Acc. Sing of Masc. base in-अ, on the analogy of the-उ of the Nom. Sing.; निजमतिविकासं.

7. जित्तिउ—The sense is that of Sk. यावन्. But there is no connection between the two. जित्तिउ and तित्तिउ are formed on the analogy of एत्तिउ (also इत्तिउ) which presupposes an* अयय from अयत् = Sk. इयत्. See Pischel § 153.

8. Translate—‘Having seen the *Airāvata* roar, should not other elephants do the same?’

गुलुगुलन्तु—Such reduplicated forms are common in the Prakrits. They are generally Onomatopoeic in character; e. g. गुमगुमन्त, सिमसिमन्त, कुरकुरादि, थरथरन्त, फरफरन्त etc.

9. महकव्वकईहु—Abl. Pl. of °कई. ताहंतणिय—Consists of ताह the Gen. Pl. of the pronoun and तणिय the possessive adj. suffix. The latter has become the case termination in Gujarātrī. The whole form is therefore a double Genitive. The text sometimes separates it from the Gen. form.

कवण—What indeed? Pischel timidly compares the form with Sk. कवाग्नि, कवोण, § 428. कः or का पुनः=कवण (cf. Pāli पुण from पुनः) is more likely to be the right derivation. Translate the line—‘Before poets of great poems, what indeed is their (lesser poets’) story?’

10. जोगणउ or ज्योतिर्गणः—The stars. Through जोगण, where the *anuswāra* replaces र्. Mark change of gender. Translate—‘But should not stars shine when the moon is up.’ Hc in *Desināmamālā* III 50 regards it as the name of इन्द्रगोप.

III But there are wicked people, who are busy in picking holes in other’s pockets, who find out faults of good poets and good women. Even one man, endowed with bad speech, can wound hundreds of good men: for, will a flesh-eater have any pity?

1. इहु—Is no doubt एहु with weakened vowel, owing to exigency of metre. Nom. Sing. of the demonstrative pronoun, Sk. एष or एतद्. Although Hc. IV 362 rules that एहु is Neuter and एहो Masc., the context is clear that इहु here is Masc.

3. कहिमि—literally कस्मिन्नपि, but here कुत्रापि. Translate the whole line—‘One who is always busy in finding out faults of others, is there anybody anywhere virtuous to him?’

4. वरकईहि—Can only be Loc. Sing., or at best Gen. Sing. if we ignore the long ई. The reading वरकईहु given in the foot notes is to be preferred. It would be Gen. Pl. The same with regard to महासईहि; read महासईहु.

दोसई—Acc. Pl. of Neut. This is a glaring example of how Sk. words have changed their gender in the Prakrits. Hc IV 445 therefore rightly says लिङ्गमतन्त्रम्—‘Gender does not matter.’

5. एक्कोवि—Pischel § 91 says the doubling of क can not be accounted for. His rule is ‘a long vowel before a single consonant is shortened and the consonant doubled, when the last syllable carried the accent; e. g. एवम्-एवम्, किङ्गा-कीङ्गा, तिप्पणम्-त्रीणां. तिप्पिण and after it बिप्पिण are formed by analogy. In एक the accent is on the first syllable. The reason lies perhaps in the fact that in the Prakrit, is a simple vowel and is also short. This fact is emphasized by

doubling the following consonant, in order to preserve the original quantity of the Sanskrit word.

6. Translate—'He daily pours forth showers of bad odour (abuses etc).'

सउरिसहं-सत्पुरुषाणाम्. cf. Pischel § 164. This is a good case of contamination of the two forms सत्पुरुषिसहं and सउरिसहं.

7. देखिसवि-Absolutive in वि, used as an Infinitive. Trans.—'He is not able to look upon the prosperity of others.'

8. Translate—'He roams, fighting all (crowds of) good men, just like a wild elephant free from the goad.'

IV But in spite of wicked people, the poet is going to tell an enchanting story, the same that was told by the Gaṇadhara Gotama to king Seṇiya. The poet Dhaṇavāla the best of merchants, has thought fit in this evil age to retell the story of *Suyapañcamī*, which shows to people the path (of righteousness).

1. अत्थउ—read अत्थउ, which represents Sk. अम्—to be, in many of the Prakrits. Of all the derivations of this form, given by Pischel § 480, only two are worth considering: Kuhn's derivation from अम् with the inchoative छ् and Pischel's from ऋच्छ, which would give अच्छ् in Prakrit. The former seems preferable, as (1) it has already been recognised by Hemacandra IV 205 and Kramadīśvara IV 10, (2) such roots exist in Prakrits, (3) and the sense requires this derivation. Pischel's derivation is phonologically flawless, but unsuitable so far as the sense goes.

ताम—Through ताम्ब (or ताव) from तावत्. Pischel § 261, following Hc's examples to IV 395 etc. कह-कथाम्. The terminations are often dropped in Aṇbh. See सोह in II 3.

गणहरिण-Instr. Sing.

2. पुच्छंतहो, सेणियहो-Genitives. See Introduction.

3. कियं संचयणहिं-Instr. Pl. The य in the last word appears to be redundant. Metre also does not want it. It should be dropped.

तत्थहो—Separate the words into तत्थ and हो and take हो as expletive.

4. वटंतए and पसरंतए—Both Locatives. The regular ending is इ, e. g. कालि. Even with ए, the forms would be वटन्ते and पसरन्ते. But the syllable is protracted for the sake of metre. एव्वहि-Sk. इदानीम्. Hc. lays down an एव्वहि which is sometimes written एव्वहि and might have been mispronounced or miswritten as एव्वहि. Pischel § 261 connects it with Vedic एवै, which is doubtful.

दुसमकालि—the Jains divide Time into the two cycles अवसर्पिणी and उत्सर्पिणी. Each one is supposed to have six spokes, called सुषमा and दुःषमा with combinations. (e. g. एकान्तसुषमा, सुषमा, सुषमदुःषमा, दुःषमसुषमा, दुःषमा and एकान्तदुःषमा.) The last contains twenty one thousand years. अवसर्पिणी is the reverse of उत्सर्पिणी. The whole cycle, the regular motion and its reverse, contains twenty koṭis of koṭi of Sāgaropama years. cf. *Abhidhānacintāmaṇi* II 414.

5. धणवार्त्ति, वणिवरेण and गणहरिण (1. 2) are all usual Apbh. Instrumentals. The first form is common to the Locative also. See Introduction.

The poet mentions his name and caste here and says that he has got a great boon from Sarasvatī. He occasionally mentions his name at the end of a Sandhi, e. g. last Kaḍavaka of this and 2nd, 11th, 17th, 20th Sandhis. In the 9th Kaḍavaka of the last Sandhi, he says that he is born in the चक्रवर्णिवत्स and that his father's name is माएसर and mother's धणसिरि.

6. Read वढमाणु instead of वढमाणु of the text. समवसरणु—The root मृ with the prepositions सम् and अव is often used in Jain scriptures with regard to the appearance of Mahāvīra at any particular place of assembly; e. g. समणे भयवं महावीरे समोत्तरिण. समवसरण would therefore mean 'stride' or 'assembly'.

7. गणहर—The Gaṇadharas were immediate disciples of महावीर. They were eleven in number. गोयम, सुहम्म are the two most prominent among them. The latter succeeded महावीर as head of the Jaina sect. See Hemacandra, *Abhidhānacintāmaṇi* I, 31 and 32.

8. सुयपंचमी—The 5th of Kārtika, held sacred by the Jainas. Also called ज्ञानपंचमी. It has been the subject of several Prakrit poems by Jaina monks; e. g. पञ्चमीकथा of मोहेश्वर in the Baroda Central Library.

10. नराहुं—Apparently for नराहं, as the adjective नीसुणेतहं shows. Hemacandra lays down हुं for ह् and उ bases, IV 340.

V. The story begins. It is laid in the city गयउर, i. e. गजपुर or हस्तिनापुर, in कुरुजंगल country, which is a part of भरतखंड. In that country men are rich and happy. Both animal and vegetable nature are in a prosperous condition.

1. कुरुजंगल—The twin country of Kuru and Jaṅgala which is known even to the *Mahābhārata* and *Rāmāyaṇa*. Pāṇini too in Sūtra VII 2,25 appears to refer to it. जङ्गलधेनुवलजान्तस्य विभाषितधुत्तरम्—'A compound ending in the words जङ्गल etc. may optionally lengthen the first syllable of the latter part.' Although Pāṇini himself has not supplied the example, it is evident that he meant no other word. The name therefore reaches back to the 6th or 7th century B. C. कुरुजंगल and कुरुपञ्चाल were twin countries, पञ्चाल being contiguous to कुरु on the North and जंगल on the South. Common rule and family alliances might also have contributed to the twinship in name. It would correspond to the northern part of modern Rajputana. cf. *Proceedings of the First Oriental Conference* Vol. I, p. cxxxi.

2. काह्—Nom. and Acc. Sing. of the pronominal base क, used adverbially. वणिज्जह्—Pass. Pres. See Introduction.

अधुणिय—The sense is अज्ञात. Grammarians derive it from मन्, which is scarcely likely. Pāli forms like पापुणोति from प्राप्नोति, would suggest a derivation from स्ना.

5. परव्वस—The doubling of the व is due to analogy of words where it is

natural, as सुयकखन्ध, गिष्वावार, गिम्बन्ध etc. cf. अक्खाद्-अखादित, अरिद्-अरुद्. Pischel § 196. Compare also गण्डिण्डं. मिह्णहं—Compare Mar. मेह्ण.

For अवतुप्पतु read अवहृप्पर. A compound of अपर and पर with the सू developed as in परत्पर. The असू becomes ओ and then उ. Compare जमोक्कार, परोप्पर where the conjunct following ओ was not necessary; Pisch. § 195.

12. This description of गयउर, 'As if it was a part of heaven descended on the earth', reminds one of Kālidāsa's उज्जयिनी; 'स्वल्पीभूते सुचरितफले स्वर्गिणां गां गतानां शेषैः पुण्यैर्हृतमिव दिवः कान्तिमत् खण्डमेकम् *Meghadūta* I 30.

VI Description of Gayaura. Mehesara, Maghavā, Santi, Kunthu and Aru and other kings and sages lived there. It is in fact the same Gayaura, for the sake of which the Kurus and Pāṇḍavas fought on the battlefield of Kurukṣetra.

1. तं गयउरु को वण्णणहं समत्थु—Is a queer construction. We would rather expect तस्य गयउरस्य etc. which would be construed with वण्णणहं. This is apparently a confusion of constructions and is a good example of syntactical contamination. The author apparently began with तं गयउरु and ought to have finished in some such way as को वण्णिण्डं समत्थु, where गयउरु would be the object of the Infinitive वण्णिण्डं. But he appears to have changed his mind and with it the construction. The two sentences between which there is contamination, are:—

तं गयउरु को वण्णिण्डं समत्थु

and

तस्य गयउरस्य को वण्णणहं समत्थु,
resulting in

तं गयउरु को वण्णणहं समत्थु

Jacobi regards it as an Infinitive.

For पयत्थु read पसत्थु, i. e. प्रसस्तम्.

2. मेहेसराह् बहुणरवरेहिं—Who these kings are, is not clear. Maghavā is said to have been an emperor at Gayaura.

4. जेम is a synonym of यथा. But the derivation seems to be from इव, through यिव, जिँव, जिम्ब, जिम. See Pischel § 336 and § 261.

6. There were three kings Śānti, Kunthu and Aru, who, having once been emperors, became Tīrthakaras afterwards.

These three form the 16th, 17th and 18th of the 24 Tīrthakaras of Jainism.

Devanandin in his *Siddhipriyastotra*¹ v. 17 says about Kunthu—

कुन्धुःशितौ क्षितिपतिर्जितमानसेनः पूर्व पुनर्धुनिरभूद्धतमानसेनः ।

¹ Ed. Kāvya-mālā, part VII.

Jinaprabha in his *Caturvīṃśati-Jinastava*¹, vs. 16, 17 and 18 says about them.

जयति शान्तिजिनः स्म जगन्ति या भटचमूर्युधि मोहमहीपतेः । रणकथामपि भक्तिभरेण ते स सहसा सहसा सहसाह्वयः ॥ अवति कुन्धुजिनाधिप राज्यमाहिमवतस्त्वयि चकहताहितम् । त्रिदिवतोऽप्यधिकानि ऋद्धिभिर्धनरसा नरसा न रसा न किम् ॥ जगदधीश सुदर्शनभूमिपान्वयपयःसरिदीपशिखामणे । प्रणिदधेऽन्तिषदो विषद्वता वनरता नरतानर तावकान् ॥

9. तुंगतवंगि—On a lofty couch? तवंग is probatly a couch. Translate 'Where people lying on their lofty couches, could see the limpid (lit. clear like conchshell and Kunda flowers) water of the Ganges.' Or 'high terraces'?

Compare II 11 रहुरि भमिवि तवंगि बहंसिवि, which leaves no doubt that तवंग has to be taken in the sense suggested.

VII In that city, there lived in golden times a king named Bhuvāla beloved of his people. At his court there was a wealthy merchant named Dhanavāla, young and handsome, rich and virtuous, an ornament of the populace.

1. तहि पट्टणि—Locatives. The nasal ending is more regular, but is often dropped. e. g. वरयरि and सुसमकालि. वट्टण is also Locative. It ought to be वट्टणे, but metre requires four syllables here and hence the lengthening out of the word.

सुसमकालि—See note on दुसमकालि above. It is the golden age of the Jainas.

2. अठमइ तिथि—अष्टमे तीर्थे. At the time of the eighth Tīrthakara, whose name is Candraprabha. चंदप्पहजिणपक्खमाणि—When the (eighth) Jina, Candraprabha, was living,.

धणुसउदिवड्डु—Compare दीह दिवड्डु धणुं सयमाणं in V 2, 4 below. We should rather have दिवड्डुधणुसउ(य) 'One and a half hundred bows' measure in height' दिवड्डु is through दिअड्डु, from द्वि-अर्ध. दिअड्डु would be more regular. cf. Geiger, Pāli § 46. cf. Mar. दीड. दीहर from दीर्घ by metathesis and *svarabhakti*.

4. निम्मलसम्मत्तं—Translate 'Like the sun, possessing the brilliance of pure truth'.

वीसहलक्खं—With a life of a clear measure of a lac of years'. This, with the measure of height, are signs of the *Suṣama* cycle of time.

6. कियवत्—Who had made his own, whatever was best in the circle of the earth'. वत् and विहेय are synonyms; the repetition may be due to emphasis. See XIII 3 वत्विहेय करि सयलमहि बहुनरनिहायसंखुदियवार.

The तु at the end of this and the previous word is wrong and should be read ह. Sk. बहुनरनिघातसंखुभितद्वारः—Whose door was thronged by crowds of people.'

7. जयलच्छिमरालिहि रायंछ—Is a beautiful, though somewhat hackneyed metaphor. The king is 'the *Rājakaṃsa* of the *Marālī* (female flamingo) in the form of the glory of victory.'

8. दरवियसियसियकंदोद्विदि—Contains a fine description of bright, beautiful eyes, although of a man. वियसिय, सिय as किय above, are Ardhamāgadhisms. दिदि, cf. poetic and colloquial Marāṭhī दिठी and दीठ.

VIII Another merchant in the city, named Haribala, had a daughter Kamalasiri, who was very beautiful. Dhanapāla accidentally saw her and begged Haribala for her hand, which proposal the latter accepted gladly.

1. अण्णक—Combination of अण्ण+एक 'one other', i. e. another. Compare Marāṭhī आणीक.

जि—short form of जेव-एव. Compare दा and जा for दाव and जाव from याव and ताव; Pischel § 150. It is also used as an expletive,

2. संयुण्णवयण—The shortening of final आ of feminines. It is common in Apbh. cf. दुहिय, लह्य and कव below.

3. तहितणिय and तहितणइ (line 4 below)—Compare note on ताहं तणिय in II 9 above.

मणहरच्छणिइ etc. appears to be a misreading. B. reads मणहरणच्छणेइ, which is not so absurd and should mean मनोहराक्षिभ्यां, an attributive Instrumental. The व clearly has been misread or miswritten for इ, not an unusual mistake. Or is the reading मणहरणत्थणिय? We see how अच्छउ has been misread for अत्थउ above, as the letters representing च्छ and त्थ are so similar. What was therefore त्थ in the original was read like च्छ. This would also suit the context. In line. 2 above we already have कुवलयदलच्छि. Jacobi also reads °त्थणिदुअ.

5. किंदुअहिं रमंति—Has got to be construed with the last line. Read गय दिदि ताछ किंदुअहिं रमंति तहितणइ देहि—'He accidentally looked at her form, playing with a ball'.

6. विहिमि—As fate would have it'.

9. बहइ and तोरणइ—Acc. Pl. of Neuter-अ bases. Also रहइ, जणमणचोरणइ. The penultimate is usually long as in उछोचसयाइ. Perhaps the shortening is due to metre.

IX. The stanza describes the festival decorations in the town; watering of the streets, colour decoration etc.; gifts of eatables and dresses to guests; sounding of various instruments; the making of the nuptial fire and lastly the marriage ceremony itself.

1. खंचिय and तहविय are Past Part., not Absolutives. In like manner घत्तिय.

चंदणच्छहय—'Sprinklings with sandal-water.' Compare Mar. सहा.

2. घत्तिय—Means क्षिप्त according to Hc. IV 143. The custom appears to have been to spit lotuses up into two pieces and strew them on the path in front of the houses (?).

3. कालागुरुखण्डइ बोहियाइ—'Burning of the pieces of old sandal-wood'.

4. गियगोत्तमाहमंगलवकीड—The Nom Pl. of the Fem-ई bases. The regular ending is ओ, which appears to be weakened, owing perhaps to metre. In verses this ending is common in other Prakrits too. Pischel § 376.

6. संपहातु and वत्याहरणसातु should be read as संपहार and वत्याहरणसार.

7. पिडवास्त—Dependants, from पिड and वस्.

8. वरवावारहो पहायु—Is to be taken in apposition to सम्माणदायु. Translate the line, 'Great respect was paid to the citizens, which (paying respect) is the essential thing in household functions'.

9. पइसरइ—Connect it with भोज्जु and not लोड. 'There were heaps of eatables and drinks and the people partook of them with pleasure'.

12. छरिकुवु—सुकुधम्, at which the stars were auspicious'.

X A description of how, after the marriage ceremony was performed, the young people, especially lasses, enjoy themselves with raillery at the young bridegroom.

3. उव्वगिवि दुक्कड ताड ताड—All those gathered there for dancing'. Take उव्वगिवि as Infinitive. Using the Abs. form for an Inf. is not unusual with our poet.

तरुणिडं—तरुण्यः—The *anusvāra* is accidental, on the analogy of plurals of Neuter and Masc. nouns.

4. वकर and कुरह almost mean the same thing, 'crooked, sideways.'—कुरह may mean निपुण or चञ्चल.

तज्जिड-तर्जितः—Chid (in joke), railed at'.

5. Translate—'Oh girl-hunter, stand in front of us. How is it that you are taking away the girl (as wife) for nothing?' सडहुं, through सडहुं from संमुखम्. मुहियई-मुधिकयां *Desi*. VI 134 has मुहिय and *Pāia*. has मुहिआ.

8. Read अहर and कुरन्तियाहि together. 'With tremulous lips.' अहत्तु is wrong for अहर.

10. अवतुंडइ should be read as अवरुंडइ—embraces.'

12. काणक्खेव has got to be read with a short ए. The other reading काणक्खिवि (व) avoids the difficulty. दुक्कइ—छादयति conceals.'

15. दुक्कड is apparently for दुक्कड—gather together'.

XI The same continued. How in the end the bride is brought home and how she endears herself to all.

1. Read सोहलय-रमण-रजिय-मणाड. सोहलय—Sk. शोभलक. cf. Marāṭhī सोहळा.

2. मुहमंडयुसिडं—Read instead मुहमंडयु सइ, as B does and अप्पुयु सइ instead of अप्पुयुसिडं which gives no sense. Trans. 'Some girl wears herself the face decorations of some one else.' In both the cases, सिडं may be taken to mean स्वयम् (?)

7. पइसारिड—The bridegroom was 'taken in procession' to his home, after performing hundred auspicious things.

[Bhaviṣa—2]

8. The simile is beautiful. 'The young bride at once became dear to her husband and servants, as a scented garland becomes to a row of bees.'

10. पडियणविहोउ i. e. प्रतिपन्नविभोगः which the text reads is inferior in taste to पडिवणविहोउ i. e. प्रतिपन्नविभेयः of B.

XII How the young wife, a paragon of beauty, was religious by nature, affectionate to friends and kind to servants.

1. सासणिभती-सासणभती of B. is preferable, as it avoids the case ending inside the compound.

2. चकल-चक्रल i. e. circular.

6. सोहगे मयरध्वउ खोहइ—By her beauty she makes love himself uneasy.'

7. समवयहो—The Gen. has to be construed with सारभूअ. 'The best of the women of her age in the city.'

XIII How the young husband was passionately fond of his wife and how he, in company with his wife, enjoyed the days of youth.

1. ताहिं—The Instr. Pl. Evidently the form should have been ताहं, the Sing Instr. The हिं in place of हं has been carelessly put.

सरस सहोव—Like an affectionate friend he offers her (all) his love'.

3. वियडूपरिहासइ—वियडुं यथा स्यात् तथा परिहासइ. वियडु—विकृष्ट or विवृद्ध.

4. Perhaps to read मयणाउर मणवेउ instead of मयणाउरमण वेउ.

5. वरकीलापरीओवणुः वरकीलापरिकोपनम्—Feigned anger in love (which is calculated to increase passion.)

6. सिहिणहं—A beautiful simile. 'A gentle loving embrace made them as happy as a sandle tree makes peacocks.'

10. कण्णोसण्णहं—कणोपसन्ने. 'Close to the ear, i. e. whisperingly.'

XIV. How, when her friends got sons and she had none, Kamalasiri got anxious. She one day anxiously asked the sage, who, causing a dream, told her that she would have a son, handsome, intelligent, brave and modest.

2. अवलेरइ अंगउ—'Belittles or despises herself'.

3. अन्नतउ is synonymous with Sk. अस्माकम्. Perhaps to read अन्नतणु.

4. परियच्छिवि and णियच्छिवि both from the root यम्. The Prakrits have preserved this conjugation in the case of the three roots ह्य, गम् and यम्. To this class is added अस्, which becomes अच्छइ. Pischel § 480. Meaning of the two words—'having heard' and 'having given'.

5. दिहिगारउ—धृत्यगारः A tower of fortitude.'

6. For गुतुवयणु read गुरुवयणु.

किय पंगुरणि गंठि etc.—Tying knots of garments in recognition of things or events is a common Indian custom.

XV. How Kamalasiri gives birth to a son, thus causing delight to all.

How an astrologer, specially called on the occasion, foretells a bright fortune for the boy.

4. कोकाविड सुणिमितुवियक्खणु—'A man skilled in omens, i. e. an astrologer, was called.' णिमित्तु for णिमित्त is unnecessary.

5. अण्णुवि has to be construed as अन्यच्च—moreover.'

9. वहावउ—वधांपकः A messenger of good tidings.

XVI How there were birth-festivities for a month, after which the boy was taken to the Jaina temple and named Bhavisayatta.

2. उव्विलइ मयविंभलगतउ—With their limbs surcharged with youthful vigour, they go gracefully' ? विंभल through विम्वल from Sk. विह्वल. Pischel § 332 and Hc. II 74.

7. Read आवणसोहपसाहियपंथी as a compound word. 'Whose path was decorated with the beauty of the market' i. e. she went through the beautifully decorated market streets. This word and कियत्थी shows how the ई Fem. is generalised.

9. भणिवि कण्णतरि घणवइसुभो—The custom appears to be 'to say the name of the Jina in the ears of the little child', as if it understood it. After this the child was given a name.

SANDHI II

In the introductory verse to this Sandhi the poet suggests that an obstacle arose in Kamalasiri's happiness.

I How the child grows, and is liked by people, even including the king. How he is taken by one person from another and how he plays childlike pranks with them.

2. भोगंतराउं—The *anuswara* on the final is on the analogy of neuter nouns, where it is legitimate.

4. पिळ्ळिवि हातु पियइ थणवइइ—'Having put his hand to the nipples, he suckles at his mother's breast.' This description of a child's playful tendencies is most natural and constitutes the figure called *Svabhāvokti*.

5. इदिंथइत्थु—इस्तादस्तं, is an adverb to भमइं.

6. लइजइ and विज्जिजइ are passives, most common in Apbh. and also in M. See लिजइ below, without the intermediate इ. Also चुम्बिजइ—Pischel § 535.

7. अण्णहिं पासिउ—We expect a Genitive, governed by पासिउ, viz. अण्णइं पासिउ, The second अण्णहिं which is right has influenced अण्णइं.

9. वियारइं वंकइ—विकारैर्वकीभवति.

10. चुंविज्जतु.—Pre. Part. of the Passive of चुम्ब. The Apbh. pres. Part. always ends in अन्त. For ज्ज see note on 6 above.

11. आलंबिवि—A pure देशी. cf. Mar. खेंचणे, Hindi खींचना, having pulled or strained.

14. उज्ज्मासाल is उपाध्यायशाला through उवज्ज्माभसाल. उज्ज्मा goes back to उपाध्याय through उअज्ज्माभ, उज्ज्माभ. The Guj. name ओझा, the Mar. ओझे, वझे.

II. How the boy was sent to the preceptors for learning different lores (1) literary, like the Jaina scriptures, grammar, lexicography, astronomy, and (2) practical like wrestling, archery, knowledge of the habits etc. of animals like horses and elephants, and all other arts.

3. सयलकलाकलाब etc.—He quickly learnt, by his power of penetration (अवगाहन) all the arts, after he had learnt the alphabet, the lore of the Āgamas and Grammar (वायरण) and Logic (सहसत्य)'.
 5. विविहाउहहं विविहसंवरणहं—Various weapons or missiles, together with the way to call them back' (he knew); or various ways of defence.

हत्थापहत्थवावरणहं—'Dexterous use of the hand' (in hand to hand fight).

8. गयतुरंगपरिवाहनसहं—'The knowledge (सह. Sk. संज्ञा:) how to lead elephants and horses.'

9. एमाहविसिद्धहं—'By such and other things.' एमाह—एवमादि cf. एमेव for एवमेव, एवह for इयत् वृह (through Vedic ईवत्). Apparently the reading ought to be एमाह-विसिद्धहि, to qualify गुणिहि, and should be preferred.

The whole line should be translated thus: 'His body was chosen (as a resort) by such and other qualities also.'

III. How, as the boy returned home from school, having acquired both learning and character, the parents were delighted with him; the wife complimenting the husband upon his having a son 'after his own image.' How, as days went by, there arose a change in the course of their love.

2. विज्ञाविणयबहुगुणभरियहं (चरियहं)—(His character) 'full of many virtues like learning and modesty.' For बहुगुण, especially the doubling of the original ग, see note on परव्वसाहं in I 5, 6.

4. सलहह घरिणिहि पुरउ पहिट्टव—'He praises (the boy) in the presence of his wife, delighted (as he was).'

सलहह shows *svarabhakti*. पहिट्ट-प्रहट्ट (also प्रष्ट, not suitable here.)

दीसह—Phonological descendent of Pass हस्येते. One of the few roots which can not form ज्ञ Pass.

5. कुलि उज्जोउ करेसह—Will make our family illustrious; (कुले उद्योतं करिष्यति); or 'will in our family be a busy man (कुले उद्योगं करिष्यति),' which does not appear to be the sense intended here.

6. पुण्णोदहण काहं ण समप्पह—'What indeed, is not possible, when merit is in the ascendant?'

समप्पह—either समर्प्यते or समाप्यते. The former appears to be the right derivation here. The form, however, shows neither—इज्ज, nor—इंय or इंभ, so

usual in the Passive, but the double consonant represents the dropped य, as in रम्मइ, गम्मइ, alternative forms of रमिजइ, गमिजइ; cf also दीसइ, सबंजइ.

7. रुक्खहो णामि फलु संबज्जइ etc.—The fruit of the tree is connected with its name (kind); for will an *Āmalaka* tree bear mangoes? The young wife has paid a fine compliment to her husband, in pointing out that her son, who possessed so many virtues, only imitated his father.

For तउतणइ, see note on ताहंतणिय in I 2, 9. The case is Loc. तवतनिके अङ्गे.

8. दुण्णउं—दुर्नयः rudeness, impoliteness, The *anuswāra* here and in वप्पण्णउं, which latter is an adjective of जो and is therefore masculine, is due to the analogy of the Nom. Sing. of Neuters in अ. In their case the *anuswāra*, which is a representative of Sk. म्, is quite in place. We might perhaps explain दुण्णउं as due to change of gender in the Prakrits; but not so वप्पण्णउं. The former explanation therefore is the only one possible. दोसइ is an example of change of gender.

इय for इअ, Sk. इति, is an *ardhamāgadhism*, due to the fact either (1) that Dhanpāla was a Jain poet, or (2) that the scribe was a Jain; or (3) perhaps both.

10. तावण्णहिं—*Sandhi* of ताव and अण्णहिं.

पिम्मह—प्रेम्णः Non-initial consonants are often doubled in the Prakrits, when the final syllable of words had accent originally i. e. तेह-तैह, एव्व-एव, पेम्म पिम्म—प्रेमन्. Connect पिम्महं and तणिय in one word.

IV. How, owing to some action done in the former birth, Dhanapati's love for his wife began to wear away and how an unaccountable doubt possessed him.

1. ताह पुराइउ etc.—'Her former action, having become adverse, took possession of Dhanavai's heart.'

2. तं जि अवलोयणु etc.—'Her look was the same, her behaviour was the same, her youth (also) was the same'; i. e. there was no change in her character or looks and yet Dhanavai seemed to be cold to her.

जि through जिव-जव-येव, Sk. एव.

3. ताहि Gen. Sing. Fem. in addition to the forms mentioned by Hemachandra and Pischel, viz. तहे, ताह (see line above).

4. कमलुवि णउ सुहाइ तहो णामि—'Not even the *lotus* in her name (*Kamalasiri*) gives him pleasure' i. e. even her name becomes hateful to him.

जो चिरु पियपेसलइ etc.—'He, who for a long time spoke loving, kind words, offered betel-leaf out of his own mouth, and every day admired the actions of his beloved, showed doubt in his conversation.'

8. जेहउ-याहयः The other form जहस is more current. cf. old Mar. जैसा, modern Mar. जसा.

9. मंदरइ—adj. of पिम्मु 'love, the zest of which was becoming duller.'

10. बहुवियप् चितवह मणि—'Various doubts crossed her mind.' वियप् is Acc Pl. of the Masc. अ base. The tendency to drop case terminations is evident.

V How, on observing her husband's apathy, Kamalasiri was downcast, because it was something unusual with her. How she mildly remonstrated with her husband for his inexplicable indifference to her.

2. अव्यु-अपूर्व. A vowel that takes the place of a consonant is called *Udvṛtta* and is not combined with another vowel. cf अहर-अचिर, सअल-सकल, उअअ-उदक.

एउ and एहउ are forms from the same base एत्. The latter goes back upon एवकं. The corresponding Masc. and Fem. forms are एहो, and एह cf संजममंजरि एह, vs. 35 of *Sañjamamañjari*, *Annals* of the B. O. R. I 163. एहह the Loc. Sing. is also found. See below.

3. तिहि—Apparently we have to read तहि-तस्याः

6. हियह—The Apbh. is found of affixing this ह to words, adding the sense of endearment or diminution. It is seen to-day in Gujarātī and Marāṭhī. cf. पारहं, करहं, शेरहं; Guj. मनहं, हियहं.

पच्चारिवि-उपालभ्य. Translate the line, 'Thus she restrained her grief in her heart and taunted her husband during sport in love.'

7. This and the following lines are addressed to the husband.

वहउ—Comes from an obscure Sk. word वहकं, given in *Amarakośa* III 61 as synonym for महत्.

पह-त्वया. The base त्व with the termination इ of the *Inst.* would give two forms, तह or पह, according as the assimilation is progressive or regressive.

खिहउ and खेह are from the root क्रीह. The Sk. initial क often gets aspiration in the Prakrits; e. g. खप्पर, Mar. खापर, Sk. कर्पर; खीलअ, Mar. खिळा, Sk. कीलक; खुज, Mar. खुजा, Sk. कुज. The double ह is due to a usual phenomenon in the Prakrits, wherein the shortening of a preceding long vowel necessitates the doubling of the following consonant to keep the quantity, which is an essential point. In such cases the original accent usually is on the last syllable of the word.

8. तुहुं-त्वं through त्वकम्. The wife says that if he had so behaved from the beginning, no one would have worried about it.

9. पहिलउ is to be derived from the same base as पदमउ in the above line. In the latter case the suffix is तम in the former हल, हल.

10. The modest Hindu wife is at last forced to ask him whether there was another sweet tongued one, (woman,) whom he loved.

11 and 12. सप्पुरिसहु etc. The two lines are proverbial in their sense and a good example of *arthāntaranyāsa*. 'To change mind (withdraw favour) about persons in attendance without any fault (of theirs), is not possible in the case of the good even in hundred births', i. e. it is never possible.

VI Further remonstrance with the husband, on the score that they would have to hang down their heads and appear little before friends and others, becomes useless. He continues disregarding her, which causes her pain at heart.

1. वृत्तयु-वृद्ध, for which see above, and लण, which reaches back to the Vedic suffix-लन. 'We shall fall from our greatness in the eyes of strangers.'

2. संपय जीउ सरीर असासउ—The Jains do not admit even the soul as eternal.

3. दियहिं दियहु—Read as one word, an adverbial compound; compare हस्तिहस्तु in II, 1, 5. स is changed to ह, as in the suffix of the Gen. also, घणवहो etc., in the numeral एहतरि for एकसप्तति; in the term. of the Future, होहिइ for भविष्यति, in the pronomial termination for the locative, तहिं, कहिं, जहिं for तस्मिन्, यस्मिन्, कस्मिन्.

तोवि खमिजइ मिछिवि गाहु—'May it (अवराहु) be forgiven, giving up prepossession.' गाह—ग्राह, the same as पूर्वग्रह, a preconceived notion.

8. विरवउ माइ etc.—'Fixed on the form of the young husband, the mind does not care for words of elders.'

9. एवहिं etc. 'Now since he undoes what is done (by one), such a one (एण समउ) should not be talked to.'

10-11 describe how she, now under the influence of her pride, does not meet her husband, does not respond to him.

VII How the loving wife, still persisting in her moral love, is worried over the thing; how at last the husband cruelly asks her to go to her people (father's house).

3. वयणु वलेइ मणु पिय जंतए—'Her face (automatically) turned the way her husband was going.'

पियजंतए ought to be read as one word, in apposition to मणु which should be read as मग्गिग.

किम णिवहइ माणु रुचंतिए—'What has befallen her, to whom pride was dear.' The form रुचंतिए is Gen. of the Pres. Part of root रुच्, which, unlike Sk., takes the 4th conjugation and thus presupposes a रुच्यन्त्या.

7. उसरु उसरु, मं करि लगहि—'Get away, get away, do not clutch at my hand.'

8. काइं किलेसहि काउ—'Why trouble yourself (lit. your body)?'

किं चिउ होइ विरोलिण पाणिण—'By churning water, is ever ghee produced?'

10. उप्पाइय केणवि भंति पहु जा सा कहिं मं हियइ धरि—'The illusion (doubt) which some body has produced, say lord, you will not bear it in mind.'

VIII. How the wife appeals to him, that he was thought on all sides to be a very considerate man and that therefore he should not behave like that. How the husband gave an indifferent reply.

1. जाणहिं कजाकजवियारणु—'You know how to discriminate between good

and bad things' (lit. things that should be done and things that should not be done.)

4. तो वरद्वर्षिं वुत्तु अवकड—'Then the husband said thus in plain language.' करिवि is an Abs. used as an Inf.

7. कंतिपदं—Separate the two words. The first is a Voc. and the other Instr (or Loc.) of the pronoun त्वम्.

10. परियाणिवि etc.—'Knowing that such is the way of action (or fate), whatever you know, please bear it in mind.'

IX Hearing the loveless words of her husband, the young wife becomes disconsolate. She finds pleasure in nothing, and one day, when she thinks the situation intolerable, she leaves her husband's house and goes to that of her mother.

2. दुक्ख दुक्ख etc.—'With great effort, she could control her mind.' साहारिड=संवृत्तम्, concealed, checked.

3. पिय गरुया etc.—'She stood, consigning her mind to great pride, and harbouring jealousy and great self-conceit.'

4. तिणि काल—Acc. (pl.) of time. 'Thrice a day (or, always) she says 'victory' to the highest Jina, i. e. she prays to him.

7. अच्छहि काहं एत्थ etc.—'The husband now directly asks her to leave his house and go to her beloved' (whoever he was); or पियमेदि to be taken to mean 'father's house.'

9. छहिपरियणु—Read सहिपरियणु. Translate the line, 'Her friends and servants stood looking on.' छहि—छद्म is however not bad.

X The young wife and mother finds little consolation even at her mother's house. When, being asked by people, she does not give them any reply but silently experiences her grief, people grow suspicious. 'Has she perhaps done something which is apt to tarnish the good name of the house'?

1 आउर and दुखाउर are Nom. Sing. Fem., the आ of which is shortened for the sake of metre, as often happens in the Prakrits.

2. जणेह etc.—'The father, seeing this, got suspicious, and with his honour stained (as he thought) he stood with his face turned downwards.'

3. जाणह—Read जाणह instead.

4. आवंति-यावन्ति cf. Pischel § 335.

5. वल्लगी—The अ of अव० is dropped, as it was an initial, and before the accent; cf. also हेदा for अवस्ताम् in हेदासुहं in l. 1 above.

6. एवहि etc. Lines 4, 5 and 6 contain one connected idea and describe how 'she who at her house was in the enjoyment of every pleasure, went now on horse-back, now on elephant-back, is seen weakened in body and humbled in spirits.'

7. कारणु किपि वरिष णड भंती—'There is no doubt that there is no cause.' The father thinks that perhaps the son-in-law's suspicion is the only cause.

9. गिहणु जंतु etc.—'Let the evil thoughts of women perish (तियमहंड-कीमतयः), which cause a stain to appear on spotless families.'

10. महल्ल like वयणवियक्कल्ल in an Adj. of भल्ल—a proper name. महल्ल from महत्; भल्ल in a characteristic Prakrit termination.

11 & 12. ति—refers to भल्ल, the messenger sent by चणवह to his father-in-law. We would therefore expect either तेण or तै. ति apparently is only a weakened form of तै. Translate:—'This your daughter, who with spotless mind follows the trodden path (of duty) of her own family, and who is of noble behaviour, has been sent (back) by her husband to whom the virtues of his wife have ceased to give pleasure.'

13. Translate—'The servants were then delighted, as a slight (on their mistress's character) that had caused much anger, had been removed.'

XI. In the meanwhile, the boy became inquisitive and knew from the servants the humiliation of his mother. He went to his grand-father's house. The mother received him with affection and shed many a tear over him.

3. वुजउं दिसउ etc.—Read वुजउं दिसइ which is more sensible. Translate:—'He appeared dejected and asked his attendants.' वुज through विज from विग्र.

5. गियजणेरिपरिहवपज्जालिउ—'He became incensed at the disgrace of his mother'.

10 and 11 Translate—'My dear child ! (wanton one) what shall I do with you, born as you are in the house of a bad father ? My son, on my account, abode of sorrows as I am, you too had to travel' (to this place).

XII Kamalasiri's mother was touched with the scene and wiped her daughter's tears. She taunted Dhanavai with having deceived them. Her husband Hariyatta also put in his word, saying he was perhaps deceived. He however hoped that everything would be for the best.

2. Translate—'Enough, daughter, check your grief, wipe off your tears and restrain your mind'.

3. Translate—'Dhanavai has indeed behaved well, in that he has brought low our high estate (as merchants).'

4. वरि दिजंति आसि—'It would have been better if you had been given to another young merchant, equal in status to us.'

8. को जाणइ चिरकाल भवीसइ—A forced construction meaning 'Who knew what was going to happen in the fulness of time?'

10. कवि होसइ etc.—'Perhaps the whole affair is going to end happily; for is it for nothing that a faithful woman is crying?'

XIII The boy takes part in the conversation. 'If he does not care for us, [Bhavina—8]

why should we care for him; one for whom you have ceased to have regard, why should you be sorry for his sake? For, tit for tat is the law of the world.'

2. तो किं etc.—'Would we be abandoned by our kinsmen'?

3. जह्वि तेण विद्यु—'Although it might not be possible to do without him, shall we, mother, talk in an abject manner.'

4. जह्वि णिरारिउ—'Although you are going to meet certain death, still you should shun from a distance one who is averse from you'.

5. हियवइ जाछ etc. 'One whom you do not respect at heart, for him you should not grieve.'

6. तहो वंगणु—'His own courtyard is dear to him; we also, may be, shall have our own big house'.

8. दरिसइ etc: 'For, in this mortal world, you should show as much to a man as he has shown you';—i. e. you should behave with him, as he has behaved with you.

10. The boy gallantly promises, that before a few days would pass, he would be brought to her.

XIV. Thus the boy comforted his mother and all thought he was destined to satisfy the desires of every body and that he was no ordinary one. He is specially attended to by all; and he too, by his conduct, his intellect and bravery, tries to satisfy all.

1. जणेदि—Is Apbh. of जनयित्री.

2. सज्जहं हियइ चमक पईसइ—'A flash went through the heart of all' i. e. it occurred to all (at the same time) instinctively.

सामाहु—Read सावणु which agrees with पिण सावणु एहु नउ दीसइ III 5 above and is in conformity with Apbh. phonology.

5. तेणवि तं जि नेहु उज्जोयउ—'He, on his part, (because he was looked upon as an excellent jewel by people), enlightened the house'. The correct Apbh. from उज्जोयित्त would be उज्जोइह; the इ therefore is either *Ardhamāgadhism*, or due to recital which is apparently copied faithfully.

7. फुछइ—'Blooming (flowers), which is the object of निणवइ. Translate latter part 'He wears clothes that are costly'.

8. गुरुवच्छउ—गुरुवात्सल्यम्. The object of केरइ. He was a dutiful son.

11. 'Kamalsiri's misfortune came to an end; her son was adorned with virtues.'

12. इलहि—Hem. IV 436 has एत्तहेअत्र. We can explain the weakening of the final ए into इ as due to metre, but not so of the initial ए. It has therefore got to be recognised as an alternate form of the same word. The Apbh. is rich in such alternate forms of words.

SANDHI III

How Bhavisayatta travels to another continent.

I How Dhanavai, having abandoned his first wife, married another, a daughter of Dhanayatta, with great eclat and pomp.

3. कमलमहासिरिदेवि Acc. Sing. of feminine ई base. It is to be noted how the Apbh. tends to drop case terminations. Sometimes they may be due to metrical exigencies, but more often, they are due to this linguistic tendency. cf. उज्ज्वालाक पईसइ, (तो) गियज्जणि ण पिकसइ etc.

4. अवगणिवि—The doubling is not due to an original conjunct, for there is none in Sk. in the case of this root. गणयित्वा ought to give मणेवि, मणेणिव, where the ए represents Sk. अय. But this is a case of change of conjugation, as is दृच्छइ II 13. The root is to be regarded as belonging to the 4th conjugation.

दृहि—See remark in the same word above.

6. Read दृहिसज्जण and मणि separately. Friends, good people were satisfied at heart. Or adopt the reading of B दृहिसज्जणमण—'the hearts of friends and good people were satisfied, The reading in the text gives no good sense.

8. पुरि भणाविड—'It was announced in the city.'

9. पयइ etc.—'Steps were arranged in the various ceremonies.'

11. भविसत्तो इत्ये Is significant. The periphrasis for वणवइ, reminds the reader of Dhanavai's inexplicable conduct to his wife.

13. The last line apparently refers to the effect of the new marriage on the minds of Kamalasiri and her attendants. The sound of the marriage drums caused anxiety in the heart of Hariyatta's attendants and anger (lit. shot) in the heart of Kamala.

The line perhaps should be read thus:—हरियत्तो परियण रणरणव कमल कलंकु मणि व्वइ, where मणि व्वइ is common to both परियण and कमल. There is a confusion of constructions here. The author began with a locative construction and gave it up when he came to कमल. Separate मणि from व्वइ.

II Sarūva, the beautiful daughter of Dhanayatta, at once assumed the role of the mistress of the house; kept the servants well pleased and her husband in love.

1. परिणिय—Has a short final owing to metre; but not so घीय, सरूअ, which could be read as घीआ, सरूआ without disturbing metre. Their shortening is thus due to a general Apbh. tendency.

2. पुण्णिमइंददससिवयणी—Perhaps to read पुण्णिमइंदु, although there would thus be tautology. 'Having a moonlike face, as full as the full-moon.' Deś VII. 1-14

6. विवपइहरतो जेइ etc.—She intensifies her love for her husband and his house and thus causes Kamalasiri (her rival) the grief of humiliation.'

7. विरहद्वग्नि भंगि पञ्जालम्—Is to be regarded as referring to Kamalasiri. Understand कमलसिरिहि before भंगि.

10. रणरणं दिति पंक्यसिरिहि—Throughout the last four lines the poet describes the happiness of Sarūvā, in contrast with the misery of Kamalasiri.

III This Kaḍavaka describes how the husband and his second wife are enjoying the sweetest fruits of love.

4. ससल्लिरमणसमप्पशु—Does not make any sense. We have perhaps to read सल्लिडं or डल्लिड रमणसमप्पशु—'A charming self-surrender to the lover.'

9. मयशुकोवणं पयडावशु—Is one compound. We should therefore read मयशुकोवणं and not °णं. 'Exposing of limbs that fanned love.'

12. The simile requires that we should have the first compound word in the locative. Construe जेम भमरु पंकां सरह (तेम) घणवहवि पियवयणकमलमयरंदरसि सरह.

IV. Sarūvā in course of time became pregnant and gave birth to a son, named Bandhuyatta.

1. हियहच्छिय and विकस are Acc. Pl. The more usual forms would be छियहं etc.

3. दुक्खियदुक्खनिहाय व णज्जह—Is prophetic. The embriyo was as it were the treasure of pain due to evil action' (in the previous birth).

4. The epithet रिह applied to the embriyo, whose gradual growth is described in this and the following lines, is also prophetic. He was to be the enemy of Bhavisayatta.

6. Read तिवल्लितरंगहं as one word; त्रिवल्लितरङ्गान्.

8. पुत्तुप्पन्न is the usual Apbh. *sandhi*, the initial vowel of the second word asserts itself. Cf. द्वग्नि which is formed of द्वा and अग्नि; cf also भोगतराड.

10. Read जुवाणभावि. पडरि and महायणि should be read पडरमहायणि.

V The boy grows into a strong but turbulent youth; roaming about in the city at pleasure, behaving wantonly. He becomes in fact a terror to the citizens. But fortunately for them, he decides to go to Kañcana country, accompanied by other traders.

2. रासलि सण्णमायु etc.—'Respected and honoured at court.'

4. This line requires reconstruction thus. विणयविहेय छहिय संभावह etc.—'He was well disposed towards those who were meek to him; but he showed the strength of his pride towards those who were crooked.' The reading of the text विणय विहेय छहिय is disjointed and does not make good sense. The reconstruction is naturally suggested by the second half. विणयविहेयहं हिय etc would be still better.

7. छतविस्तह चाहह—'He was fond of the scandals of the town.' छतविस्तह the good and bad things happening in the city; the tangled thread of the city life. चाहह Cf. Hindi Mar. चाहणें and चहा. Cf. Pr. Pai. 19 जो चाहि सो लेहि.

10. अच्युतमहासिंहारमहं—Drop the unnecessary *anuswāra*. It is an Adj. of Bandhuyatta.

VI. He goes to his father to seek his consent. As an experienced man and fond of his son, he explains to him the difficulties of the undertaking and wants to dissuade him.

1. He went to his mother and consulted her and then hastened to his father.

4. उद्विहि उद्विहि=उद्विष्ट प्राप्य—'Having come to fight a quarrel.'

6. Translate 'Do not disclose your heart even to friends'. उद्विहि उद्विष्ट. This and the following forms the code of ethics of a respectable merchant. The second requisite is that a budding merchant should be chary of words. The third is that he should acquire wealth (अत्यु विद्वत्) in various ways, even deceiving people; 1. 7. The fourth is that he should extol his goods and thus try to induce the mind of his customers; 1. 8. Next that he should not expose his side, but try to feel that of others; 1. 9. Then, he should be deaf to others' projects, although hearing them, but should stick to his own one; 1. 10. And, lastly he should try to know others' character but should not disclose his own character; 1. 11.

VII. The father's appeal to the boy, that he need not go out, as what he was to get he would get even without stirring out, fell flat on him. Living upon patrimony was usual with people who had no grit in them, no courage, no intellect.

1. विद्वत्सर्विद्वत् तेन समप्य—'It is given away to those who are rich in learning'. विद्वत्-विद्वत्.

3. 'The wealth that you have already acquired in a previous birth, comes inquiring after you.' (lit. 'inquiring after the yard of your house').

5. 'What you say would be dear to bastards (कनीनहं), and cowardly fellows'.

11. 'The money that one acquires in this manner (एण विहाणे), is a treasure-house of misery; what is the use of it?'

13. तं वशु विलसंत वयंतहंमि—Seems to be an obscure reading; connect विलसंत वयंतहंमि together.

VIII. The father entreats the boy not to become a merchant if he disliked it; but says that he should stay at home and enjoy the riches amassed by him. The young blood would do nothing of the kind. Such a living is to him only contemptible. He persists and the father has to acquiesce.

2. समहकड—Perhaps to read समहकड—'With pride'? (Deś VI 120.) But metre speaks against it.

3. उद्वु भणिवि etc.—'No one would behave inimically after calling one 'friend.'

विकसहि—'Enjoy,' here and in the last Kaḍavaka.

6. पियरि विदु अत्थ etc.—'What fame, what name has that man, although living, who enjoys the money earned by his father?'

9. समइ सक्कइ etc.—'He consulted his wife Sarūvā.'

10. बन्धुयत्तु असगाहि etc.—'Bandhuyatta appears to be actuated with a wrong idea.' (असद्भवत्तु)

11. छइ appears to be a word by itself, unconnected with the following sentence; and should mean 'well, all right or let it be.' छे is still used in this way in upper India.

IX The young man prepares to set out and receives a send-off even from the king. His announcement that he would supply capital to needy people, soon gathers round him a host of poor and wanton merchant youths. No wonder that Bhavisayatta also, hearing that, desires to go.

3. इडमणि घोसण दिण्ण—This was a time-honoured custom: the towncrier, with a drum, went from place to place in the town and between two rounds of drum-beating announced what he was commissioned to announce. See *Mṛcchakatika*, Act X. The custom has not yet died out.

4. चळइ—An example of how roots change their conjugation in the Prakrits. The form presupposes a Sk. चल्पतु. cf मणिज and हचवइ.

5. साहुमाणि वणिजत्तहं चाहइ—'He desires the good will of merchants sons.'

6. पमायपडत्तहं and धोवविहवणिजत्तहं are Gen. Plurals, but they hardly suit the context. Keeping them, the construction has to be regarded as compressed and a verb like अभूत् (वणिक्पुत्राणां मंत्रितमभूत्) to be understood. But to emend as पमायपडत्तहि etc., would be hazardous, as no ms. apparently has that reading.

8. पइसहुं—Like सेवहं is Imp. 2nd Pl. The Apbh. has the latter in common with the Māhārāṣṭrī, but the former is exclusively Apbh. The nasal is not found in Pischel, § 467 ff; but it appears to be genuine.

9. वणिजशुद्ध रहसेण etc.—'The sons of merchants hastily gathered together'.

9. करइवसहमहिसइ सय—Bullocks and buffalos were common enough as beasts of burden, but when he yokes to them the bulky elephant, he is perhaps mixing up states of things at different places.

X Bhavisayatta opens the topic to his mother and appeals to her to allow him by travel to tempt his fate. The Mother is disconsolate. Having lost the company of her husband for no fault of hers, she does not want to lose her son, especially as he is going with the son of her rival.

2. समाय in Apbh. has the sense of समय or साथ 'together with.' महंमि—The Instr. Sing. of the pronoun, with अपि, which, as we have often seen, drops the अ and is softened into वि, when joined to a word with an end-vowel; this वि becomes मि when an *anuswāra* precedes. An instance of progressive assimilation. Hemacandra and Pischel do not mention this मि.

तं वेदितुम्—'The boat or bark.' The word is from the root वृ and the termination ण, Aphh. ल्य.

4. 'Although all happenings are controlled by fate, yet a man ought to do his business.'

8. पद्—Loc. but the Adj. जंतहो (यातः) is Gen. पणलंतहो stands for पणलंतिए or हे. This use of an Adj. in Masc. form, to qualify a noun in the feminine gender is certainly remarkable. It can not be said that the form is due to metre, for पणलंतिए would not have disturbed it. It is, therefore, deliberately used. Still, जंतए Loc. to qualify पद् Loc. would be better.

11. '(Who knows) the secret wickedness of my rival (सहवा) who possesses a crooked nature.'

XI Kamalasiri still further wants to persuade him to her view. After all, the two might quarrel. Perhaps Surūvā might give her son wicked advice. The uncle also joins Kamalasiri in her entreaties. Should Bandhuyatta become jealous he would deceive them all and do them harm.

3. एकद्वय etc.—'Who knows how relations that have set their heart on common property would behave with each other?' The meaning is that they would quarrel.

5. तो तउ करइ अमंगल etc.—'He would do you harm in the way (जंतहो-यातः); and thus while thinking of interest, you would lose the capital (itself.)

7. अमहं वसंतहो—Shows again an Aphh. peculiarity. The Adj. is in Sing. while the pronoun which it qualifies is in Pl. The form वसंतहं, grammatically regular, would have equally fitted in the metre. So that metrical exigency can not be urged in favour of the form वसंतहो.

XII Bhavisayatta persists in his intention. Bandhuyatta would certainly feel shame before denying him any share. Although born of a different mother, he claims the same father. And then there would be fifty other merchants with them.

1. तुम्हं भीरलणिण समप्पइ—'All would be over by your timidity'.

5. अइयारिं सव्वहो गुणु णासइ—'Everything carried to excess loses its virtue'. He wants to convince them that their fears are perhaps exaggerated.

8. Read विहि and भायहि separately. 'From two wives.'

13. सुटइ—Loc. Sing. of Adjective qualifies कस्मि understood. 'When Karma has stopped, one would not live on; similarly so long as it continues there would be no death.' Jain philosophy has preserved the *karma* doctrine, among those other things that it owes to Hindu philosophy.

XIII Having thus, by arguments and persuasion, convinced his relations, Bhavisa goes to Bandhuyatta. The latter receives him affectionately.

1. महन्तरवयणइं सज्जणइं—'His people whose words were weighty.' The change of gender in Aphh. should be noted.

4. अणुत्वायु कियह—Is pass. construction and कियह corresponds to कियह-कियते. In 2 above, however कियह means कृतानि.

7. अङ्गणिकजागमणवियप्ति—'He did not mind the thought (वियप्ति), that Bhavisa might have come on some purpose,' but received him gladly.

8. सुपरिद्विण्याययिहं भासहं—'Well placed (chosen) and genteel (जाययिह) words.'

XIV Bandhayutta then asks him why he had come. Bhavisa, after complimenting him on his good fortune, says he intends to accompany him. Bandhu gladly accepts the proposal.

2. एत्थुवि—'Although living (सम्माहवि) in the same city Hatthinayara, you anyhow never speak to me.'

5. अम्हं जीवहं करिवि सेव etc. 'We make our living by serving your father.' Note the form जीवहं. Pischel mentions a form in हुं only for the 1st pers. pl.

6. उज्जड evidently must be changed to उज्जडं. It is object to आयणिवि. Either the scribe or the author is rather careless in this matter. Or is this to be ascribed to a tendency in Apbh? अम्हं—perhaps a misreading for अम्महं? The meaning then would be, 'having persuaded the heart of my mother.'

8. करंतउ एहउ is bad text. Perhaps to read करहु तउ एहउ—'Please do so much.' समण्ड-समन्वितं.

11. होइ सव्हु परिवारिण पुण्हं—'Everything happens through the series of merit' (one has achieved).

13. Read आसि गहयु महु तउ चहंतहो एयहिं तउ णवि सउ चहंतहो.

Subject of आसि-असीय is गहयु. 'So long as you did not join me, it was to me all dark; now that you are accompanying me it is no longer so.'

XV Bandhuyatta gladly goes to his mother and tells her of his acquisition of friendship with Bhavisa. The mother is also glad at the first instance, but she begins to fear, and expresses the same to her son, lest Bhavisa, remembering the affront to his mother, should try to do them harm.

2. भविसयत्तु etc—'Bhavisa is going with me.' समउ through समहं from समकं (i. e. सम).

7. अचछ् कदकदंतु मणि खारिव—'Embittered in mind he is seething with anger.'

8-9. (I am afraid) If he, winning over his father by his pure virtues, bears in mind his mother's words, he would certainly strike us by (means of) dreadfully poisoning his (father's) ears and humiliate us in turn.'

XVI She dissuades her son from forming friendship with one, who had been inimical, and advises him to drown Bhavisa in mid-ocean. Bandhuyatta, although pained to hear it, promised to abide by his mother's advice.

1. आहं सहुं=अनेन समम्. आहं is Instr. of the pronominal stem इहम्, which according to Pischel § 429 is preserved in the Prakrits. Neither he nor Hemacandra, however, mentions this form.

2-4. 'While he does not change his mind (विसान्तरेण विजृम्भते), while he has not held (the affection) of the great populace, while the great affection between you has not been shattered, while he has not ingratiated himself into the king's favour, think out a remedy whereby the very root of the quarrel will be cut out.'

6. तं संकेत etc.—He pondered (भाविता) the advice in his mind.'

7. माह् अणिह् तुम्ह जो थामहो etc.—Mother, I shall wipe out the (very) line (लीह) of the name of her son, who is adverse to your stability.'

XVII Bhavisayatta, after devoutly worshipping the images of Jina, goes to his mother to take his leave of her. She is touched at the parting and gives him salutary advice.

3. समारिखि-समारच्य अचिञ्जहि सुहमाणु समारिखि-सुहमाणं समारच्य स्याः, be always mindful of your happiness.'

7. रहिदुव्वक्खय सिरि संजोहवि—Putting curds, grass and fried rice on his head.' This was an old custom, while giving farewell to persons going on a long journey.

XVIII The mother advises her son, never to do anything that would tarnish the name of the family, to beware of youth which distinguishes not between good and bad and especially of young girls who entice youths away.

3. इरविण्ण etc.—Is this the time (age) to go to distant lands'?

4. रलिञ्जहि is to be taken in the sense of 'keep away.'

6. चलतियमहहि—By the changing caprices of women'. Connect this line with the next. 'Do not indulge in amorous talk with young, proud, capricious widowed girls.'

7. बहुरह—separate बहु from रह and join the latter to the following word वयणाण्ड; or take the whole as one compound. 'Do not show much interest in them, nor talk much with them. Turn your eyes earth-wards when they talk.'

8. सुदउ and तरुणिउदउ are evidently adjectives of णयणहं. They should be therefore read as सुदहं and उदहं.

XIX. The mother further advises him as to how he should acquire wealth, consider other's possessions indifferently and others' wives like mothers and above all to remember her even at the height of his prosperity.

1. पुरिसिण्णउ—Appears to be a mislection for पुरिसिण्णउ.

3. सुहिपाणिग्गहणि should be read as सुहपाणिग्गहणि-सुमपाणिग्रहणे. विहत्तउ from वा with वि with the lingual without cause. Pischel § 223.

7. समरिञ्जहि and दिञ्जहि in this and मणिञ्जहि, गणिञ्जहि in the next line are Optative forms. For the formation see Pischel § 459.

अम्हहि—Perhaps to read अम्हहं=अस्मान्? or अम्हहं=अस्माकम्?

[Bhavisā—4]

2. परिभ्रमकाय etc. Separate as काय and चक्रियः. The young merchants are compared to vultures flying in circles.

3. किवि is a contraction of के and अपि, just as कवि is of का and अपि. Regularly we should get केवि; but perhaps metre requires a short vowel.

6. 'The forest was charming (खन्ध) on account of trembling तमाल, ताली, माहुर, माल and सालई (=सलकी) trees.' The व for म in खन्ध is genuine Apbh. phonology.

8. कथं कुत्रचित्. 'At places there were reservoirs of water, into which elephants had dived; at places there were torrents, resounding and covered with spray of water.'

12. करगिज्जवरफलाहं—Fruits that were within reach of the hand.' Cf. हस्तप्राप्यस्तवकमितिः. For इहरसाहं better read मधुरसाहं Adj. of फलाहं

13. 'While he was roaming thus, picking up flowers and measuring the earth.' (i. e. the distance ?)

XXV. Bandhuyatta commands them to make the boats ready for sail, telling them that his brother's coming and staying was no affair of theirs. He persists in his orders and they set out, leaving Bhavisa alone in that forest.

1. Better to read मद् आरं समाधु वरि अत्थि etc.—Do I (or did I) have any respect for or pride in him at home?'

3. कदणहं सुमील—Full of pity.'

5. 'Even under dire calamity, no body does harm to one's own body'

6. इह रत्तिपरत्तिवि अहियदोष etc.—Read इहरत्ति परत्तिवि etc. Translate the whole line:—'How could we bear, either here or hereafter, the chorus of scandal which is very painful?' इहरत्ति on the analogy of परत्ति.

7. कोवग्निदितु—Burning with the fire of anger, he flamed forth like oblation (in fire) sprinkled with ghee.'

11. बोहित्यहं—For वहिनाणि on the analogy of पओहण from प्रवहणम्.

XXVI As they sailed, the young traders were still astonished at the conduct of Bandhuyatta. 'After all it is not a good deed; this sin will redound upon him.'

2. थिय etc.—They all stood astonished, full of doubt, making signs with their hands.'

3. अगम्मं पि गन्तुण etc.—Having gone where we should not go, we have eaten what was not to be eaten.' A periphrasis for having done a bad deed.

4. द्ववं अम्ह गोत्तम्मि लज्जावणिज्जं—Something has happened of which our race should be ashamed of'.

6. गयउरे दूरदेसे पइहं—We entered a country distant from Gayaura.' गयउरे is an example of attraction, due to the Loc. दूरदेसे. Regularly it ought to be गयउरा or गयउराहु the Abl.

8. कर्तुं दुष्कृतं—He has done a wicked deed, this wicked, wretched one who is abandoned to all good conduct.'

दोहणम्—either दोहणेन or दुहणेन.

सहायार०—कुमाचार, although सह might also stand for सह, context requires कुम.

11. Construe—तं दुश्चरितं पितृलेविषु नवि विस्तरिभं सो जस्य—'There was none who was not dismayed on looking at that wicked deed.'

12. इत्यु विधि—Here on this way.' For विधि see Hemachandra IV 421.

SANDHI IV

Bhavisayatta, abandoned by his brother on the Tilakadvīpa, finds after long wandering, a desolate city with a Jina-temple in it.

I. Bhivasa, when he returns from his rambles, finds that his brother has already sailed and is struck with great sorrow.

3. Unlike the beginning of other Sandhis, which have only two introductory verses, this has three. 'Oh men, worship the Jina, do not deceive others, control your senses, and (thus) store merit or virtue.'

6. कोह is evidently used for केषिह and has therefore to be regarded as an Acc. and object of पितृसह.

अज्ञणिय०—Not knowing what to do.'

9. दुःखो भरित—He was filled with sorrow, troubled in heart as he was.' One would expect Instr. दुःखे or दुःखे.

11. कर्हि अभ्युद्वरणं—There is no rescue.'

12. अण्णणहं चिन्तिजंति etc.—Other things are thought in the mind (by man), but wicked fate remembers quite others.' i. e. Man thinks about things in one way but fate wills them in quite a different manner.

13. दहउ परम्भुहं—Is to be regarded as parenthetical, between गुणसयभरित and किं करह—'Although he was well brought up, and possessed of hundred virtues, what could he do when fate was against him?'

II. How Bhavisayatta reflects upon the deceit practised upon him by his half brother !

1. महवजिय, हयवहि and अलजिय are Vocatives, addressed to the absent Bandhuyatta. पावकम्म may be taken with अजुलु, construed with किउ; or it may be regarded as a Vocative along with the others.

2. दुज्जणजणि etc.—He has given cause to wicked people to scandalise'.

3. आइ etc.—He has to be ashamed before virtuous people, who etc'. Instr. of the Sk. stem इदम्.

7. जहं तेम—If it happened in this way, it was through him only; what is the use of my grieving over it? तेणह-तेनचित्त (एव). Combine विहुरिय and एणह into one word.

8. विसाए मिलिउ—Is passive construction. The meaning is 'he shook off (lit. abandoned) dejection.'

9. इउ वय् etc.—Here is this forest, here is my body duty-abiding; do, (with it) oh wicked fate, what you have begun.'

11. The latter part of the line is badly printed. Read डुकं डुकु मत्तगड instead of डुकं डुकु मत्त गड.

III. How Bhavisa enters a thick forest, which is full of beasts and birds and comes to rest on a slab of stone under the shade of a bower of *atimukta*-creeper.

1. पहिहो तहिं etc.—The bold one, entered the dense forest which was impenetrable to the gaze.'

2. पहाय पि etc.—Where it was difficult to know that it was morn'.

3. गियच्छेह etc.—With anger, he sees an impenetrable darkness there.'

5. गिएडं गरिदं etc.—At another place, the best of men sees a lord of beasts, proud and excited. गरिदं Acc. for गरिन्दो metri causa. गिएडं Inf. serves as verb.

6. डुडिणीसावराहं वराहं—A boar, that was at fault with his mate.'

7. डुओ पायडो etc.—A fire blazed forth in a thicket of bamboos.' समुण्णोण्ण may be from डुओतोण्ण with सम्, which through समुण्णओण्णअ, would give समुण्णोण्ण by contraction.

IV. How in the evening, Bhavisa took wild flowers and made an offering to the Jina. The dark fearful night is described further.

2. फाडयस्यंघरस etc.—Adj of तरुकाई. Fruits of trees full of juicy fragrance and pleasant to the touch.

4. The sun in his evening glory is fanned to have clad himself in a red garment. Jacobi reads सङ्ग and तेयतबिर separately, thus making सङ्घा the subject of the line.

5. The detailed description of an evening thickening into night testifies to the genius of our poet.

विहुरिय रहंग—The Chakravāka birds (pairs) are separated or scattered.' रहंग stands for रथांगनामन्.

8. डुअ कसण सवति व मच्छरेण—Turned dark like a rival wife with jealousy.'

11. गहभुअजकखरकखतवमाळे—Noisy on account of spirits and goblins, imps, demons.' An Indian poet would scarcely feel satisfied unless he mentions these as the denizens of the night. जकख in Marāṭhī has acquired the meaning 'very old and decrepit:' but जखीण has preserved both the senses.

13. परमिष्टि पंच—The five exalted ones.' viz. the Arhats, the Siddhas the Gaṇadharas, the Upādhyāyas and Sādhus.

14. मंशु सप्तक्षरम्—The prayer of seven syllables' viz. नमो अरिहन्तायम्.

V. How in the morning Bhavisa discovers an old track leading into hills and resolves to follow it, whatever might happen.

1. पयडिउ विहाणु etc.—It dawned.' Sk. प्रकटितं विमानं.

3. गयपयहिणंति—Separate the words as गय पयहिणंति, which alone can give good sense. 'Went by his right side.' साम-श्यामः the black bird, i. e. the crow.

4. रुहरुह—rustles.' The wind rustles on his left, evidently a good omen. The word रुहरुहिका is used in the figurative sense of उत्कण्ठा.

पियमेलावउ—Who readily brings about union' (of lovers etc.). This belief is so deep-rooted that Indian women of all classes believe in it even today. Cf. कुरुकिउ वायसेण चरणंगणि Sandhi VIII kad. I.

5. किलिकिचिउ—Is onomatopoeic for the notes of the लावक or lark.

7. भविण वि णं जिणसमयगंधु—As a blessed person finds an (old) manuscript of Jina's teachings, पुराण पंथु is evidently used to suggest that the Jina-doctrine also is an 'old path' and no newfangled doctrine.

8. होमि—I shall go by this.' This idiom is preserved in Hindi as in ये रस्ते होके जाना. He then reasons with himself that since gods and spirits can not leave a track, this must be frequented by men and thus to be pursued.

9. लह is idiomatic like Sanskrit पश्य, which is not always to be translated.

12. निव्विहउ कज्जु—Perhaps to read निव्वहउ. निव्वयतां कार्यम् or स्पष्टीभवतु.

13. दुत्तरु दुलंघु etc.—So long only is (a forest) impassable and distant, so long as one does not enter it.' Compare the familiar Sk. proverb अगच्छन् वैनतेयोपि पदमेकं न गच्छति.

14. अवगण्णतहं is Gen. singular. Generally however—हं is termination for the plural. But that it came to be used for the singular also is clear from this and other examples. It is not due to metre, though some-times some forms are made to suit metrical exigencies.

VI. How, after crossing the mountaneous region and a thick black forest of Tamāla trees, Bhavisa sees a city with palaces and archways and white-painted houses, but quite noiseless.

1. सहितयण—Is evidently an attribute of Bhavisa. He was 'a talented (सुधीः) and good man (सज्जन). But often as in I 9. सहितयण stands in our work for सुहृत्स्वजन.

2. हियवह—हृदयके. Apparently the य in the Sk. word is represented by व, as in चिन्तवह for Sk. चिन्तयति. This might be called वञ्चुति.

3. अंतरिउ णाहं कालेण कालु—Distanced, as time is by time.' i. e. Just as one moment of time succeeds and distances another, so every step of Bhavisa brought him further into the hilly country.

5. Read गिरह and पञ्चुच्छवेण as one word, and not separate as in the text.
 6. चिन्तित has to be taken in active sense. 'Made thoughtful on account of an indescribable happiness.'

11. सियवतु-भीमत्. विच्छायच्छवि—Which had lost its splendour.' Evidently because there were no inhabitants at all there.

VII—There in that city there were temples but no one to worship, flowers but none to smell them, corn but none to reap it etc.

1. पविस्त्रमाणेण—प्रविशता.—The *ātmanepada* मानक applied to a root which is *parasmaipadi*. Then the double स्त्र is to be noted, though sporadic.

2. मदविहारदेहुरेहिं—A मठ is a single establishment; a विहार is a large one, containing many smaller ones, where teachers and pupils live together.

देहुर-देवपृह, through देवहर where the व, vocalised, has transferred itself to the following ह.

3. अंतरं गियच्छे—Looks into.' 'But he finds no one in the city who wants to worship.' पुज्जिण पिच्छे—पूजयित्वा प्रेक्षेत. The Absolutive is used like an Infinitive, as if it were पूजयितुं प्रेक्षेत. It is very likely that the poet read पुज्जिं ण पिच्छे, but the Jain scribe, by misunderstanding, wilfully joined पुज्जिं ण made it an Absolutive.

4. पसअरहिं फंसए—(There was none) who could experience the gentle fragrance of flowers.'

5. पिकसालिवण्णयं etc.—There was no one who could save the ripe rice-corn from perishing and carry it home.'

7. तोहिं ण भक्खए is an instance of an Infinitive used as an Absolutive. Really it ought to be तोहेवि ण भक्खए.

8. पिच्छिज्जण etc.—There was no one who would be affected by others' riches, covet it, take it to himself and think about doubters.' अप्पणम्मि अप्पए—आत्मनि अर्पयेत्. वियप्पएस्स should be read as one word.

10. आसि इत्थु etc. is rather elliptical, construe—इत्थु जे पढुं आसि (तं) कहं गयं ण याणिमो—We do not know where the king who used to be here, has gone.' पढुं may be looked upon as due to change of gender, or more probably as due to the attraction of जाणिमो, with whose object it is confused.

VIII. The houses in that city, with their half open doors and windows and the market place rich in wares, but no one to buy them, presented a sorry appearance.

1. There is again a change in the metre.

1 and 2. The houses, with their windows half open, looked like the side glances of young women, which seem to see by half only.'

अद्घुग्धाडियजालगवक्खइं of the houses, corresponds to अदपलोयराइं of the glances.

3-4. The comparison for the half-open doors which show the hidden parts of the houses, is rather indecent. अर्धपर्यंचिय perhaps अर्धप्रावृत्त.

5-6. 'The markets, with the wares (पण्य=पण्यम्) exposed to view, appeared like the marks on the heads of serpents which indicated that they were serpents'; (पण्य=पन्नम्). The comparison is based upon a pun on the word पण्य which is capable of a double interpretation.

7. 'Like people, who had set their heart upon a common treasure, the market places were illuminated in dark places (रंधि)'. In the case of the people, रंधिपलित will mean 'who flare up with abuses'.

9. 'They were like the disputations of Yogins, where there were Yaugic (जोह्य) practices (धंभइ). The markets had crowds (धंभइ) seen (जोह्य) in them'. The comparison is only based upon a pun and is highly artificial.

13-14. 'The palatial buildings which were once full of people, were now silent (without noise) like couples after enjoyment'. The reading छरवहसम्मत्तइ makes no sense, and rudely disturbs the metre. I suggest छरइ समत्तइ निहृणइ which makes very good sense and restores the metre.

15-16. 'Those holy waters that were perennial to people who carried water from them, now were in a pitiable condition and without noise' (as no body went there).

Omit the वि before विहिवसेण and read गितरुद्धुत्थइ which metre requires.

IX. Bhavisa rambles through the city and wonders what should have made it so.

2. Read छुहु and रवण्णउं apart.

4. टिट्ठ is the same as टेट्ठ. The line means 'Like a gambling den without gamblers, or passionate women without youth'.

5. वरघरपंगणेहिं आहोयइ etc.—The parts of the city, with the courtyards of good houses, did not look well without people.'

6. सोवरणइ and रसोहपएसइ—The kitchens with the utensils and other belongings.'

8. 'How could he be confronted with that, which had disappeared at the time of the destruction (of the town?)' appears to be the sense of the line. पढीवउ—Opposite, against.'

X. He casually went to the palace of king Yaśodhana and found the palace and its out-houses also untenanted.

4. दिक्खइ गिगयाउ etc.—He sees the menageries of elephants empty (निर्गजाः); they look like ladies of good families who have lost their character.'

5. सुरयवल्थपएसइ—सुरगपर्यस्तप्रदेशान्—The stables without horses'. They look like blighted hopes that chase away desires'. Sk. विगताशान् प्रार्थनाभङ्गान्. The poet is fond of comparing concrete objects with abstract notions.

[Bhavisa—5]

8. 'The throne, with the royal umbrella and the chouries without the king to occupy it, was as it were laughing in chagrin and shame.'

10—11. The house, seeing a stranger strolling in the council hall of king Yaśodhana, is as it were shedding tears in the form of the pearls that dropped from a wreath'. A beautiful Utprekṣā.

XI. He goes through the places for keeping weapons and musical instruments etc. one after the other and at last coming to a Jina temple, enters it.

3—4. अग्राह्य सुअंशु... जं नीसाह etc.—He smelt a fragrant smell, which was as it were a sorrowful sigh of the presiding deity of the house'.

6. 'All the musical instruments had assumed a silence with the thought that there would be no body to play upon them.'

XII. He enters the temple, that was beautifully constructed and richly decorated. He bathed in the beautiful lotus-pond in front of it and went in to worship Jina Candraprabha.

1. Bhavisa is नरिन्द only by courtesy. Or the literal meaning of the word should be taken 'the best of men.'

1. जंदीसरदीड—This island is said to have been discovered by Indra.'

4. सहं चित्तु व etc.—(The temple in the lustre of the best jewels with which its walls were inlaid) appeared like a picture with a girdle firmly fixed.'

6. It was marked with a thick layer of Sandal ointment.

9. 'He approached the bearer of pure lustre,' i. e. Candraprabhanātha.

11. सामाह्य करेवि—सामायिकं कृत्वा.

XIII. Bhavisayatta offers a prayer to the Jina, whose advice liberated the world, who single-handed brought enlightenment to people, etc. etc.

1. One चंदप्यह is an adjective and the other the name.

2. भरहखेतम्मि is a Locative usual to the Māhārāṣṭrī, but we find it not infrequently in Apabhraṃśa. Cf. *Tisaṭṭhilakkhaṇaguṇālankāra* of Pupphadanta.

2. जए वट्टमाणम्मि etc.—When (the period of) victory was running and when Tassa was the Tīrtheśa.'

4. 'Whose tallness was measured by the span of hundred bows.'

7. मिच्छतमोहं निष्णासियं—Who has dispelled the ignorance of falsehood or illusion'. Mark the change of gender of the word मोह.

9. संती—Is an object of देसिउं and yet it shows no case ending. Translate 'Who, in order to give perpetual quietude to his unswerving devotees, promulgated the doctrine of compassion in the world of mortals.'

SANDHI V.

Bhavisayatta, sleeping in that temple gets a dream, following which he sees, in a house near the temple, a beautiful young girl all alone. He knows

the sad story of the sack of the town by a demon from her; and ultimately marries her.

I Bhavisayatta sleeps in the temple. In the meanwhile Muni Yaśodhara of Videha is asked by Acyutanātha the lord of gods about Dhanamitra, who, at his word, had adopted the Jaina faith.

4. चउविहसवणहंयु etc.—चतुर्विधभवणसंघं अभिनन्य.

6. सोवह निंद—Is an example of cognate object, although निंद does not belong to the same root as सोवह. 'He sleeps a sleep.'

तामजित्तिहि—ताम अजित्तिहि—'Otherwhere'. Translate the latter half 'By that time another part of the story was progressing otherwhere.'

7. पुव्वविदेहि—'The eastern part of the Videha country.' A sage, Yaśodhara, stayed there, practising hard penance' (सकज्जाणि).

चउविहदेवागमयु—चतुर्विधदेवागमनं, Adj. of नायु.

II Yaśodhara tells him the whereabouts of Dhanavai (who is the same as Dhanamitta of VI above).

3. ससिकंतए is a synonym of चन्दपदे. Although as a proper name, it should not have any paraphrase, still poets take that liberty whenever it suits them to do so; e. g. पडमसिरि or पंक्यसिरि for कमलसिरि.

पंचपयारि नाणि पवहंतए—'Living in five-fold knowledge.' The five sorts are मति, भुत, अवधि, मनःपर्यय and केवल.

4. दीह दिवडू etc.—compare line 4 in IV 13.

5. वीसहल्लवपुव्वाडसि—See 17-4 for the same expression.

6. हत्थिनायपुरि etc.—The य is only for the sake of lengthening out a syllable, which is wanted.

9. सप्परिवाड—Should be read as सप्परिवाह. The doubling of प is only euphonic or perhaps metri causa. cf. छक्किय.

III Yaśodhara briefly repeats the story of Dhanapatis marriage and subsequent separation.

1. सीलचरित्तकुलकमजुतु—As this is an adjective of कमलसिरि, it can not end in-उ. Read सीलजुति वि. instead, which would rhyme with गुणवंति वि.

10. परिपालिउ etc.—Lakṣmī brought up the boy thinking that he was a grandson; (on daughter's side). A child that is adopted by the grand-father (on mother's side) by a previous stipulation called पुत्रिकाचर्म, is meant by the word दौहित्र here. There was of course no previous agreement in this case, but since she is abandoned by the husband, she regards her son as no longer belonging to him, but to her (sonless) father.

IV The sage repeats how Dhanavai marries another woman and has another son; who accompanied by Bhivisa goes to the strange land. The latter, abandoned by his half-brother finds a city called Tilayanagara.

4. The second word **महामह** is a Karmadhāraya and should mean 'a great plan.' Translate—for the sake of wealth, he struck out a bold plan.'

6. The first half of the line is metrically faulty containing one redundant syllable. Read it as **पंकयसिरिषुओ वि गड** (instead of **गयड**) **लेरिहि**. The meaning is 'Pankayasiri's son also went with misgivings to his mother's palace'.

7. The latter half is metrically faulty. Read **मयणायदीवि** for **मयणायरीदीवि** of the text. That is the real name of the island.

8. **जणणिहितणइ** should rather be read as one compound word. cf. **ताहतणियं तहितणियं** in I. 2 and I. 8.

9. **रणि** is Sk. **अरण्ये**. This is an example of initial vowels, not under accent, being dropped. c. p. **दाणि** from **इदानीम्**, **वि** from **अपि**.

V. Thus Yaśodhara told the story and said that the prediction regarding Bhavisa would come true. The lord of gods, hearing it, orders his friend **माणिभद्र**, king of Yakṣas to guard over Bhavisa and to see that he goes safe to Gayaura.

7. **भामरि देवि**—Having given a turn, i. e. having gone round.

समड आहसिबि-समयं आभाष्य Muttering formulas of faith.'

9. **सहुं कंतिहिं**—Together with his wife' i. e. whom he is going to marry at that place.

10. **पइ मेलेखड सज्जनविदहो**—You should unite him with his people.' That is what is meant; but the word is **सज्जनविद** and not **सज्जनविद**. The doubling is perhaps due to metre.

VI. On awakening, Bhavisa looks on the letters on the wall and hears words which prompt him to go to the fifth house to the east of the temple and marry the girl he finds there.

1. **उज्झिवि**—The object evidently is **निंद** or some such word. Or it may be regarded as intransitive—**उत्थाय**.

3. **उठ्ठइ** etc.—A beautiful series of words rises up' (to his ears). It is of course the Yakṣa that is speaking without being seen.

6. **सा तउतणिय** etc.—That blessed one of sweet words belongs to you.' **तउतणिय** is predicate. **घणिय-घन्या** or **प्रिया**. Or **घणिय** may be regarded as predicate.

7. **किं सेरड**—Why are you sleeping'? The form **सेरड** is a queer formation. In Sanskrit the **र** comes in only in the plural of the third person. That is here dragged into the second person. Perhaps metre (the last word is **तउकेरड** with which **सेरड** rhymes) has lent a helping hand.

तउकेरड and **तउतणड** are exact synonyms. **तण** and **केर** are possessive suffixes, added originally to the genitive base. Both are retained in Gujarātī.

8. **तं वायंतु करइ साहारणु**—The subject is **माणिभद्र**. Thus speaking he stopped.' **वायंतु** is the same as **वयंतु** from **वय** sk. **वच्**. **साहारणु**. **संवरणम्**.

जाणइ—should rather be **जाणमि**. For evidently with **एड** begins the speech of Bhavisa.

10. अश्रुत असंभव अच्युत—'unheard, impossible and strange' Adjectives of that occurrence (विहाय).

VII. Bhavisa was startled for a time, but abandoned the idea that some body was luring him out in order to kill him. He therefore started for the house indicated.

1. 'Since the powder (of scratched surface) is seen at the foot of the wall, the writing undoubtedly is fresh.'

2. वेयादह—lures away ? from विकारयति. क्वाहिं has to be pronounced long for metre.

3. The स of सवियप्ये is hardly necessary, as एण वियप्ये काहं—'Why this doubt' gives a very good sense.

4. Construe the line—जेम सुदह नाहिं जीविज्जह, तेम अणसुदह वि न मारिज्जह—'One won't live when life has ceased, nor would one die if it has not ceased.'

9. एउ जाणिवि etc.—If, knowing this, one gives up adventure, he is said to be without manliness.'

VIII. He enters the richly decorated houses where he finds the beautiful girl.

1. याम ought to mean different appartments of the house. They were brightened by the moonlike lustre (पह) of the wreaths of pearls.

थोर through थूर from Sk. स्थूर.

2. 'The darkness (in the corners) was removed by the light of jewels' etc.

5. The beautiful girl that he met there, was 'like humanity to the sixfold living things in the Jina scriptures; or like attainment of good state on the death of a wise man.' The latter comparison is rather dismal !

8. सा पिक्खह ought to be ते पिक्खह. सा therefore may be looked upon as having assumed the functions of both the cases.

'He sees her through sphatika and she on her part (naturally) does not notice his coming.' कांति=कांतिम्.

9. Construe the line ने जुवाणजणि विंवाणसील वम्महभडि—'Like the javelin of the God of love, that pierces young hearts.'

IX. The beautiful girl is described in detail.

1. The first half is metrically faulty. Read रत्तुप्पलद्ध.

2. Take मि with सुणियत्थहं; it is an equivalent of पि (अपि) after an anuswara, and therefore corresponds to वि. The text wrongly connects it with ज्झीणपरिवासहं whose fragrance is mild or has faded away'.

3. 'All her limbs, manifest through her thin garments, are apparently having a concealed laughter at him.'

5. The comparison of the row of hair on her stomach (which Indian poets are so fond of describing) with a line of ants is certainly original. At least it is not classical and therefore hackneyed.

व and नावह—Double comparative particle is due to metre.

7. किञ्चमज्जड—Is to be read as किसमज्जड. The ड in the body of the word is hyper-Apabhrāmśa ! 'The leanness of the waist is measured by the span of the hand.'

8. तिवक्तितंगह—Is evidently Instrumental. To be explained (1) either as due to a fem. termination applied to a masc base, (2) or as that legitimate ending added to तरङ्ग which is to be regarded as feminine, according to Hem.

IV अपचंहे लिङ्गमत्तन्त्रम्. 'The naval with the riply folds, looks like flooded water with a whirlpool.'

11. Read सरलंगुलि, छरोह, कोमल and कर separately. 'The hands had lean and long fingers, and were dainty.'

12. 'On account of her neck decorated with jewelled ornaments, she looked like the coast line at the opening of the sea.'

उदहिउवकंठे ought to be उदहिउवकंठे, the व in the first word appears to be influenced by the व in the second word.

14. 'With an elevated and sharp nose, whose breath was scarcely felt, as though it was concealed.'

22. रमाडक—रम्य. डक appears to be a common termination, although not so common perhaps as डक.

X Bhavisayatta accosts the girl, who is taken by surprise and does not know how to address the stranger.

3. Read कडकसकनकुविकसेवि instead of कड.....विकेवि. 'She darted a sidelong glance at him.'

4. आयहो—Occurring twice in the line has too senses. Sk. आगतस्य and अस्य.

6. She does not know by what name or attribute (विसेस्य) she should address him.'

8. Perhaps we have to read दंसणायास instead of दंसणायाम. But even if we retain शम, विजोहि certainly ought to be changed to विहोरे.

9. 'If you are thinking about the formalities of entering the house,' etc.

XI She at last casts off shyness and offers him all kinds of hospitality. At last she tells him her story.

1. Split up the last word into करिणिव रोहविचकसणसज्जं. 'As an elephant turns at the intelligent sign of the driver, so she turned herself at the taunting words of Bhavisa.'

2. सुवज्जमेणभिगार is a jar, beautifully coloured, made of lac or wax.

4. She offered him Tāmbula first. This was only preliminary to dinner.

7. Combine कमलामहासिरि and आयुड into one word 'the soul (i. e. the son) of Kamalasiri.'

XII The girl, getting confidence, relates her story and becomes tearful on remembering her parents.

1. होंतड and झुंजंतड, although present participles, have to be regarded as predicates.

3. मयणवेय and छहचिद्वी=मदनवेगा and झुमचेदा. Any noun could take the ई of the feminine in Apbh; even when it originally ended in आ.

4. In the latter part one word तिहि appears to be redundant, as ताह पाण मि पियारी is complete in itself.

Perhaps read तहमि-तथापि, which would suit well.

5. तिनि stands for all genders.

10. गिगिरवाय is as much as Sk. गद्गद्वाक्. हलिय and आहलिय agitated. Sk. आस्फालित.

XIII. The girl tells how a certain demon had devastated the town, having left alive her only. She entreats him not to stay in the island, and to take her away also.

2. हेदासुहसुहकमळपोयण—Both her face and eyes were cast downwards.' The word सुह in the compound हेदासुह has ceased to have its literal meaning; the compound means simply 'turned downwards.'

4. इळ वट्टिवि—Should be read as one word. The meaning is 'to pound down, to subdue. Cf. Marāṭhī तळवट.

7. मइ is here equivalent of मम. लेहि should be लेवि, which would construe better with जाहि. Perhaps this latter हि has influenced the earlier form. 'If possible, you please take me away.'

10. जाणहं stands for जाणउं or जाणमि. 'I do not know, how you have fallen into this danger.'

XIV Bhavisa then tells his story and remarks that they were apparently made to suit each other. The girl naturally becomes bashful.

2. अच्छेरयविभिड—Struck with wonder.' For the form अच्छेरय see Pischel § 176. Cf. बंमचेर, पेरन्त etc.

5. दीवि दीड—द्वीपाद्वीपम्. Cf. हथिहत्य, दियहिंदिह्यु. सेरंड-स्वरं—At random.'

8. विहिवळणि—By a turn of fate.'

XV The girl showed her willingness; but there was a difficulty. There was none who could offer her hand. And Bhavisa was too honourable to do otherwise.

1 and 2. All the words in इ are instrumentals of feminine bases, to be construed with तया and connected with अपिजह. 'It was so said by her who' etc.

3. परपेरियमणाहं-परपेरितमनसा.

5. Construe सुखि परिष्कुडमाणहो महु अदत्तादाणहो निवत्ति अत्थि—Oh sweet one, I am proud, and must refrain from taking that which is not offered to me.'

6. सब्बु ते होसह—It will all happen.' But सच्चु would read letter.

7. 'If no body is there to offer you to me, then ours will remain a religious friendship.'

XVI. Thus both of them lived there, never coming closer to each other than was allowed by decorum and their own conscience; when one day the demon suddenly appeared on the scene.

ताहं and other words ending in ह are Nom-pl. of Neuter bases, qualifying ताहं and to be construed with वेवि—they both.'

2. इच्छावसर etc.—Controlling their passions.'

3. नियकुलमग्न etc.—Mindful of the course of conduct due to their families.'

5. Then once, the lovelorn traveller stopped on his way, the earth trembled and there was a deep rumbling in the sky.'

ताम will have to be read as four syllables for metre.

8. The most holy seven syllables are नमो अरहंताणम् 'See supra. The next line—'Which (syllables) in their truth bring about a series of blessings.'

XVII The demon is described as very huge, and hideous, of wicked words and deeds. Bhavisa at sight of him felt rage possessing him.

1. अराह्नराओ—The king of demons.' The derivation is rather involved. अराह्न would appear to presuppose an अरात्रि—Those who know night', i.e. nightly beings. The reading of B अराह्णराओ is easier, meaning 'the king of enemies' i.e. the archenemy. Jacobi suggests अराज्यराज.

2. Construe the latter half—सुण्णहवाण सुभाण कुले मित्तो—The friend of the family of the host of goblins.'

3. 'His Complexion was uncommon and yet he was as fearful as dense darkness and his loud laughter was like that of death.' Or कयंद्दहासो may be taken as a figure 'who was as if the loud laughter of death.'

4. 'A skeleton of skin and bones, he was very horrible to look at.'

5. धूळतामंयुरावर्तगात्र—His body possessing eddies of the curled brows.'

10. वसुनंद is apparently the name of the weapon. मंडकग is a sword.

XVIII Bhavisa, undaunted, offered him resistance and boldly told him. The demon, unused to such courage in a mortal, was for a time taken aback.

1. अग्निफुल्लिददितु—Giving out sparks of Fire.'

2. कुरह...दरिसावणु should be taken as an adjective of हुंकार—Which behaved like the cruel death.'

5. **देवनाक**—Is apparently a Deśi for a demon. **भक्षोद्भय**—‘Devourer of soldiers?’

4. **अवेति** is the same as **अवेति** below. Or on the authority of *Deśināmamālā* it may be taken to mean **शकुवता**.

7. Translate the 2nd half ‘He was obstructed by Bhavisa like a cloud by the season.’

8. **चट्टिड** and **झट्टिड** are true Deśi words, meaning ‘struck, lopped off.’

9. **झकिड** is as much as ‘taken aback.’

XIX The demon at once feels that this man must not belong to this city. He thinks a while and is reminded of his former birth, when Bhavisa had helped him. He therefore speaks kindly to Bhavisa and bestows upon him the town and that girl.

2. He remembers that even king Yaśodhana had not offered him resistance.

5. ‘Thus thinking, he remembered his births; **जाड जाईसर** (**जातः जातिस्मरः**) and **भवपच्छइण सरिड जन्मंतर** (**भवप्रत्ययेन स्मृतं जन्मान्तरं**) are almost identical expressions.

6. **विहंगि** seems to mean **विहंगदृष्ट्या**—with a quick eye of perception.’

XX He tells him how he was formerly one Kauśika, was deprived of power and influence by one Vajrad ara who persecuted him, and how dying in that condition, he became a demon and took revenge upon the enemy who had become king here.

अवहत्तिड—Disrespected or disregarded. Translate second half ‘and although a king, was wade to serve another.’

5 and 6. There is repetition in the lines. But the sense is clear, that having died in that mental condition, he became a demon, and the minister became king in **तिलयदीव**. Drop the first half of the 6th line. It does not rhyme with the latter half.

8 and 9. ‘Enmities do not die away. Sometime or another they create danger. They bring one to a bad state, but although ignored do not disappear’.

XXI The demon was so mightily pleased with Bhavisa, that he in a moment made the city living again and well decorated, and in the presence of fire married the couple and then went away.

1. ‘The words of the demon gladdened the hearts of both’ i. e. Bhavisa and the girl.

3. ‘If indeed your angry (sinful) feeling has ceased.’

4. **अवियारिं** should be taken to mean ‘without a moment’s consideration’ and not ‘thoughtlessness’ as usual.

7. ‘From all sides was caused to swell an auspicious sound.’

9. Latter half. ‘which (garments) are commended or recommended at the time of marriage.’

[Bhavisa—6]

14. 'She was bestowed in the hands of Bhavisa.' काह्य is the causal of root क् and means 'caused to accept.'

15. Perhaps to read बहसाविष्णु? The content requires it. But it occurs in this form too frequently to be a mistake and may be regarded as बहसाविष्णु.

XXII The two thus united went together to the Jina temple and returning home performed auspicious ceremonies. They then lived happily together.

1. The words ending in ह् in this and the following two lines are Nom-plurals to be construed with ताई, which, although it refers to Bhavisa and his wife, is neuter, according to Apbh. practice.

2. 'By the sweet fragrance of their mouths, they gave delight to the bees.'

4. The first half is badly printed. Read instead भामरि देवि विहसणाहो-Going round the Jina who is possessed of splendour.'

XXIII They lived there, enjoying the sweet pleasures of youth for twelve continuous years.

11. Read एतियहं. एतियए of the text is due to the scribe's ignorance of Apbh.

SANDHI VI

This Sandhi describes how Kamalsiri observes the vow of Suyapañcamī for the sake of her son. Bhavisa, on his part, starts with his wife for his country. He again meets Bandhuyatta on the coast.

I. This Kaḍavaka describes how Kamalasiri become disconsolate on the departure of her son.

1. गुणजह्य—An adjective of सुवपंचमि. The reading of B गुणजह्य is preferable.

2. सुवपंचमि and सुयपंचमि are identical. The change of व to य, as in सुय and सुव for सुत. चिन्तवह, हियवह.

4. 'A wonderful story commenced etc. (happened) in Gayāūra, where Kamalasiri was'.

विचित्तपया—विचित्रयदा. in the line is metrically faulty, as the word सिरि which is compounded with गयडर, has to be read in the first half. Separate the two words as सिरि and गयडरि.

5. Read दुक्खमहण्णवि and सित्ती separately and not as one word as in the text.

6. वायस उड्ढावह—Causes a crow to fly away, This belongs to the province of folklore. The belief is prevalent even today amongst uneducated and village women, who, when a relative is on a long journey, cause a crow to fly (of course by scaring or pelting it) and ask it to come back with the relative. Cf. Marāṭhi उडग उडग काऊ तुझे सोन्यानें मदविन पाऊ.

7. For ररि read उरि. A carelessly written उ can be mistaken for a र.

8. साहउ-संस्कारः According to the *Deśināmamālā*. But it is better to regard it as Apbh. equivalent of साह through साय(उ) and then साहउ.

11. मइंजेही-अहंयादृशी i. e. अहंइव. Mark the Nominative use of मइं, what usually is Instrumental.

14. She is so weary of life that she would either have fate unite her with her son or give her instant death (संवेवि मरण).

II A great nun named Suvratā taking compassion on Kamala, gives her a good advice, and makes her adopt the सुवपञ्चमी vow.

1. Perhaps to read अज्जियगुणसारी (अजितगुणसारा) ! महव्यवहारी-महामत्तधारिणी; for the doubling of the consonant see supra.

3. वयणामय (वचनामृतं) and मण are objects of संजोयहिं.

4. अवगच्छहिं and मच्छहिं are 2nd sing. present. The double न in the latter case is correct, as it represents न्य. But in the first case, it is sporadic, perhaps due to analogy.

6. मे-इह-Read as one word. It probably means as much as, 'I am sure,' 'surely.'

7. 'Was it because you evidently did some evil deed, that you are separated from the happy company of your husband and son ?' ति-इति.

8. धंघउ-The *Deśināmamālā* has V 57 धंघा-लज्जा, but that sense does not suit here. We have to connect it with Guj धंघो, Mar. धंदा.

9. अज्जवि-Even now go to him (the Guru) and serve him so that you will get the greatest tranquility of mind,

गइवि, however, is strange to Apbh; it will have गस्मि. It would be better to read एमगइ वि, which would be equal to एवंगते, although the construction thus would be highly Sanskritized.

10. One न is redundant in this line.

III. Suvratā now explains the nature of the vow Savapañcamī.

1. कमलं दुतु-This passive construction is changed in the next line for no reason.

2. महाव्यधारिण- Cf. महव्य above. When the double consonant is retained the preceding vowel is short; when it is simplified, the vowel is lengthened.

3. पदमागमि नंदीतरपव्वहो-In the first chapter of the scripture called नंदिसुत्त. See VI 2 below.

4-5. अह कस्मि- The Pañcamī falls in Kārtika, Phālguna or Āśāḍha and on the fifth day of the bright half. It is, therefore legitimately सिद्ध- (सित- white) पञ्चमी; but since it is observed in obedience to the scriptures it is called सुअपञ्चमि, also some times सुवपञ्चमि. This is an attempt of the poet to explain the name.

6. अक्खमि-I say.' Translate the line-'It is both approved (सिद्धी) by the sages and told in the highest scripture of the Jina.'

7. Separate *सुहसोवाणपंति* and *कामोक्त्वहो*. The text has wrongly combined them. The two phrases are parallel—*सा सुक्त्वहो चिन्तिकापवेषु* and *(सा) मोक्त्वहो सुहसोवाणपंति*. Read *सुहसोवाणपंति कय मोक्त्वहो*.

8. 'It is observed both by good men who have retired (from life) and by householders.'

9 and 10. 'He who, as its fruit, wants the treasure of ever lasting pleasure, ought to know first the manner of fasting.' *जाणेविशु* is here evidently used in the sense of *जाणिष्वड*.

IV Details of the observance of the vow are then given. It begins by a half-fast on the Caturthi and ends also by a half-fast on the Śaṣṭhī.

1. Construe *एकाहारं तव तन्द्दं करिवि, चउत्थिअ-वरन्द्दं सुमरिष्वड*. *तव* thus becomes a second object of *करिवि*, and *तन्द्दं* an Instrumental used as an adverb.

3. *रयणि वसिवि*—Having passed the night apparently in wakefulness'.

6. *अछिज्जहि सुहमायु समारिवी*—You should live exercising tranquil contemplation.'

9. *तद्दिगु*—On the Pañcamī day.' This is to be a day of complete fast, and religious observances.

V. The vow is to be continued for five years; thus giving sixty-seven actual fasts. Then comes the feast of the breaking of the fast, which is to be done with great pomp.

8. 'One who is unable to do this kind of breaking of the fast, should repeat the vow twice.'

10. Separate *कर* from *मउलि*.

VI. Kamalā observes the vow and carefully follows the instructions of Suvratā. Her hope was, that at least by means of this vow, she might get back her son.

4. *परीस* for *परीसम*. Jacobi reads °*परीसम-संती*.

5. Read *अखलिय° सासणमत्ती* instead of *सासणिमत्ती*. The latter would perhaps be taken as an *aluk* compound and therefore give a highly sanskritised colour to the expression, which is unnecessary.

8. *पुनक्कडु*—The doubling of *क* is perhaps due to metre. Cf. *परव्वसाहं* V 5 in the first Sandhi and note thereon, compare *पविस्समाण, पुव्वकिय, उप्परि* etc.

10. *दीणहिं*—is Gen. sing. The *anuswāra* which is strictly incorrect, is due to contamination with the Instr. pl. form.

11. 'That abode of eternal bliss I might attain afterwards.' She wants reunion with her son first. Combine *सिव* and *सासयसुहनिळ*

VII Suvratā then takes Kamalā to her preceptor, explains the cause of her suffering and asks whether her son would return.

2. तिनाणवहाण्ड—'Conversant with the threefold knowledge.'

3. Separate बहुवचन and जनेरी.

7. कहिमि—'Somehow or somewhere.' मि, represents पि, and is the form अपि assumes after Anuswāra. Pischel § 143 knows it not. cf. ताइमि in V 6 above.

VIII The sage tells her that her son was all right, that he would soon return and share half the kingdom with the king. Pleased with this she returns home. Now is the turn of Bandhuyatta's mother to be anxious for his safe return.

5. अतावसरवियं पि सोसिय—'Fed on imagination engendered by hope.' विकल्प in the sense of thought idea and not doubt.

6. झणिउं पइ एउ—'(I hope) you have noted or considered this.' झणिउं has almost the sense of झणिउं here.

7. Read यिय and झुणिवयणरसायणि separately. The subject of यिय is तिन्ती-तृप्तिः or ता, if we take तिन्ती to be an Adj.

8. मूरु and विमूरु are pure Deśis. The former is preserved in modern Marāṭhi मुरणें—to pine away.'

9 and 10.—Dhanavai's words.

IX. Danapati also feels worried and bewails the lot of his two sons in the presence of the king. The latter causes inquiries to be made amongst sea-traders, but everybody shakes his head in token of ignorance.

2. विन्नि can not be explained except on the analogy of तिन्नि where the double न is regular.

3. परावह is a combination of परा+आवह.

4. झुंझुइ इउं etc.—'Verily have I become the object of ill-fame.'

4 & 5.—To be construed together. From गयवइयाहि to परिचत्तइ is one sentence; 'From house to house have young merchant-women, whose husbands have gone away, and who no that account bear grief and anxiety, left off their usual duties.'

6. साखरिय वाणिज्य—Merchant carrying on sea-borne trade.'

'Have you ever heard of a calamity (पमाउ) that has befallen certain merchant-ships?'

X. Sarūpā is dejected. She is reminded of her evil advice to her son and suspects that he has fought with his brother and come to grief.

1. विराणउं=विद्राणकं—Dejected or anxious.

नियचरियहि etc.—Who was baffled by her own deeds'. अण्वे is the same as सइ.

2. 'Oh fate, the wicked thing that I taught (my son), has recoiled on my own head.'

3. The harm that one thinks of doing to others, turns back upon him and troubles him.' तासइ is a form of the Gen. less frequent than तासु or तहो.

XI. In the meanwhile things were progressing in Tilakadvipa. One day the young wife of Bhavisa asked him who he was, where he came from etc. This naturally caused him some grief,

4. तद्दृष्ट-त्वदीयं—We should expect an *anuswāra* here. 'My lord, I know nothing about you; somehow or other I did not ask you up to now.'

5. 'I pondered long on what I desired (to ask)' Sk. वाञ्छितव्ये छदिरं चिन्तन्ती स्थिता अहं; 'and somehow or other there was no occasion to ask.'

6. तुहारड—The base तुह, plus the termination आर, which has the same meaning as केर. Preserved in old Hindi as तुहार or तोहार.

8. For संचरिड read संभरिड i. e. संस्मृतव. 'On hearing it he remembered with regret his own country.'

9. ककुणसरहो—करणस्वरेण. 'The heart was filled with a moaning sound.' Perhaps to read ककुणसरहो?

XII. Reminded of his country and mother Bhavisa blames himself for thus living in pleasure. He began to shed tears, which his wife wiped away.

1. सा has to be regarded an accusative going with जन्मभूमि, the object of छमरंतड. Jacobi's reading सो is simpler. समर and सर are both from स्मृ; one due to स्वरभक्ति, the other to progressive assimilation.

2. 'What is the use of my prosperity or enjoyment.'

3. दुक्खल्लिय either from दुक्ख plus a termination अल्ल which is usual in Apbh. or from दु and खल्लिय i. e. स्वलित.

4. दुभासहं and नपियासहं are Instr., and agree with जाई=यया. 'Who long thought of me, with great hope, and with yearnings at the time of child-bearing.' पियासहं may be पिपासया. Or perhaps we should read पयासह. 'Who suffered the yearnings at the time etc.'

XIII. After both had consoled themselves, Bhavisa begins to tell his story.

5. जणणु—One would rather expect जणड.

6. कम्बळ—The व often becomes nasalized व (३) in the Prakrit especially in Apbh.

6. तुम्हारी—from base तुम्ह. Just as तुहारड above is from the base तुह.

9. 'They were engulfed in the waves that rose up.' उल्लित्यहं—(उत्तीर्थीभूतानि) i. e. gone into the sea.

XIV His story of shipwreck and desertion by his half brother continued and ended. Bhavisa doubts whether his mother is still living or dead.

8. सा वार्यतु—Leaves no doubt that सा is Acc. also.

XV. They then agree that a lovely life, even with heaps of gold surrounding them, is useless and concert a plan of escape from the Mayanāyadīva.

निययसज्जणहं should be read as निययसज्जणहं. The doubling of ज is perhaps caused by metre.

2. Combine छदि with बंधवलोरे and read सहिबंधवलोरे, which is a frequent word in this poem. cf मुहिसज्जण also.

4. 'The pleasure of living in this lovely city, is like that of seeing a dream or dancing in darkness. Like pleasure of eating to a recluse.'

5. वज्रं and वज्रं are second pers. pl. Imp., but are used for the first person. 'Let us act thus and heap together (jewels and ornaments).'

6. 'Both should now and again lift it up), and carrying it, put it on the the seashore'.

XVI They then heaped together all the wealth that they could easily carry and brought it, through the hole in the mountain, to the seaside.

1. वासनं समारवि—Bringing together the clothes'. Cf. coll. Mar. वासन. Or it should mean pots.

2. Read देवि and तल्ल separately. 'Having measured (counted) the jewels etc.

4. अहसुतातंदवि...लयमदवि—In a bower of creeper dancing with Atimukta flowers.' If however तंदवि be regarded as the same as Hc's (V5) तद्वि, then the compound will mean '(over) spread with Atimukta creepers.'

8. 'Clothes of various colours.' जाहजाह—of various sorts.' Guj. जातजातनुं. These were marked with their names and were cented with camphor. See lines 9 and 10.

XVII A description of the ornaments and other valuables that they carried away.

1. Pearl necklaces and other pearl ornaments.

2. Golden pots and pans and jars; 3 golden seats inlaid with coral etc., 4 mirrors and chouries 5, scented things like pigment, saffron etc. 6 jars and dishes etc. 7 mothers-of-pearls, conches and the like.

4. कलयवेयडियं etc.—inlaid or surrounded with golden rings and made of coral and gold.'

7. Read अवराहं मि—अपराण्यपि

8. 'They took out (परियडिवि) the treasures and arranged them,

Perhaps to read वणि वडसवणरिडि संचारिअ for वणिवड स वणरिडि etc. which makes good sense; 'they carried to the forest the wealth of Vaiśravaṇa' i. e. rich treasures. This is Jacobi's reading.

XVIII Bhavisa and his wife waited in the forest, with bow ready and flag hoisted on a tree for a signal. They there again meet Bandhuyatta and company who had met with a shipwreck and been very miserable.

1. उप्परि the double consonant perhaps for metre.

2. Read अच्छहिं for अच्छमि, and सुरकिन्नरविजाहरीकल्लं together.

5. तिरिथितित्यु—तीर्थातीर्थं from place to place.' Comp. also दियहिं दियहु and हत्थि हत्थु.

Combine सुहि and निव्वुह and read सुहनिव्वुह.

6. Separate गलियगव्व and ववसाय and join अणायर to the latter.

10. एउ has to be read as इउ for metre.

13. इकारह a pure Deśi. Compare Marāṭhī हाकारणे. Translate the line 'As if the śrī of Bhavisayatta was calling them by sign, an Utprekṣā on the white flag hoisted on high by Bhavisa as a signal to merchantmen.

XIX The company of Bandhuyatta approach the tree and find there the young man and his wife. They return to their master and tell him that they have seen a god and his wife. He approached them, together with his people and is ashamed to stand before Bhavisa.

3. कनोसन्निय वायहि should be read together. 'With words whispered in the ear.' Cf. कनोसन्नइ in I 13,10.

4. बंधुयत्तहो has to be read only with a slightly nasalized व, in order to suit metre.

5. 'Before he (the god with his wife) goes away some-where in the sky, you please go quickly to see him.'

6. उत्पल्लिड—'Surged up i. e. moved onwards'.

9. ताए may be construed either with the preceding clause as ताए तं पिक्खिखि-तस्यास्तत् (भयादिकं) इवहा, or with the following as बंधुभन्तु ताए लज्जाभरेण etc.—greatly ashamed of her.'

10. Join मसि and लप्परिण together 'inkpot made of earth or a potsherd on which lamp-soot is deposited.'

XX Bhavisayatta notices his pitiable condition and asks him reassuring questions, viz. where he was, what he has earned etc.

3. Translate latter half—'He stood humbled, remembering his old wicked behavior.'

5. काहु किम सेविड—'How did you pass your time.'

10. इहलोयहो...दोहउ-The hater of both this world and the other.'

11. The curse of hate has come upon me even in this world (birth), since I had to wander from country to country, with my body worried with grief.' दोहत्तण points back to Vedic suffix त्वन्, an in महित्वन्म्.

XXI Bandhuyatta spoke words of repentance and Bhavisa forgave him. He then sent him and his company for bath. After they had gone, his wife expressed her suspicion about them all.

2. तुम्ह...दोहि—are forms of the Gen. pl. The latter look like Loc., but we have genuine forms like घणवइहि before.

5. तेननु—That indeed is not lost, which is found (lit. received) again.' बलिनि is an Abs., meaning 'having turned' and further 'again.' It is almost adverbial here. Cf. Gujarāti बली.

6. सव्वहंमि किल्लेसहो—Is strictly speaking ungrammatical, as the former is pl. and the latter singular. But in Apbh, and especially in poetry, such things are apparently to be connived at.

7. Read गंधमालय-गंधमाल्यम् scent and flowers which are tokens of respect and friendship. गंधमालय is probably due to metre.

XXII. The husband, however, satisfies his wife saying that one who was

so repentant would never do so again. In the meanwhile the company return from bath and are welcomed.

1. विह्वलसहावि-मृदुस्वभावेन. Des. VII 96. Cf. Marathi वेल्हाळ.

3. Separate पर and इत्तिड.

6. 'If he be struck with the sword-like bad words, he will do now, what he would have done after some time.'

12. Read महि सारविय रविदहि अंचिय—The ground was cleared and decorated with lotuses.' The loss of initial अ of रविदहि is due to its having merged in the previous word.

XXIII. They have sumptuous meals and all else connected with them and are astonished that such a thing could be done by them in the forest.

1. बहसारिय—The sense is that of 'were made to take their seats.'

3. सालिदाडिसालणय—Rice and dal in clear; but what is सालणय or सारणक.'

4. Read विसेत and विहोरे as one word.

XXIV. Bandhuyatta then in meek words eulogises Bhavisa and asks him how he could thus have been prosperous in a forest, after he was abandoned by them.

2. अम्हं दिवि दीड भमंता—We were travelling from island to island.' दीवीदीड see also इत्थिहत्थु, तिथि तित्थु, दिविहिं दिवहु, which have become fixed idioms.

3. 'We have lost our capital (also).'

4. दुपेच्छि from दुप्पेच्छि, Sk. दुप्पेक्षे is due to metre as the doubling in पुप्पक्रिय below is also due to metre.

8. वियप्प-विकल्प, appears to mean thought and with दूर before it, to mean 'forethought, prudence'.

SANDHI VII

I Bhavisa then honours everyone of his brother's company with presents of Jewels and clothes. They give him blessings and rejoice to go back home with him.

3. नियकसमरहो perhaps to read नियकम्मयरहो like Jacobi? But what is the sense? कम्मर may be from कर्मकार through कम्मभार and कम्मर. The reading is supported by कम्मरयहि in line 6 below. The artisans on the boat are perhaps meant. He knew their number (from Bandhuyatta or his friends.)

4. विज्जय लिहिय is one word. 'He distinctly remembered what was written in books of medicine' or rather chemistry. Because the reference here is to sealing vessels of gold, embossing names on them etc.

[Bhavisa—7]

5. पच्छमई is to be read as if it were पच्छमह for metre.

8. निवसहएष वळंतहिं—Returning to their own countr. Perhaps नियसहएष? सहएष is as much as स्वदेशं, the ह being sporadic.

II How the company think of various things, the pleasures of home, the dangers of the voyage, the fortunes of Bhavisa, the failure of Bandhuyatta and so on.

1. सएसहो is the right word for Sk. स्वदेशस्य. The सहएसहो of I 10 and elsewhere appears to be due to metre. The genitive is governed by संभरिवि, as its original Sk. संसृ does.

3. ओवाहय—Carried away by storm'? तरेसहं for नरेसहं?

4. The first half is metrically faulty, as it has one syllable more. The fault would have been avoided if the poet had read भविसत्तु, as he often does for metre's sake.

6. घोसण देवि—Having made a (proud) proclamation'?

8. चळेयहो अप्पणडे etc.—One said 'Do not say crooked things, for our own calamity;' meaning, that if we said bad things of him, Bhandhuyatta will have his revenge.

III. They then found an auspicious day and prepared to set out. And while Bhavisa had gone for performing some religious act, the boats were already set afloat.

3. मुकबंध etc.—They let loose the anchor (that was fixed) and lifted it up'.

4. लहय पवण—They took wind.' कंढवह is the head of the sailors.

5. भविताणुरूप—Bhaviṣānurupā, the wife of Bhavisa, lit. one who is agreeable to Bhavisa.

8. विज्ञाहरकरणु—Some rite to be done to the Vidyādhara or Yakṣa who helped him'.

IV. The merchants sons thereupon stopped the boats and remonstrated with Bandhudatta. The latter rebuked them for disloyalty to himself and attachment to Bhavisa.

7. He taunts them with desertion of himself and compares them to a faithless woman, who leaving her husband, loves a paramour.

9. भणिवि—Has the same sense as the Marāthī, counterpart of it, म्हणून, has. Originally meaning 'having said,' it has come to mean 'because.' 'You follow him, because he is rich.'

10. 'If this is noble family-duty, then what indeed is disloyalty to a master.'

12. 'What by you people is prized most' viz. taking Bhavisatta to his father's house.

V. His rebuke continued. At last they sail away leaving Bhavisa on land.

1. विहिवल्लु—Turn of fortune,' i. e. fortune.

2. Read कुलांगण and गेहहो separately.
3. 'Once a man incurs suspicion, his very birth is doubted by people'.
5. 'I shall now be false to myself, if I behave well'.

9. They pondered for a time and in a trice the cry arose 'go on, go on.'
 VI. Bhavisa then saw through the perfidy of Bandhu and stood bewailing his lot. He was sure, that when Bandhu reached home, his mother, not finding him, would die.

1. हयुरुणहं-रणरणकं वहति. A noun-verb.
3. Read दुक्खमहन्नि and वसति—Tossed again in the ocean of misery.'
5. Read बन्धुयत्त or बन्धुयत्ति पविसंतए—The construction is locative absolute.
8. Separate बन्धुयत्तु from वरिड and read वरिड in place of latter. The sense and metre both require it. 'I resorted to Bandhuyatta, who well showed his wickedness'.
9. होड दिदि—Let there be satisfaction' (viz. of adverse fate).

VII. Bhavisa also thinks of his wife, who had been carried away by Bandhu and wonders whether she will continue faithful to him, when Bandhu coaxes and threatens her.

2. कुणहं—Is 2nd pers. pl. Imperative, used for the first person; 'whatever one has seized, belongs to him'—meaning that, as she was now in the hands of Bandhu, he would look upon her as his possession.

8. मत्तरकिवि Is an obscure word in connection with the fingers. What is perhaps meant is that he knacked his fingers, in token of anger or disappointment.

9. 'Being afraid of the sound made by birds and trees.'

VIII This section describes how Bhavisa returns to the city, where he feels the absence of his wife with double force; he goes to the Jain temple and bows down to Candraprabha.

2. तथु अप्पाइओ—Brought back to his senses again'. तहं (i. e. प्रकृति) आपादितः

6. The last syllable of पएत्त will have to be read short for metre.

8. 'He sees the things dear to his wife, but not herself'? एत्ता for Accusative.

IX. The boats in the meanwhile were making progress. Bhavisa's wife was in one of them, disconsolate and sorrowful. Bandhuyatta approaches her there and wants to reconcile her.

3. Read पोयंतर वरभवणि as one word. Jacobi's text has not got this and the following line. But in the foot notes he says 'After this पोयंतप्पियु, evidently the remnant of a verse.' Our text fortunately has preserved the line, which is necessary. For line 8 below expressly refers to it.

6 and 7 contain similes, show how Bandhu looked absurd by her side.

(1) Like a bard beside a king's splendour, (2) a black bee beside a beautiful white lotus' (3) like poverty in carnate beside riches.

10 Construe इदि, जाहि भंगि अणंगु रह माणह, दुज्जु को परिहउ आणह—Who would do harm to you, in whose body love delights in residing ?'

12. छहियणजणभाणहुजणरेउ—One जण is redundant here. Should we read मण instead of जण? That would remove the redundancy.

X Bhavisa's wife is enraged at this and reviles Bandhudatta as being a mean and sinful man.

3. दोच्छिउ—The छ perhaps has been misread for त्य. The Jain manner of writing both the letters is so much alike that such a confusion is notun usual.

5. Read इक्कु साणु गइइ खर.

6. पछवहं for पछहं. The व however can be explained as a representative of क through अ, which latter becomes व by the influence of the preceding उ. पछक पछअ, पछव.

7. The sentiment expressed is rather vulgar, but thereby the poet means to show to what extent the young wife is beyond herself with rage.

8. 'What joke with one who is almost dying (with grief)'

XI Bhandhuyatta on this, bluntly told her his intentions and was ready to use force. While Kamalā was resolving to commit suicide, so soon as he would touch her, the gale, through divine intervention, grew strong and blew opposite and thus carried the boats helpless before it.

2. सहस्यनिवारणि—Here again confusion between छ and त्य. Read सहस्य-निवारणि. 'Is there anything to blame if I try to satisfy my desire' ?

6. मरण सरणु आवगउ—Is as much as मरणु आवगअसरणु. The meaning of the whole line is 'if he touch my body then (there is) death, which is the resort of the distressed'.

9. सडिल आवसहं together. गहरीजंति is the same as गहिरिजंति—to be made or to become deep.' Deep eddies were produced in the water.'

XII Some of the inmates suggested that that was the effect of teasing the faithful wife; and suggested that she should be appeased. This was done and to the astonishment of all and chagrin of Bandhu, the sea became calm again.

3. आयहो is used for both genders. Here it is equal to Sk. अस्याः

बोहवि—Is from व्यप—इ. The sense however requires that the form should be regarded as causal.

4. असमत्य and ओणामियमत्य are Nom. singulars. Regularly the end-vowel should be long, but the tendency to shorten it, which later became the rule in many of the vernaculars, has already set in in the Adbh. stage.

7. ओसहु in the sense of 'remedy,' not necessarily in the medical sense, is familiar to Sanskrit also.

XIII They landed on an unknown coast. Bandhuyatta there sold one jewel and with its proceeds bought elephants, horses, oxen, chariots and other paraphernalia. His camp had thus the appearance of a king's army.

1. नाहस, has the sense of 'a class' rather than of 'a race' or 'caste.'
3. Better to read वियक्कणज्जमण thano मणि.

XIV Bhavisa's wife abhorred the life that she had to lead and once thought of committing suicide, when she was prevented from doing so by a deity in a dream. The boats went forward, until they came to the Jumna; a messenger of good news was then sent to Hastināpura.

SANDHI VIII

Bandhuyatta returns from the Dvīpa and is welcomed home. He has brought Bhavisa's wife and passes her off as his bride. His father settles the date of their marriage. Bhavisānurūvā like Kamalā, is disconsolate.

1. The messenger breaks the news of Bandhu's return and everybody in the city is glad at heart. The young women, whose husbands had accompanied Bandhu, were naturally more affected.

2. Read पवेचुअ and विसुद्धमणु separately.

7. अणुराहुड—from अणुरायड. The change of य to ह is common to Jain Māhārāṣṭrī and the Apbh. Possibly the Apbh. has borrowed this peculiarity from the Jains, into whose hands it had fallen. Cf also संपाहुड for संपायड; Hindi पाया. See also पराहुड in Kaḍavaka II below.

II Dhaṇavai thinks the news too good to believe in, but the messenger convinces him.

2. सुहृत्पिय—Pleasing only outwardly'. सुखप्रियम्. The following line makes it clear that सुहृत्पिय=सुखप्रियम् and not ममप्रियम्.

3. Jacobi's reading पभणहं 'वत्तयार मे मुज्झहि' makes no sense; whereas our वत्तयार मे मुज्झहि is most natural. The messenger (वत्तयार) says 'do not be infatuated; know clearly that Bandhu has come.'

4. 'I left him sailing swiftly, crossing the waters of the Jumna.' परिहृत्य is evidently परिहृत्तु, with the usual confusion of च्छ with त्य, which means पट according to *Deśināmamālā* VI 71. The परिहृत्य of B is no improvement.

5. पयाणडं in a collective sense 'all the boats' with the horses, elephants etc. They resemble a king's army or military camp.'

7. तिमिर for शिविर, through तिविर, shows phonology peculiar to Apbh. only, where व is changed म, and to म to व. Cf. मि for वि (अपि), and रवण for रमणीय, खेड for क्षेम.

III Hariyatta, knowing the news, tells Kamalā of it. Everybody in the town is delighted. People go out to receive Bandhu, who is brought into the town with joy.

1. कमलहिं—The anuswāra is sporadic and the ह is only the Jain way of writing the short ए; so that the form is to be regarded as being कमलहे Gen. sing. Our edition always represents short ए by ह.

IV Bandhuyatta, admired by all, enters his house and is welcomed by his parents with laden heart in silence.

1. परुपर see परोपर supra.

2. सहियरि campare Guj. सहियर. To be derived from Sk. सहचरि, the ह of हि being due to attraction. The word सहि-सखि also perhaps might have influenced the phonology of सहियरि.

4. वीरचरिह for वीरचरीड.

5. भमंतिह has to be taken in the causal sense. 'Revolving (in their hands) bunches of flowers.'

8. जोयणिहिं has to be regarded as an Infinitive, after He IV 441.

V Bhavisatta's young wife also gets down and is surrounded by women, who take her to be Bandhuyatta's wife and lead her to Saruvā. She neither bows down nor talks to Saruvā.

1. जवाण—a palankin or Meṇa ?

2. पदम etc.—With formalities due at the arrival of a person for the first time.'

4. Separate निय from वरविलयहिं.

6. Construe विणड करेवि, आसण्णए नेवि, एह तड साह (इअ) सन्नइ पदरसिय—They greeted her, and taking her near (Saruvā), pointed out by gesture that she was her mother-in-law'.

8. Read अणेय उवाय वियप्पइ for अणेयड वाय वियप्पइ a bad splitting up of words. This is due to the fact, that in many old Mss. words are written in a running line, without separating them, and the editor has to use his skill in suitably separating them. A little inadvertance results in unintelligible readings.

9. The Instrumentals refer to सरुवा. She, wishing to have a happy meeting with the bride, points (this) out to her son and looking up to him says 'why does the bride neither salute nor talk to me' ?

VI Bandhu, hearing her words and pleading the excuse that the bride perhaps remembers her country, makes a sign to his attendants to take the bride to her apartments.

1. अणुज्जे through अणुज्जुअ from अणुज्जुअ. Jacobi reads अणज्जे, which rhymes closer with अठज्जे. But अणुज्जु and अवक्कु are the epithets that are again given to Bandhu at XII 2 in this Sandhi.

9. भविताणुमइ—Bhavisāṇumai appears to be the same as Bhavisāṇuruvā in VII 3, 6., the name of Bhavisa's wife.

VII The young bride is attended upon by several women, with curiosity to see her, who try to comfort her with all sorts of enjoyable things and agreeable services.

3. Read दंतणकोकहलापिय इतिउ for दंतणु कोउहलपियइतिउ. 'Women who were very curious to see her.'

7. निहित चित्त should be read together. The double त्त in the first word is due to metre and to attraction of the following double consonant.

VIII All good men of the city celebrated the return of the young men in their own way.

2. पहसरइ is verb to जयनंदिषोउ and सरइ to जणु.

6. सोहलंड—The festivity in honour of the happy return'. Comp. Mar. मोहळा.

7. 'The song of the bards could be heard above the sound of the drums etc'.

8. जम्मणि is a pure Sanskritism, perhaps due to metre. Regular Apbh. would be जम्मै or जम्मि.

IX How the five hundred young merchants also celebrated their happy return.

4. Read मरुहुंद and वणयइवणय separately. For इवणय compare Marāṭhī इवणा.

X The poet describes the festive appearance of the city, made still more beautiful by the advent of spring.

2. धवलपुंजवियइ— is a participle of the denominative from धवलपुञ्ज. The houses were whitewashed.

वणतुरउ of Jacobi makes a better reading.

7. A Palāsa tree full of red flowers compared to blazing fire. There is a propriety in the simile, when we consider that a Palāsa in flowers does not show any leaves and that the flowers are flame coloured. Compare the name 'forest fire' given to Gulmor which has flowers of the same colour.

XI Kamalā sees the festivity of the town, but no where hears even the name of Bhavisa mentioned. She then goes from house to house of the young traders and inquires but no one is able to tell her anything.

1. धणपम्हुपयासिरि from धण, पम्हु and पयासिरि. पम्हु is प्रस्तव. It is believed that the great love of a mother for her child of whatever age will cause a flow of her breast-milk on hearing of or seeing the child after long separation.

4. The whole sentence from अनेउ गविदुउ is an object of कहिउ 'We searched everywhere, but no one found Bhavisa anywhere.'

5. The analogy of चमकिय would suggest a like derivation of दमकिय. दमत्-कृत,] where दम=to the vanquished, to be overpowered.

8. In the meanwhile, Saruvā's son, bearing well in mind his mother's advice, went to Kamalā.

XII Kamala asked him what had happened to his brother, and he replied that the latter had gone to another country. Kamala of course did not believe in it and became more disconsolate.

3. कण्डं—Compare Marathi कणें—A treasure, a hidden store.'

8. समुच्चयवाहिर्हि is an attributive Instrumental.

अहवहि and जि should be read separately.

विणिग्गय and वाहिर्हि should be read separately.

'She went away midways, without reaching her house.'

XIII. The disconsolate mother's lamentation.

5. छणदियहुः छणदिवस—A day of festivity, a holiday.' Comp. Marāthi सणदिवस or सणवार.

7. सयणसयलं सयण—Relations of all people.' In the first word, it should be merely जण and सयण.

10. वणु वरिणिउ etc.—A cloud has sprinkled the heart of wicked, mean people, because you are in distress.'

XIV. People become sympathetic to Kamala, and begin to guess the cause of Bhavisa's absence. All sorts of rumours reach Saruvā's ears and she begins to repent of her wicked advice.

1. दोमियमणु is the same as दुम्मियमणु elsewhere.

3. न सुणहं—We do not know.' The forms of the root for the 1st pers. pl. and the 2nd pers. pl. have become identical.

5. आएं वदवणउ नछजह—Why he does not stop the festivity.' People begin doubt the wisdom of Dhaṇavai. This talk, as the next line indicates, took place in the courtyard of Daṇavai's house and hence it was heard by him and Saruva.

9. आएं मंछु.—Surely he has done it accordingly' i. e. according to my advice.

XV. Saruvā asks her son what he had done to Bhavisa and he replied that the latter had remained in that country, not wishing to return without wealth and honour to a city, where he had been slighted. Bhavisa's wife, who heard this, wanted to expose him.

3. एवइतरि is the correct word.

5. Read अहइ and सिय separately.

6. पइज्ज from प्रतिज्ञा. Compare Marāthi पैज. The other word पैन is from the same Sk. word, but through another Prakrit word viz. पइज्ज.

8. सको-शक्रः. The second सको means शक्रः.

9. तवंग-see तुंगतवंग in Sandhi I and तवंगि बइसिवि in VI

XVI On second thoughts, she thinks it better to remain silent and if

necessary, to die. *Suvratā*, the Jain nun, again took *Kamala* to her preceptor and told him her plight.

2. Sk. वरं आत्मा चातितः न पतिष्वने दोष उत्पादितः

4. दुष्वासिनि=दुर्वासिनी—The unlucky one.'

7. Read दुष्कर्ममहन्नि दोहय—She was caused to go (i. e. thrown into) the ocean of misery.'

8. हियवहं साहारण्य is as much as हृदयसमः—As dear as one's heart.'

XVII The sage told her that her son would return on the thirtieth day the fifth of *Vaiśākha*; he would also become king. Thus *Kamalā* would be called queen (mother).

1. जियंतत Pres. part. Comp. Marāṭhī जिवंत, by such a व-भ्रुति as is usual in Apbh.

2. पच्छिलपहर is the last प्रहर, from पच्छ+इल.

3. चाह is a pure Deśī, preserved in Hindi चाहना, Mar. चहा or चाहा. 'To expect, to desire.'

9. 'She kept counting the days by scratching lines' (on the wall etc). This was the time-honoured custom with women of counting. cf. विन्यस्यन्ती भुवि गणनया देहलीद्वन्द्वे: *Megha*. II 27. Even now, women in villages (even amongst higher castes) count things by marking lines of cow-dung on the wall.

XVIII *Dhaṇavai* then presented his son to the king and gave large presents. The king gladly received him at his court and then gave leave to them all to go. *Dhaṇavai* was astonished to see the splendour of his son's wealth and became thoughtful.

1. *Jacobi* has not got this and the following two lines. His *Kaḍavaka*, therefore, has become inordinately short. It has also become abrupt, because then one does not understand who gave leave (विसर्जित) to people, why and where they had gathered etc.

5. कयकजिय—People who had done their duty' viz. of paying obeisance to the king.

7 to end—Shows the state of mind of *Dhaṇavai*. He is struck with the fact that his young son should have become so rich in one trip. But he satisfies his doubts, by wisely putting it down as the fruit of good deeds done in a previous birth.

11. णउ तज्जइ—That riches can not be renounced like straw.' This he puts down as the law of former action.

XIX. *Sarūvā*, delighted with her son's wealth, tries to cajole the young bride, saying that she was fortunate indeed in having got her glorious son for a husband. On receiving no reply, she turns in disgust to her son, who somehow excuses her and says that all would be right when the marriage

would be celebrated. Dhanavai then begins to make preparations for his son's marriage.

4. Read सा अभियेण instead of साभमियेण.

5. तव सौभाग्येन जनः मुकुलितः appears to be the sense. पोमाह्य Denominative from पोम, Sk. पयः.

9. 'Tell me, how I should entreat her ?

16. Read विवाह किय (विवाहक्रिया) together.

17. 'A word was sent round to relations' (?). सम्माह्य is evidently from सम्+मा. In this form, it occurs again in XVII 2, 11 नाउ सवक दुवक महाह्य तेवि नरवहहिं चित्तिं सम्माह्य. The reference is to two sons of a Brahmin that had *endeared* themselves to the King. But the original sense appears to be supported by III 14, 2 which runs—इत्यु वि इत्थिणयरि सम्माहवि. This means 'to be inside, in the interior. Cf. The bridge between the two sons appears to be supplied by II 13,5 which reads हियवह जाछ न सम्माहजह—If you can not enter into one's heart i. e. *endear* yourself to him.'

XX Bhavisāpurūvā was in a difficulty. She did not know whether her husband would come, and here was everything ready for her (second) marriage. However, on hearing Kamalā's vow, she also determined to prolong her life for thirty days after which she would kill herself.

10. Jacobi wrongly reads सज्जकिय together and gives सज्जक्रिया as its equivalent. But सज्ज or सज्जि and किय means सैव क्रिया (तया प्रतिपत्ता), namely a vow to wait no longer than thirty days.

SANDHI IX

The Yakṣa again appears before Bhavisa and carries him away, with immense riches, in his balloon to Hatthināpura. There he meets his mother and learns everything.

I While Bhavisa was in the Jina-temple, all disconsolate for the loss of wife and wealth, the Yakṣa Māṇibhadra remembers of him and pays him a visit and asks him how he and his wife and wealth were doing.

7. ससभूमि for सहसभूमि. Metre requires the dropping of ह. Note the Acc. without termination.

8. The first part is metrically faulty. Jacobi reads जि before महानह, thus avoiding metrical flaw.

II Bhavisa was astonished at his appearance and could not recognise who he was. He then boldly asked the plain question viz. who he was.

1. Read अवलंबिय and चीरि together.

3. 'He speaks words that touch the heart.'

4. वित्तकलतवत्त-वित्तकलत्रवाताम्—The suffixless Accusative.

5. If he can see from a far-off country, then how has not he known that (both my wife and my wealth) have been carried away ?'

6. असणिवेड the demon, who had devastated the city, and had given Bhavisa the gift of it.

III. Māṇibhadra reminds him of a dream and a writing on the wall and says that he was his friend by the command of Indra. He now entreats him to get into his विमान and go back to Gayaura.

2. चिर—Long ago'.

4. In the latter half of the line, Jacobi's edition shows a lacuna after छेवि. His note is 'The lacuna is not indicated.'

5. Jacobi's text omits this whole line, of which he apparently is not conscious. The next line in his edition shows a lacuna of the first half, which he has indicated by dots.

गहयदुत्ततरि—Perhaps to read गहयदुक्खंतरी ?

IV. The Yakṣa called for his balloon and it came in all its brilliance. Bhavisa was astonished to look at it.

5. जालगवक्खपक्खपडियक्खहि makes a better reading than Jacobi's जलगवक्ख-एक्खपडियक्खहि.

7. वेयहो, if it does not mean घेयात्—from its gaol,' is unintelligible. Jacobi's वेयहो is easier.

10. फिट्ट of course means चट्टा. Compare Marāṭhi फिटणं फिटल.

V. He then consented to go and took with him immense treasures. The balloon gently rose up, and like a bird flew into the sky.

5. Jacobi's (धण) रिद्धिदुह etc. is metrically faulty. रिद्धिविद्धिदुह etc. is free from flaw and supported by the same expression in IX 6 below.

11. उप्पमिडं—Jacobi reads उप्पहउ which is simpler.

VI. The balloon came where Kamalā, almost hopeless, was passing a wakeful night on the 5th of Vaiśākha. The balloon got down and all became struck with wonder. Kamalā too went out to see it.

VII She finds her son in it and with great joy receives him with caresses. Then there is a sweet welcome home.

1. Jacobi's edition does not show this line, and has the next line also mutilated.

6. निवडिवि कम—Falling at their feet in due order.' कम is for क्रम i. e. क्रमेण.

7. अंछु झुआइयाइ etc. There is a pun here on the word अंछु, which means (1) tears and (2) rays. 'The eyes were shedding tears, just as jewels shed rays.'

13. कीयहं metri'causa. The form is कियहं.

VIII Then they tell each other many loving things. Bhavisa asks his mother about his half-brother who, he learns, has returned with huge wealth.

3. I had feared that about yourself, which, (one desires), should befall a wicked man, of bad company.

IX He also learns from the mother about a young girl (his wife), who was brought by Bandhu and who was now being married to him. Bhavisa then goes to the king with a present.

4. तद्दे would be preferable, although तद्दे is not quite wrong.

5. Combine सुहृदमंगलजन and जगियायकहो. आयक is as much as मंगल or सुहृद.

Does आयक here represent आयक—Ceremony? Anointment of the bride with fragrant oil is part of the preliminaries of marriage.

8. पियसुदंरि महएवि सणाहो should be read as one word.

11. न एणवि महु संबधु अतिथि सहु केणवि—Is एणवि to be taken with केणवि, just like Sk. केनकेनापि and meaning 'with any one.'

X. The King is mightily pleased with him, and gives him unhindered access to the palace. The mother in the meanwhile has got an invitation for the anointing ceremony and asks her son if she should go. He allows her on condition that his arrival should be kept secret.

2. पइसारवार is प्रतिसारद्वार the mainentrance; same as प्रतिहारद्वारम्.

5. तथु पच्छन्तु करेप्पिथु—Means 'incognito'.

7. Read हुकारड in place of हुकारड. Jacobi also read हुकारड. Cf. Marāṭhī हाकारणें, हाका मारणें.

9. किंत is किं ति or किं तद्. Jacobi reads किंतु.

10. The latter part is metrically faulty. It lacks one syllable. The last word, as it stands, is a genitive, but cannot be construed any where. Jacobi's reading महल्ल कह supplies the missing syllable and makes capital sense.

XI. The mother insists upon her son telling the secret. He tells how the girl whom they were then marrying was his wife and how she had been snatched away from him by Bandhuyatta.

2. वित्तड-वृत्तम्—Compare Marāṭhī वित्तणें, वेत्तणें.

3. वयणि दिदु होजहो—Be firm in your talk.' वयणि-वचने (वदेन also ?)

XII. Bhavisa tells the story of his wanderings through the forest, discovering the city etc. to his mother.

1. बहल्लतुतंडवि is only a synonym of वणगहणि. For. तंडव compare Marāṭhī ताण्डा.

2. पसरि=पसरिवि—Absolutives in इ are not infrequent in this work. See also, Gune, Sañjamamanjari of Mahesarasūri, ABI 1,165-66.

7. केवल in the sense of केवल्य or highest knowledge. केवलवाहो—Of one who carries highest knowledge,

9. From सुहिकमन्तरि to सुहिकलक्षण at the end of the next line, we have the object of उदेसई. 'It (वरकल्पति) purported that' etc.: Perhaps to separate सुहिक from कलन्तरि as Jacobi has done.

XIII. He continues to say how he saw a girl there, and married her etc.

2. We have split up सविणवाए and सविसिद्ध. So reads Jacobi also.

3. उज्जाडितं—Made desolate; a true Deśī. Compare Marāṭhī उजाड केले. Guj. उजाडिये.

विज्जाडित—Destroyed or killed' also a Deśī. Perhaps to compare with Marāṭhī वायाडे काढले which means 'tattered into shreds,' 'torn asunder.'

10. दियहं stands perhaps for दियहई.

XIV. He mentions the second perfidy of Bandhu and finishes the story.

3. वणिय=वणिया his beloved wife.

6. आदु can not be taken in the sense given by Hc. viz. आरुच. It should mean आहत or some such thing. The sense of the latter part is 'He had been long told (about it) by Indra'.

10. कटुमिय to rhyme with यिय of the previous line. The regular form would be कटुमई=काठमयी. 'She also looked wooden.' Or is it कटुमिता?

XV The mother's grief, on hearing her son's past privations, was revived and doubled.

2. One न is redundant in the latter half. Jacobi's edition also has got it.

4. The latter half lacks one syllable. If we add a हा at the beginning, the flaw would be removed. Jacobi has it.

10. झपिवि—Covering, screeding.' Compare Marāṭhī झांप, झांपव, also झांकण, A Deśī. Jacobi's edition does not know the last word and reads दुष्प्रचारण for दुष्वावरण.

11. पवंच here in the sense of machinations. Jacobi reads विचरि डोड which makes no sense at all. The Metre requires that we should have समच्छरई (instead of समच्छरहो) to rhyme with परंपरई of the next line. It suits the sense also better. Translate 'Lessen the pride of those who are jealous of you.'

XVI He consoles her and shows her all the treasures he has brought with him. At his instance she wears the ornaments.

2. आणितं जं तहो नयरहो होन्तउ—What had been brought from that city.' होन्तउ, which really is the Present Participle of हो—, is used to denote the perfect tense. In Marāṭhī too the same state of things exists. होता, होती, होतें, which are now regarded as forms of Past Part., are really Present Participles; which when placed after Past Participles of verbs, gave them the sense of the perfect tense. आणितं होतउ exactly corresponds to Mar. आणिलें होतें. and Guj. आणियु होतें.

Compare जह पदमई जि हुंहु लहुं एव II 5, 8.

XVII. A detailed description of the ornaments worn by Kamalā.

2. पीडिडे—Worn tightly.' Jacobi reads पीजिडे which would mean 'worn'; Cf. Hindi पेनना.

3. तहकिडे—Tightly, sitting closely on the body.' Compare Marāṭhī तटतवित कंचुकि.

4. Read कंहु कंड कंदलि एवणडे—The conch-shaped neck appeared beautiful on account of Kandali. Jacobi's ms. has failed him here, as at several other places. He reads कम्हु कन्दलि प....रवणडे.

XVIII He then requests her to move thus in the city and especially to go to the house of his rival and give the Nāga-mudrā to his wife.

1. नजहू does not make good sense. तजहू of Jacobi's edition would suit. 'He again speaks to his mother.'

7. Separate थिय मंथर चिर डील वहन्ती for थियमंथरचिरलील वहंती.

किं सा होइ न होइ व जेही—As if she were the same, and as if not.' This does not make quite a satisfactory sense. Jacobi's text is mutilated. He has किं सा होइ व (रंगण) जेही, the words in the bracket being emended by him, though he is not sure of it.

10. आयछड appears to mean something like आनन्द.

XIX Dhanayatta and Sarūvā were astonished to see Kamalā there, and guess from the rich ornaments etc. that Bhavisa must have come back.

5. एहाहरणसोह=एह आहरणसोह.

6. Saruvā suspects that Bhavisa must have been married.

XX They receive her but coldly. She then wants to see the young bride and although discouraged by Sarūvā goes to her and secretly gives her the ring.

3. Read कहकसपकसविकसेवि—Kamala casts at Saruvā a withering glance.'

6. जह परचार लहइ—यदि प्रचारं लभते. Better to separate as जह पर चार लहइ—If she is pleased,

11. वालिवि-वलिदि. The lengthening is metrical.

XXI Sarūvā and her attendants are struck with wonder that the young bride should have bowed down to Kamalā and talked to her. They express it in various ways.

3. The text is hopelessly bad, as at several other places. Join बहुअनवल्लाहरणि. बहु and अनवल्ला is bad. 'She was pleased with the many and strange ornaments.' Or split up like Jacobi into बहुअ and नवल्लाहरणि. He has आहरणेहि.

8 to 10. The girls who come to anoint her discover from signs that she has already been a married young girl. They naturally find a subject or banter.

12. Jacobi reads उरुमं सरिड and in the glossary gives the meaning 'highly or greatly rough.' He connects उरुमं with ऊर्ध्वम्.

XXII. The bantering talk of the girls continued. Kamalā then returns to her house and tells Bhavisa all that had happened.

1. The text again is hopeless. Read the latter half thus मंहुनमचइ छत वराई—The poor one had slept on a couch full of bugs'—and hence the marks on her body which had made them suspect that she had been married. This is of course said sarcastically. Jacobi has not understood the spirit of jest, and hence reads मंहुन मचइ छत etc. and gives यद्गति as the meaning of मचइ.

2. विशु छते किय गलि कंचुली—Also refers to the thick nail marks on her body, which another girl sarcastically compares with a close half-bodice.

3. That the view above propounded is correct, is shown by this line. One girl says 'Do not joke please'.

4. Separate एहावत्य and कुमारिहु.

11. नाहु नवमउ the ninth Tirthankara.

SANDHI X

Describes how Bhavisatta exposes the perfidy of Bandhu and becomes the king's right hand man.

1. Bhavisa goes again to the king's assembly hall, which is described.

9. 'Whenever any king or vassal entered, he was announced by the tap of a golden staff.'

11. अरुमोहजट्जालंघर etc.—these are names of countries whose kings waited upon the king of Hastināpura.

अरुमोह not yet traced.

जट्ज is very likely the country of the Jāts.

मरु the present Marwar.

जालंघर the country of that name in the Punjab. मारुभ not to be traced.

टक or as Jacobi reads it दक, the country of Dakka. कीर, खस and बर्बर are also not known, although the खस tribe is said in the *Mahābhārata* to have sprung from Vasiṣṭha's cow. बर्बर s are the Barbaroi of the Greeks in the North West frontier.

वेदेग and कुंग not to be traced. The latter perhaps corresponds to कौंगुदेश of the south.

वेराट or बैराट—The ancient विराटनगरी, the modern North-Western Rajputana.

गुज्जर is Gujarat. How much of the modern Gujarat should be included under the name is not clear.

गोड is गौड, modern Bengal.

लाह is लाट, a twin country with गुज्जर.

कनाड is कर्नाटक, Canara and Mysore of to-day.

13. Separate इव from एमाइ. Even with that the line does not make good reading. The meaning is obvious. 'Thus these and other countries (lit. the earth) and all great men wait upon the pleasure of the king.' Perhaps इव एमाइभ सव्व वडुवर was the original reading. स might have been misread as उ and the previous अ joined to it. Sk. इति एवमारिक सर्व वडुवरा. Jacobi's उक्कस-वडुवर is worse still.

II He approaches the king and giving the presents bows down to him. The king asks him to name any person legally connected with him, he would fetch him before his court.

3. सव्वावसेर परिट्ठिउ of Jacobi is no improvement. सव्वासरपरिट्ठिउ—Sk. सर्वावसर-प्रतिष्ठितः illustrious on all occasions.' (?)

4. ओसाइउसाइ i. e. उच्छ्वासः—Breathing time.' Jacobi's doubts about this word, and the suggested emendations in his glossary are unnecessary.

III Bhavisa requests the king to call Dhaṇavai and his son to court. A messenger is sent, but he returns with a word from Dhaṇavai that he was busy with a marriage ceremony in the house and would attend as soon as it was over.

6. संबंघ here and in II 10 above, appears to have a legal sense, as is shown by the word वाइउ-वादी here. 'A mighty opponent (or Complainant) has comes who has a legal-action (lit-relation) with you.'

8. Join पडरकम्म and संसेव्वड. The double व is unnecessary, but it appears to be called forth by करिष्वड.

14. ऊतमि-सुत्तामि. I touch i. e. I call into question' viz his marriage. It can not be taken in the usual sense, also given by Hc. and followed by Jacobi, viz. 'wipe off.' For the legal sense of सुत्त see Mṛcchakaṭika IX.

IV But Bhavisa boldly says that he objects to the marriage, whereupon the king sends another messenger with sharp words. Dhaṇavai is now afraid and asks his son whether he had committed any offence abroad.

7. तो कहि, करइकज्जु, कोणच्छिउ—Is obscure. The sense however seems to be, 'Tell me (if you have committed any offence in foreign land); who would spoil (णच्छिउ) the business already done'? The text therefore will have to be read, as if it was करिइ कज्जु को णच्छिउ. Or retain करइ and translate 'who would spoil the business out of his hands?'

V Bandhu tells his father that some one of his five hundred companions has perhaps become jealous and means to do him harm. He suggests that the fellow should be punished at the hands of the king.'

2. गहणु-गहनं—Difficulty.' Here perhaps 'enmity.'

7. विहजिबि—The Absolutive is used for an Infinitive. The form ought to have been विहजिबं. सम्मायु should be read समायु—Equally.' The doubling is due to metre.

9. Read काउरिसहिं. It is an Adj. of वरायहिं and must be in the same case.
 10. पम्मुहुं for पछुहु metri causa.
 12. करहु is made to rhyme with हरहो. This only means that हो is to be read very short almost like हु.

VI Dhanavai approves of the suggestions, calls together all the five hundred comrades of his son and accompanied by them, goes to the court. There Bandhu challenges his opponent to show his face.

1. For पवरु—read पउरु the people' i. e. who had accompanied Bandhu. Jacobi also has पउरु.

3. पहु and पुरउ should not be separated as in Jacobi's edition.

3. 'Although he was proud, yet he behaved well with the king.'

6. This and the following lines contain Dhanavai's words with the king. Jacobi's text has got the latter part only, which is read as first half, and the remaining half line is blank. Our edition supplies it well. Here too, the line would improve in sense and appearance, if we transpose the two halves and read 'जहु छहि etc.—जहु अवराहु etc. 'If (I am a) friend, then you should not do so. If at fault, even then it (your treatment of me) is not proper,

VII Bhavisa answers the challenge, and Bandhu and his accomplices hang down their heads for shame. The king rebukes them severely.

3. निएवि is obviously used for निएउं.

9. अणिओयणित्तहं is equivalent in meaning of अकार्यकराणाम्.

12. Here is a case of attraction, by भीसिवि of the verb चवेवि. It ought to be चविउं the predicate to पियवयणु. Translate the line—'without being daunted, Bhavisa said these soothing words.'

मं भीसिवि-न भीषयित्वा. Rather to be regarded as active and not causal. न भीत्वा. The use of मं should be noted. It is not restricted to the Imp. construction.

VIII Bhavisa interposes on behalf of the young companions, saying that servants should not suffer for their master's fault. They then tell the king the whole story.

1. न करिव्वउ अवराहु वरायहं—these poor people should not be blamed for the fault.'

IX. They finish their story, saying that both were the sons of Dhanavai and would be all right at home but that they themselves would be punished. The King and his attendants then recognised Bhavisa and were glad that he had returned.

5. Why should we conceal (तिसह—lit. leave unfinished,) this from our lord? For deceit (डेय-उक) would bring in meanness.'

10. नेह and सणेह both from the same word स्नेह.

X. The King gives vent to his delight and is astonished that he should not have recognised him before. He is reminded of Bhavisa's childlike pranks.

6. Read सियतारहार सियहारतार in place of.

XI. The King then holds Dhaṇavai and Bandhu as prisoners and brings over Sarūvā. He then calls together the leaders of the city and tells them the offence of both Dhaṇavai and Bandhu.

6. 'किं परिच्छेयो? Perhaps to read परिच्छेयो?

7. 'Pretending to be greatly afraid'—appears to be the sense.

XII The king puts to them, what should be done with the two. They, howsoever deploring the deed, want that Dhaṇavai should be saved.

3. अह्यारि with पुराह्यकम्प—'the excess of.'

4. छायाभंग—falling away from his position, (lit. splendour).

6. Read महारज-महार्ज.

5. अवियाणियसत्ते—अज्ञातज्ञेन not knowing or not minding the king.' Perhaps to read अवियाणियसत्ते not knowing himself (his great family etc.)

XIII Their leader entreats the king to look to the position and the respect of Dhaṇavai and let him go without punishment. They also say that Bhavisa should get back his wealth and marry the bride.

2. Read कुरुजंगलि वि पहाणडं for विपहाणडं.

4. 'It he had been guilty, would he have been the leader of people?'

5. 'One body (of Dhaṇayatta) was enjoyed by two wives'? that would be the meaning approximately, but what is the sense?

5-6—Perhaps the reading of B is better. तिभायविहित्तु—divided into three parts.' The meaning is the father and the two sons are really joint and what they have acquired is also joint. Bandhu would, therefore, be a thief only if he robbed a stranger.

XIV. The king does what the leaders recommend. The young merchants come and beg Bhavisa to forgive them.

3. संमिलिवि for संगिलित्तु which is only a mistake.

5. Jacobi's reading संवरि अविहायड seems to be preferable. The men propose that the wealth Bandhu carried away from Bhavisa should be restored without interest.

8. Read नयरहो for मयरहो.

9. This is a gentle threat of Bhavisa. 'Celebrate the marriage with care, after inquiring of those who had gone as his helpmates.'

11. It has its effect. They meet together, consult and resolve firmly (to disclose the saddest part of the story).

XV The companions of Bandhuyatta then disclose the whole secret, especially with reference to the abduction of Bhavisa's wife.

3. साहारिउ cf. साहरइ-संवृणोति Hc. IV 82. 'How has the best citizen (viz. Dhanavai) yet made a secret of a very weighty thing?'

11. Perhaps to read समासिएण in place of समासि एण which makes no sense.

XVI They complete the story, declaring on oath that it is true. Good people hang down their heads for shame. The king in wrath orders the father and son to prison; and the whole city is in mourning.

8. परिणेवइ वञ्छइ is an example of contamination. What should have been an infinitive is changed to a finite Verb. परिणेविडं वञ्छइ.

10. The latter part is mutilated. Read with Jacobi अम्हं मि छित पय रायहो- 'We shall touch the feet of the king' in token of the truth of what they had averred.

XVII Every body in the city is disconsolate. The king therefore calls Bhavisa and tells him to take whatever steps he deems necessary.

1. Combine भग्न with मङ्गक.

4. Read अगे and संगे for अगों and सगगे. अगों—personally. Dhanavai according to them, was not personally responsible for the calamity.

11. जं थोइलयं पि दुत्तरि दुप्पवंसि (चि) पडइ—That an illustrious (lit. big) (family) too should be involved in this hopeless fraud.'

थोइलयं through थोरयं from स्थूरकं. The इ is only for euphony and metre. 'a great or illustrious (family). दुप्पवंसि is evident mislection for दुप्पवंचि.

XIII. Bhavisa philosophises on virtue and sin and says that although the King had honoured him and justly punished wrong doers, he was for mercy.

2. पहावइ for पहवइ for metre's sake.

4. इहरति on the analogy of पराति, where र is legitimate. The regular form would be इहति=इह.

5. निकउ पुरपरिवाडिए किजइ—Atonement is done according to the custom of the town.'

8. Although the King had raised him to a high position; he would not assume it if people did not approve of it.

9. This is an obscure line. देवजणिगारिय makes no good sense. Jacobi read देव जणि गारिय. This is a slight improvement on our reading. But जणि and गारिय should not be separated, as then ग for initial क could not be explained. The first line then should read न लहमि छुदि देव जणिगारिय—where छुदि should mean peace of mind

The second line, as Jacobi reads it, is metrically faulty. He reads विहो पडो जणो चारिय; where all the एs (which he transcribes by e) are short. The

meaning also is obscure. If we stick to our reading विद्धिं पठरिं जणणि वंचारिय, with a slight change viz. separating वंचारि and य, the meaning of the two lines would be 'Lord! I do not get peace of mind due to people, so long as people are averse, and my father (जणणि loc.) is in prison' (वंचारि from वंचयुह or वंचागार).

11. अणुज्जुअवित्तिहि of our Mss. is better than Jacobi's अणुज्जुअवित्तिए which (चित्ति) makes no sense. The king compliments Bhavisa on his straightforwardness, उज्जुअवित्ति-ऊज्जुकवृत्ति. In the latter half read, with Jacobi, पड वि-पदमपि.

SANDHI XI

How the citizens prevail upon the king and effect the release of Dhaṇavai. The test of Bhavisānuruvas fidelity. How in the end the two young people are united.

I. One day the king calls his secret emissaries and wants to know how people were behaving. They tell him that there was grave dissatisfaction on account of the punishment of Dhaṇavai.

4. Better to read चरपुरित्त, with Jacobi, for वरपुरित्त. च and व are written almost alike.

10. Jacobi reads सयहरि-स्वगहे.

13. इकम्भु-एकमुलः—Unanimous (in an opinion).

15. 'If the King would not forgive him, than let us all together leave the city'. Pretty early example of 'passive resistance' and 'collective action.'

II. The King calls the people together and asks them what they want. They tell him that Bandhu might be banished from the city or given a harder punishment, but Dhaṇavai must be set free.

4. Separate देव from सिद्धि.

7. अह रद्द should be read separately. अस्य विनाशिक (वैनाशिक i. e. बुद्ध?) चमै रतिः—one who is attached to destruction of people.'

9. Latter half देव पट्टणहो for देवपट्टणहो.

III He does as they desire. Bhavisa then says that the king should call his young wife there and should test her fidelity at the hands of trusted women, so that no one should afterwards find fault with her and himself.

2. Separate कर from मउलि

4. Construe जाम्ब न विसत्पह ताम्ब य अन्धुवि किपि तुम्ह पुरउ विन्नत्पह. 'Before dispersing, I have to make another request.' Jacobi reads वि सत्पह separately.

5. 'There is no event (in the realm) of Viṣṇu, which does not happen in this world to a living being.'

6. Jacobi's edition has not got this line. But the next line अन्नह किर को वीत्तासउ (which by the by is metrically faulty), presupposes some clause.

'If he, who in this world has (his wife) attached to his half-body, has such experiences (viz. of having his wife carried away by others), then what guarantee is there in the case of others'—makes a very good preface to Bhavisa's following speech.

8. एह कुमारी भणिवि जा उत्ती has an exact idiomatic parallel in Marāṭhī ही कुमारी म्हणून (भणिवि) जिला म्हणतात (उत्ती).

12. कलई—Compare Gujarāṭi કાલે.

13. महल तिय तंडवि should be combined as in Jacobi's edition.

IV The king agrees and sends two trusted and clever women, Jayalacchi and Candaleha to observe the girl minutely and bring her to the assembly hall together.

3. Read कुहिलवयणपडिवयणभमूदउ—clever in cauning (sarastic) talk and repartee.' This makes better sense than Jacobis कुलि वयणपीडवयण etc. which is not quite faultless metrically.

4. पुनिमईदंडंखुदवंतउ compare पुनिमईदंडंसिदयणी III 2,2 supra.

9. पवंचु. Our poet seems to be fond of this word, which has acquired a bad meaning—'cunning, deceit. cf. एक पवंचु सरुवदिकेरउ X 17,5.

11. Jacobi's edition shows a lacuna after विनिवि, which, he says in the footnotes, has not been indicated.

13. Read सुहइ—सुभगे, as in Jacobi's edition. सुहइ is a clear mislection. There is also तुयु for our तुज्ज. But our edition has consistently this form only of the pronoun up to now.

17. Perhaps to read तहु for the second तउ in the first half. The first तउ is perhaps responsible for the second in place of the right word तहु. Jacobi has तहो.

V They tell her that Bandhu was taken in favour by the king and Bhavisa was lost and that she should now care for the former. If not, she should go with them to the assembly hall and speak for him. The young wife thinking that all was now lost, made bold to go to the assembly-hall.

2. The trend of the latter half requires that महु should be read as पहु, like Jacobi. 'People praise what the king does.'

7. Perhaps to read महप्कर ? 'With pride.' Of course it would not rhyme well with चदकर (read thus for चदकइ; but the harmony of the two last syllables, although the usual rule of the stanzas, may not be very strict by observed. Compare उरु and मुहु, संचलउ and गतउ, मुहवतंउ and आणतउ, in the 4th Kadavaka above.

VI. Jayalacchi runs before the two to the King and tells him that she was a faithful wife. In the mean while, the young wife enters the hall in the glory of superb innocence and wounded pride.

2. Combine नरवह and नियह. It is a Compound.'

7. This and the following two lines contain similes, some of them really good. e. g No body dared look at her, as at the wrathful eye of a Master.'

9. Text hopeless. Separate फादियनित्त and चीर. The latter is no doubt चीर, as Jacobi has it; it should be joined to जयलच्छि व. चीर makes no sense.

12 and 13 contain beautiful श्लेष, although the first half of 12 is hopeless. Corresponding to three phrases, it ought to be read as असिरिव सिरिवत्त.

Although poor (असिरि), she was rich (i. e. possessed of सिरि or glory); although the best of women (वरंगण), her best limbs were sweating; although simple सुगु (another sense 'foolish'), yet she was full of thought; although without collirium (निरंजन), yet she was of enticing beauty (रंजन-सोह).

VII. She elicits applause from all. The Kancuki appeases her and the King banishes Bandhu and Sarūvā and calling Kamalā pays her respect. Dhanavai then goes home with Kamala and the young couple.

4. एहु does not suit. एहु (joined to परिवार) of Jacobi's edition suits better.

Jacobi's edition here wants several words and two complete lines between होह and महारिण, which are found intact in our text. He has expressed his opinion that this is so, in the footnotes.

10. After this line, Jacobi's text shows one more, which we have not got. It is तेज वि गन्धि निवहो पोयणपुरे। कहिय वत्त तहिं थहु विट्टरहरे.

VIII. Dhanavai then celebrates the first entry of the young couple into his house.

3. भावयता is perhaps another name of भविसयत्त's wife. We have had भविसाणुवा and भविसाणुमह before.

7. Jacobi's edition lacks the latter half.

IX. Kamala then orders her maidservant to look to the toilet and other things of the young bride (which is described).

1. Jacobi's text lacks this line. It appears that there was no indication of it in his Ms., otherwise he would have had dotted lines.

2. Jacobi's text has not got the first half. Even in our edition, the first half looks as if tampered with. There are two syllables more than required; लहि peahps might be dropped.

3. The words are badly split up. Read सा वि समउ वरविलयहिं.

X The two then go to rest in their richly decorated bedroom (which is described).

5. Read तंबोलकुसुमसुपवित्तं for तंबोलकुसुम सुपवित्तं.

XI The young wife, in the extreme happiness of the husband's close contact, is reminded of all that happened to both of them. She thought that no other woman has suffered so much as she.

6. Jacobi's edition lacks four syllables in the first half.
8. दोमिड for दूमिडं.
11. Read मइं जेहि य.

XII The husband consoles her, saying that such was the way of the world and that she should be happy that all ended well.

6. तं काहउ जं जणि जीविज्जइं—for the sentiment compare *Raghuvamśa* Viii क्षणमप्यवतिष्ठेत् असन् ननु जन्तुर्यदि लाभवानसौ.

6. The great planet (Guru or Śani) is now in the eleventh place for you.'
9. Read सुहृदसह together.

13. The last line does not mention the number of the Sandhi, as is usual with the poet.

SANDHI XII

The happy young couple is loved by all and enjoys itself. Kamala then, goes to her parents, house, as Dhaṇavai has not yet atoned for his past acts. How he repents and falling at her feet fetches her back home.

I Bhavisa and his wife are loved by the king and queen. The former is almost regarded a *yavarāja*; and the king promises to marry his daughter Sumitrā to him.

There is a slight change in the metre here, every kaḍavaka being made to begin with a *Duvai*.

7. The queen calls her तिलयसुंदर, evidently because she comes from तिलयदीव.

II. Kamala is delighted with her son and the whole happening. She celebrates a great religious festival at the time of breaking her Suyapaṇcami fast.

3. नियसुण्ण should be read as नियसुहण; metre requires it. Usually our text has the Instrumental in-हण; cf. वणवहण, गणहरिण, करिण; and that in-एण when metre requires it, as in उप्पन्तएण in this line.

4. देविउ जाइं जाइं ओवाहयाइं is strange syntax, judged by the Sanskrit standard. We should either have देविउ जाइं जाइं ओवाहयाउ—Whatever the Goddesses were prayed for, or देविह्णु जाइं जाइं ओवाहयाइं—Whatever was prayed of the Goddesses.' The present sentence has therefore to be regarded as due to contamination of the two indicated.

9. जिणहरि जिणहरि पंचतराईं—this and the following line are not found in Jacobi's edition. Nor are they very much wanted. Line 10, हरिसिउ पंचविह्णु is

especially out of place, if we consider the second line of the वृत्ता, which gives the same idea in a more natural manner.

12. जिणहरि etn.—is accordingly the tenth line in Jacobi's edition, but it lacks all but the last two words and even these do not tally with the last words of our line.

13. This line of the वृत्ता is wanting in Jacobi's edition.

4. गणिवि—an Absolutive used as Infinitive.

XII People are fed on all sorts of sumptuous things, and given all sorts of presents (of which a detailed description is given.)

5. From this line down to the Ghatta, there is again change of metre. It is called भुजंग and is mentioned by the poet himself in l. 28 as being a metre liked by wise men भुजंगो बुद्धारंजणो नाम छंदो.

6. सुस्तारमुग्गा यवत्ता—Jacobi reads this as one word and apparently splits it up into सुस्तार-मुग्गा and आयवत्ता meaning सुस्तार-मुद्गा-आतपत्ता—as is clear from his glossary. But this is evidently not the right interpretation. The previous line speaks of साङ्गिभक्त, the following of वयं, the next one of कवरा and पप्पडा, all eatables. It is highly incongruous to find an umbrella amongst such things! मुग्गा: can only mean some preparation of the corn called मुग, मुंग, मग variously. यवत्ता then would mean some preparation of यव or barley.

9. Jacobi's reading of the line is very strange and can not make any good sense in the context in which it is placed. सुरार्हहि हहिर्हि जित्तपवित्तं वरं आसुरीयं छहं देह दत्तं. The reading of our edition is far better. Perhaps there is no real difference of reading in the Mss., and the line might be due to a pure misreading of the letters of the Ms., which is not improbable. For, in some—especially Gujarat-side Mss. द and ह are so hopelessly similar, that a little inadvertance would lead to reading हहिर्हि from a real दहिर्हि. The same is the case with आसुरीयं and आसुरीयं. A carelessly written or read म gives स. The same might be said of ज and छ. Those familiar with hand-writings of Jain and Gujarati Mss. can appreciate the difficulty. च and व is another puzzling pair, after छ and त्य.

13. सुभच्छा and वच्छा are the correct readings. सुअत्था and वत्था are due to confusion between छ and त्य which look very much similar as they are written in Jain Mss. The latter line is written so to say in an appealing manner. 'O dear one, if you wish for heavenly enjoyments, give (to Sādhus) sweet मण्हाय slices.'

18. 'One who gives things to Sādhus in this world, his side enjoyments never leave.' This makes a capital idea and reading. ए is Acc. pl. of the neuter of the pronominal stem एत Pr. एअ. The regular Prakrit is ए and Apbh. एह according to Hemachandra. Ours is a contracted form for the sake of metre. Jacobi takes ए to be an interjection. In that case the object will have to be understood.

His latter half reads सत्तुलं निवासं सदा तस्य भोए.

19. दिहे should be construed with सरीरं.

20. Read इच्छ for इत्थं and join it to ए=इच्छए.

Both the editions, the present one and that of Jacobi have read च्छ for स्थ and vice versa at will. Compare, for instance, नरेण्यच्छुत्ते of this edition with Jacobi's नरेण्यस्थ जुत्ते, where evidently the former has the better of it.

21. After the eatables have been exhausted, the auther thinks of betel-leaves (पनया-पर्णकानि) treated with camphor-smoke.

22. ववरा suits eminently in the context; it is a herb (Sk. ववा) which is supposed, when eaten, to give one the Koyal's sweet throat. Jacobi's ववरा is unintelligible.

24. This is in illustration of the law enunciated above, viz. 'as you give so will you get.'

Translate—'If you have sown Kodrava (an inferior sort of corn) how can you reap rice therefrom.'

Read जत्थ for जत्त. The word सुपायकवा is obscure.

26. सुहासदिहे metrically long for सुहसदिहे.

28. The last two words are obscure. Still so much is clear that इह must be separated from its previous part. The metre Bhujaṅga is the King (इन्द्रो) of ' ? We expect a word for metres before इन्द्र in the Genitive. The आण of of the gen. is also there. So that the two last words will be गिहवरोहाण इन्द्रो or with Jacobi गिहचरोहाण. What should गिहचर or गिहवर mean ?

29. Read, like Jacobi, अन्न सत्सत्तिपमाथु (स्वसक्तिप्रमाणं) instead of सत्सत्तिपमाथु. Or even the latter may be retained, to mean, 'according to one's own devotion.'

IV. The festivities over, Kamala again begins to brood over her husband's repudiation of her, (for he has as yet made no atonement for it). She one day says to her son, that she has stayed there so long according to the King's command, but would now go to her father's house. Bhavisāṇu-rūvā also goes with her.

7. पोत्त.—The texture of a piece of cloth, inside, womb.' The first meaning is applicable here. Camp. Marāṭhi पोत्त.

10. पालेव्वह an Infinitive. Really the Loc. of the Fut. Participle in एव्व. 'If a treasurer, who is appointed (only) to guard a treasure, does not return it, he is to blame.' She is perhaps sarcastic. She means to say, that she had been so long the keeper of the house; now she must hand it over to him and his wife (line 9).

V. Kamlā, with her daughter-in-law goes to Haribala's house and stays there. He compliments her on her tact in not disobeying the King for a time and allows her to do as she likes.

3. अहरकुरन्तवन्मभो should rather have been कुरन्तअहरवन्मभो—सुरदहरवन्मभो:

7. मन्त्रवद्—Jacobi reads मन्त्रवद्—Our new bride'.

9. सुपवि a misreading for सुपवि, ताहिवि i. e. of the young bride. 'Her eye did not wander anywhere except in her red garment'.

11. विदुःकभो-विलोकितः—Haribala, through grand-fatherly love and curiosity, looks at her face through the garment, saying 'I shall look at her lotus-face, although I should not.' (line 12).

19. Separate वि and अणक्खे—Blind even after so much'; i. e. after all that had happened. So Jacobi too.

20. Read पुत्त and मजाय separately, as Jacobi rightly does.

VI. Dhanavai, still persisting in his old attitude, talks about his wife's departure tauntingly. She would not obey the King even. But Kamalā's friend Kañcanamālā gives him a good reply.

3. Read सामणि which qualifies अणि. Jacobi's emendation सा (मिणि) मणि अणे is not happy.

7. Read पर तउतणउं for परतउ तणउं which is bad splitting up.

11. Again a bad splitting up of words. पर तउवुइ (=वि) च्छज्जइ etc. 'Even if a king does an improper thing, it becomes (च्छज्जइ) him, and people follow it.' Meaning thereby that Kamalā obeyed the King (for a time) simply because he was a King.

VII. 'Affections are not made in palaces. You abandoned her without cause and allowed yourself to be guided by your other wife. The heart-burning that was thus caused, would it be lightly forgotten? You are still yearning for Sarūvā and hence you disregard Kamalā.'

11. Combine जं and तइ—Who was going.'

VIII. Dhanavai feels the truth of the words and resolves to go to Kamalā and begging her pardon, bring her back.

3. Read वरमम्मवेइ together. 'That she also smiled, is to be connected with भविसत्तोवि हसिउ नयणहिं०.

12. Read मणसंखोहिं—ममःसंखोमेण.

13. पुअ is alternative form of धीअ or धीय—Daughter.'

IX. Dhanavai entreats his mother-in-law to forgive him and to induce Kamalā to go with him.

2. Read कयसहियकलवायपरितुट्टहि निरुवमगहत (व ?) मालहो. By (kamalā) her who was pleased with Kañcanamālā standing by her side: (Kauacanamālā) who had many (वमाउ) and unmatched ways.'

4. Jacobi's line is all gone but for one word लीलविडाइ.

X He asks Kamalā's pardon, explaining how he was led astray by the wiles of Sarūvā and her son.

2. Read सा for मा.

7. चरियाह is misreading of चिरयाह.

XI At last he falls at her feet, and she, unable to restrain herself any longer, is softened and forgives him. They all, forgiving and forgetting, return home.

1. पञ्चन्तर is the same as पञ्चवृत्तर.

8. 'Her garment dropped away from the upper part of her body, thinking as it were that it was a strange (or new) meeting.'

10. विद्युत्तण- read विद्युत्त एण separately. The double न् is for metre. Jacobi reads (न)विद्युत्त एण etc.

XII Bhavisa's happy night with his wife. The richly furnished bedroom described. The bride is reluctant, as she has a rival in the king's daughter.

3. पद्विजहं वियालि- Jacobi, in a foot note, throws out the suggestion, that the first word perhaps belongs to a gloss because the line has two *Matrās* too many.

9. Read पसाहिअं. Jacobi's text lacks this line of the Gāthā and reads the second also differently. निसि पभोसि पद्विजया रद्विहोसम्मि, which is metrically faulty.

11. Read मणिया ओहुविज्जण for मणियाओ हुम्बिज्जण.

12. Combine ओवह.

18. 'The beloved slips out of her hands.' Read सो पिठ हत्थहो उत्तरह.

XIII The young husband notices the change in her countenance and wants to reassure her. She reminds her of his second wife (or bride) and says that he should go to the palace and give her the pleasure of his company for a few days at least; for who knows if he might not marry again?

8. 'Let alone now your sport, smilings, enjoyments, and embraces'. Sarcastic. She knows that these are all now insincere.

9. कहवि दियहह- 'At least for a few days.' The sarcasm in the words is obvious.

11. Construe latter half जो तुम्ह पतियह सो अयाण.

XIV He protests that he does not at all love Sumittā. As his prosperity would grow, he would require some body to look after it and perhaps Sumittā would do that.

4. चन्पहपाय छित्त- read चन्पहपाय छित्त (?).

5. महु apparently stands for मह. 'Why will you increase in vain your pride towards me'.

For विर पइ किउ सवाण, Jacobi has विरए किउ सवाण, which he himself rightly thinks strange. Our reading is better and more intelligible.

SANDHI XIII

All of a sudden, news comes of the Prince of Poyanapura marching against Kurujāṅgala. His emissary Citrāṅga states his demands. He is slighted and sent back.

I How the king calls Dhanavai to himself and asks him to forget what he had to do for the sake of justice. He proposes that the marriage of Bhavisa and Sumittā should now be celebrated.

7. Read धरद् for धरद्.

II In the meanwhile Bhavisa enters in haste, announcing the arrival of Citrāṅga, from the lord of Poyanapura in the Sindhu country. The king receives him well and inquires what had brought him there.

4. सयलकला and कलगुणनिष्ठ—Possessed of all the arts and all good virtues.'

6. Take आयद् with the previous line, विसृग् वारि आयद्. न मुणई केणवि छलेण I do not know with what pretext.'

अहिणद् पादुद् are the words that the King addressed (अहविड) to his servants.

III. The representative of Sindhupati (Maindakandhara) tells the King that he had been sent by his king to demand obeisance and ransom from him.

7. Read सावरंतरपद् for सावरंतरपदेद्.

9. Either सन्धारमज्ज् or सन्धारिमज्ज्.

11. 'To you alone I am not inimical; rest quite assured in Kurujāṅgala.' (Only you must send me a tribute consisting of elephants, horses and chariots. 12.)

IV Secondly he tells them that his master demands the girl brought by Bhavisa and also the king's own daughter Samitrā. He closes by saying that the prince has already entered Pancāla with a large army (and would soon be there). The king sends him back to his camp with an assurance of a reply the next morning.

1. Separate °अयंकर and कुरु व कालहो. The व in the latter word is both for euphony and metre.

2. विदिमिषाल—Note ण for व which is usual in Apbh. phonology. सिमिर for सिमिर, एम for एव, ताम for तावद्, जाम for जावद्. The intermediate forms जाण् and ताम् show that the व first became nasalised as ञ् and then changed to ण. This change is parallel and opposite to that from ण to ञ् and then to व; e. g. भवर fr. भमर, नवेविण् from नम्, रवण् from रम् etc.

13. Join नियपरिवार and चारु—The opinion of my attendants.'

V The king then holds a council of Bhavisa, Piyasundari, Pihumai (Pr̥thumati) and other ministers and asks them advice. One of the ministers, Lohajāṅgha, who says that there is going to be no peace until Citrāṅga is put on the back of an ass and led in procession through the city, as a reward for his haughty words.

5. कजेण कज्जु भंत्तरिह-कज्जु the marriage they were going to celebrate. कजेण- the incident that has happened and that is going to assume huge proportions.

6. अज्जु जं तं चित्तिं विहाय—the intended marriage ceremony.

9. Combine नरवद् with अज्जु, an Adjective of लोहजं. 'Whom (whose advise) even the king could not set aside.'

11. तद् भुत्वा सहतां अज्जकयम्—We should have expected either सहितं or सहिवि or सहणं. सहितं is certainly superior to Jacobi's emended (सुपुरि) सहं.

VI Another one, a vassal of Bhūvāla, would have nothing to do with Citraṅga, who was an emissary only; but would go and attack the army of his king. Anantapāla sees disaster in battle.

2. Pavvayaghaṇu is perhaps the name of the chief of the Khasas.

5. सुहिएण etc.—Glory, which is farseeing, is not attained by soft-heart; it dwells amongst the company of the proud.' पारियच्छि is adjective of कच्छि. The contrast between सुहिए and सुहीरहं is evident. Jacobi's सुहिएण is not so good.

7. 'If you forgive him his (haughty) words, then surely you will get yourself besieged.'

8. 'The messenger (पहाणु—the minister) should be punished for his bad words (दुक्कयणहो—the Ablative); for pride is the treasure (पहाणु) of warriors'.

11. निहुरियणसहं—appears to mean 'having their limbs shattered or broken.'

VII The prudent councillor thinks that the king should yield and give what is demanded. The queen scornfully rejects the advice and says that that would be cowardice.

2. The sense appears to be—'Fighting them, therefore, will not be conducive to your well being'.

4. 'Whose pride is not humbled (broken), while fighting (lit. coming into contact) with the king of Kaccha.

VIII Dhanavai then puts in his words. He sarcastically characterizes the advice as cowardly, by giving a parable. Anantapāla makes an angry retort by calling him a 'Bania', when Bhavisa angrily puts in his words.

2. 'Who never went and faced an hostile army.'

6. Read सुहि for सुम्हि. The parable is this. There was once a simple, faithful, young woman. A cunning fellow once told her, that she was the only woman he loved and that she should admit him into her house. The simple girl sought advice from a friend of hers, who was a bad woman. The latter taught her wicked thoughts. The conclusion was obvious. The girl lost both her character and her home.

10. 'Ananta's advice would bear just that fruit which the bad woman's advice bore' i. e. by accepting Citraṅgas terms, they would lose their girls and also respect and the kingdom in the end.

16. मनु-मायः—Although in the good graces of the king, Dhanavai after all is a trader.'

IX Bhavisayatta takes him right and left and puts him down for a spy of the enemy. The king is delighted with him for his dash and thinks of making him commander of the army.

1. One syllable appears to have been dropped while printing. Read एककुवि. अणुवि of the second line requires it.

2. We would rather read नियजणेपरिनिदम्—which would suit पलितभो better. 'Flared up by the abuse of his father.'

3. 'He is thus talking at ease, because the army (of the enemy) is far away.'

10. 'If he were not entangled in his (Citrānga's) affairs, would he have given such an advice.'

X. Ananta, incensed at Bhavisa's words, says that he is puffed up on account of the King's favour. He warns the feudatories of Bhuvāla that hard times are in store for them and vows revenge for Bhavisatta's sharp words. He then goes to Citrānga's camp, and advises him to begin the attack on Gayaura.

11. लजोसिवि—Appears like a denominative from जुल, Sk. युक्त. Compare vulgar Marāṭhī जुलणे, alternative to जुपणे—to yoke.'

XI.—Citrānga asks him to wait and goes to the King again, to take his final reply personally. The King firmly tells him that he would neither give ransom, nor his daughter. Citrānga expresses his wonder that the King should be ready to lose his kingdom for the sake of his girl.

1. Jacobi's edition has only the first two words of the Duvai in our edition. The words वणवह्नि etc. to निडु form, in our edition, the first line after the Duvai with a word added at the beginning, viz. नरवह्वह्नु without which the line would be incomplete.

Even the Duvai in our edition is a bit faulty in the last half. There are only nine syllables, whereas twelve are wanted.

2. Read कोवपदिच्छिओ for कोविपदिच्छिओ.

8. संपहारि is Absolutive—संप्रसार्य.

11. तुहं बहुमहविषास is addressed to Citrānga.

XII. Bhavisa, inflamed at his words, wants to cut away the tongue that talked of Sumitrā and to blind him etc. Dhanavai interposes with words of wisdom. It was not good to ill-treat an emissary.

1. लसिओ-संजितः—Inflamed.'

2. To read बहुगाहवराह? But both our text and Jacobi have the identical reading.

भट मेसिवि—भीषयित्वा. भीसिवि would be more regular. Jacobi reads ह्युभट् which would be a good attribute to Bhavisa. But the Loc. would be more suited to बहुगी(गा) हवराह—Very deeply offended at (by) the haughty man,' viz. Citrāṅga.

3. Jacobi reads संलह. This would be more in keeping with the following line, where the suggestion is pointedly made of an ominous bird—say a crow, or an owl. पवणंतरियदेहु would also then suit that suggestion. 'Like an ominous bird, behind the wind, speaks words that bode no good, casts an evil eye (दिहु) on the house.' The crow is, in popular belief, Yama's bird. Hence कालि बोहउ is appropriate.

9. आयहो पहरंतहो (जसु न होह) is an example of attraction. पहरंतहो is Gen. of a Present Participle and has an object, which should have been in the Acc. case: e. g. आय or आयउ पहरंतहो—by striking or killing him.' But the Gen. of पहरंतहो has attracted the Gen. of the previous word.

11. अणिद्वियउं is only a lengthening of अणिद्विउ or अणिद्वउं=अनिद्वम्. For metre apparently.

12. 'But it will not kill me; I am restraining my anger, as I am sent on a mission' (आएसु) (which I must fulfil).

XIII At a sign from the king, he is driven out of the city. He and Ananta then join the army of the Prince and tell him how Bhuvāla is unbending and would prefer to fight, but neither to give ransom nor girl. The king of Poyaṇapura gave orders to his army to move against Gayaura.

5. Perhaps to read विच्छइ—प्रेक्षते? Jacobi's मित्यइ also makes no sense.

10. Read हरमलहु together.

11. Text badly read. It should be धर हलमलेहु, cf. M. हलमलणे

SANDHI XIV

The prince of Poyaṇapura, incensed at this, attacks Karujaṅgala. A battle ensues, which, with varying fortunes, results in Bhuvāla's favour. The credit of the successful end of course belongs to Bhavisa.

I Bhavisa first proposes to the king that he should go and attack the king of Kaccha, who was a traitor. But some one having given the latter word that Bavisa was marching on him, he sends an emissary saying that he would remain loyal.

1. There is one syllable more in the first word. परिवहियगवाह or as Jacobi reads, परिवहियगावहं.

6. नियउ—नियमं, here 'command.'

9. स्रहपमि—true Dcśī. Compare Marāṭhī सडपणे.

10. We have to understand that the king has given him the order or permission.

16. चार चरंतिहि—Doing their work of spying'. A cognate verb is चर, having चारु—Spying' as its object.

II. The spies talk amongst themselves about the army, its leaders and Bhavisayatta. How he was the soul of the army and how even at night, he was seen planning the campaign.

1. Both editions agree in reading अन्तरि भवणि; but अन्तरभवणि would be more correct.

2. अर्धुगवाडु. Jacobi reads उर्धुगवाडु, which is not preferable to अर्धुगवाडु—half-open.'

4. Jacobi reads परिवट्टइ=परिवर्तयति for our परिवट्टइ=परिवर्षयति. The same difference,—ट्ट for ट्ट is seen a line below in कट्टहिं and कट्टहिं.

9. अंगपाहरिओ—Personal night watchman'.

10. गमिय. Jacobi's गलिय, although neither ungrammatical, nor unidiomatic, is no improvement upon गमिय.

III. The spies report to the King, how the king of Kaccha, and others are fighting the enemy.

1. परिणयणयनिउत्तहो—परिणयनयनियुक्तस्य. नय-नियुक्त is quite in place; but परिणय is not clear. It is perhaps therefore, that Jacobi, in the glossary, suggests the reading परिणयण etc. A transposition, unwillingly done by the scribe, is not unlikely.

4. सुक्के-शुक्केण is apparently used as a noun 'By a draught.'

6. इअ is wrong. It suits neither metre, nor sense. Possibly it is इअ, read badly. Jacobi has इअ.

7. From पेचाळ थक्कु to end, is object of दिसइ—points out, tells.'

11. चलकरवालि—With a swiftly moving sword.' This is preferable to Jacobi's बलकरवालि—With a powerful sword.' Perhaps च has been misread as ब.

12. The comparison is classical. Kacchādhiva churned the army, just as churning mountain (मन्दर) churned the water of the ocean.

IV The battle of the five allies of the Kuru king described. The allies are Harivai, Lohajāṅgha, Kacchādhiva, Pañcāla and Parvayavai.

2. 'The first (or front) army was levelled to the ground, makes capital sense. Jacobi's वट्टइ for वट्टइ (वट्टइ) makes no good sense.

दन्तदन्तहिं makes a difficulty. Jacobi's दन्तिदन्तहिं would mean 'by means of tusks of elephants.' To be preferred to ours. The meaning then would be 'The army was levelled to the ground, after being driven back by elephants, tusks.'

5. किउ भवउ—They wheeled round', for a flank attack(?).

8. Read सव्वहिं for सव्वहिं.

9. पङ्कभङ्गं भंगुरावत्तु दिनु is a forcible way of saying that they were made to turn back and run away. भंगुरावत्तु of Jacobi's edition is badly written or read, and makes no good sense.

10. Join कङ्कु and आविड. The word is a denominative. Sk. कटुकृतम्—Bitterly treated, hard pressed.'

V The news of the defeat reaches Poyanavai, who calls his councillors together and decides that peace should be made with the king of Kurujān-gala. He sends word to his son who was in command. The young man is too far gone to recede.

3. Perhaps to read संमिलित; although संमिलिवि—Having spoken to' would not make a bad sense.

4. दूतसंभविड कञ्जु—The cause will be spoiled.' Jacobi reads दूतं भविड कञ्जु which means 'the messenger has made (got up) that business.' But how does it suit the context? Our reading is more satisfactory.

5. वारंतहो मञ्जु असम्मरण—Without the approval of myself, who was preventing.' Jacobi's असम्मरण—to which he doubtfully sets अमर्मज्ञेन as a synonym, is evidently due to confusion between म and स, which might have been miswritten and misread. Again मर्मज्ञ can not by any rule give मम्मअ.

6. भणु अज्जवि एम is addressed to the messenger who is described in line 6, and from गयारि onwards is the message to be delivered to the king's son.

7. गयार—a stupid fellow, Camp. Hindi गवार.

10. तड ताए is the message.

13. Separate पर and सुहृदत्तणु.

VI The son sends back the messenger to his father, saying that peace was now impossible. The king of Poyana then sends him help. The tables are now turned. King of Kaccha is beaten and the enemy is near Gayanra.

4. The latter part is wanting in one Mātrā. Perhaps to read उत्थारि or like Jacobi उत्थरिड.

9. Separate हयभेरि from पयाणडं.

13. Combine कङ्कु+आविड. See note supra.

VII News being brought to the king, he gives order to the cavalry and elephants to march and Bhavisatta meets the brunt of the battle.

1. Perhaps to read नियसंतिप.

6. Read सहलवयण. Separate अब्भोह from भदत्तणि. Jacobi's text drops त, in whose place he suggests हं to be joined to भद and र to the following णि. The word then would read भदहं रणि. A genial guess; but our त hits the mark.

7. मंडमंड—perhaps means 'bit by bit.' Compare II 8, 8 मंड वळंति नियन्तहो नयणहं—ईषद् वळन्ति etc. V 4, 16 अणहच्छन्तिहि मंड जणेरिहि. etc.

10. Read पहिवक्ख सेरि as one word. The king was in great anxiety about the enemy. Read सख and समाहय separately.

11. Read पक्खिस्त for पक्खत्त.

[Bhavisatta—11]

VIII How Bhavisa goes out for the battle on the back of an elephant.

1. तुरंगम युक्त should be separated.

3. भट्टह is badly read for भट्टयह, which is a standing battle expression with our poet.

10. This line appears to be left half, at the first sight. But really every half of these 7 or 8 lines after the Duvaī is an independent line by itself.

12. वणिवावारकिय=वणिग्यापारक्रिया, one word, subject of छडिय.

IX. Bhavisa gives orders for the protection of the city and takes leave of his mother, who thinks of the prophetic words of the sage, and wishes that they should come true.

10. Metre requires that we should read पुच्छतिहि for पुच्छतेहि.

X. He sees his wife who affectionately decorates him with flowers and wishes him success. The king's daughter too sees him with affectionate eyes; he returns her sympathetic glances.

2. The first सह means सती i. e. इन्द्राणी, the second सह=सह i. e. स्वयम्.

5. Better to separate चूडामणि and नायडुर.

सुहिसुह and दुरियहं रडर are meant to show contrast. 'He was always agreeable (सुह) to friends, but terrible to bad people.'

XI. How other warriors take leave of their wives. Their affectionate talk described.

9. माए together. 'Mother-goddess.' Many such are believed in by the Jainas.

6. नियड adj. of आएह. Jacobi regards it as a verbal form,—'Let us see.'

XII. Seeing Bhavisa on the battlefield, Kacchādhīpa requests him not to worry and to leave the affair to himself. Bhavisa asks him to remain behind, until he himself fought the enemy.

XIII. While Lohajānga and Bhavisa are talking about the arrangements for the attack, the battle actually begins and for a time all is confusion.

10. Read दरमलंतु together.

XIV The description of the battle. How people fight by the sound, rather than by sight; everything is so obscured.

1. 'The battle-field was covered with a canopy of dust, although there was no Torāṇa.'

4. Separate पह and सखगु.

9. Read पहराडर and अयसमोह separately.

XV The battle continues. Part of the Kuru army at last turns back. A great havoc in Gayaura.

3. Read कुरवहं for करवहं. That is the usual form of the word in our edition.

7. आरोविड is perhaps आरोहि, as in Jacobi. The mistake probably arises on account of the similar appearance of ढ and ह in the mss.

9. ऊढेतजीहू together.

XVI People get to the tops of their houses and do not know what to do. Dhaṇavai prepares to fight, when messengers come and announce the critical position of the army.

1. सामिसिणि one word.

10. चरिहिं for वरिहिं. व and च are similar in appearance in Jain mass and may be mistaken.

12. पर थकड for परथकड.

XVII How the king himself assists Bhavisa, who, with the kings of Pañcāla, Matsya and Kaccha, rushes into the fray.

9. पंचालमिच्छ etc. Read पंचालमच्छ etc.

10. पिहुमह for पहुमह. That is the name of the warrior.

11. परजिवि can not be connected with परज-*Sk.* पराजि. The kings are only putting the strings to their bows.

XVIII A hand to hand fight between Bhavisa and Poyaṇavai's son in which the latter is discomfited.

8. गयवरि for गयडरि

XIX How, when the prince is taken alive, the whole army automatically ceases to fight and victory crowns Bhavisatta.

1. जं पाविड—to be connected with जीवगाहि—when the Prince (i. e. Poyaṇavai's son) was taken alive by Bhavisa. जं पाविड is absurd.

4. Jacobi reads कइ for कहु, which however makes no sense.

9 to 14 describe how the enemy with his paraphernalia and without his glory, is led like a robber-chief into the city.

17. These words are to be understood as coming from the prince of Poyaṇapura.

Jacobi reads कोवि विलोद्वह, which does not make much difference.

XX This is the poet's peroration. He admonishes us not to be proud, for rise and fall come even to the greatest. He illustrates by giving the story of Bāhuvali, the son of the 1st Tirthaṅkara.

2. Read खणपरियत्त विसमसमसंकुल गह संसारचम्महो—The way of the Saṃsāra has sudden changes, and is full of ups and downs,. Jacobi's edition also shows equally bad splitting up.

4. Jacobi's सय-पंच-सचायण्यमाणु does not make good sense. The attribute mentions the height, which the Jainas always measure in bows e. g. चणुसउ-दिवह above. *Sk.* क्षतपंचसपादचतुप्रमाणः

7. Read संताणि with Jacobi.

10. सहासि-सह आसीन् (sic क्रीडन् रमणीभिः)

12. मामहंसाणि for मामहं साणि.

17. The poet says that he has utilized old versions of the story.
 18. Read शाने for the sake of metre. तस्म मिच्छामि are words quoted from the Āgama.

SANDHI XV

How Bhavisatta is crowned Yuvarāja. He lets the captives go to their countries. Bhavisa's happiness. His wife, soon expected to become mother, wants to visit the Jina temple in Tilayaḍiva; her desire is fulfilled.

I Bhavisayatta is crowned Yuvarāja and married with pomp to Sumitrā, the king's daughter.

1. संगामि नियत्तए विसमि समत्तए—When the battle was over and the difficulties removed.'

6. Jacobi separates पोसियं दो वि पक्खा, which makes difficulties. How is पोसियं to be construed.' As it stands, our reading means 'the enemy, who were being then fed, were given satisfaction by all sorts of enjoyments, rich presents. Should we read नमाभोमिया पोमिया दो वि पक्खा?

7. Read पसाहाविया दाविया सा.—The splitting up of the word is egregious.

10. Rather read सुवित्थिजमज्झा.

II The king gives him half the kingdom and makes presents of all that was important of the insignia of royalty.

12. Read पुवकयसुहकम्महं for कम्महं. फलेन governs that word.

Read चर for वर—The sense requires it.

III Bhavisa is happy in the company of his two wives, mother, grandmother and mother-in-law. His mother advises him, once in secret, either to let his enemy go entirely free, or to enchain him.

9. दरमलिवि for दर मलिवि.

7. बहुअ सच्छ-व्यूः साक्षात् of our edition is better than बहुअसच्छ of Jacobi.

IV He consults his father and the king, who mentions the names of all the princes that had been vanquished and were then at his court.

V The king proposes that they should be put into prison and well-guarded. A strong band of soldiers is asked to catch all the enemy's people together.

VI This creates a commotion amongst the captives, who perhaps even think of offering resistance. In the meanwhile, two spies from Poyaṇapura come to the new king and tell him how Poyaṇapati has become helpless.

VII The king then gives orders that the captives should be set free. He calls them to the court, pays them respect and makes presents.

VIII He says very good words to the prince of Poyaṇa and especially to Citrāṅga.

2. लीह of our edition makes capital reading. Jacobi's जीह makes no sense. But he says in the footnote that the letters could be read as लीह.

IX The prince submissively says that everything now belongs to Bhavisa and that he should take care of those lands, whose kings he had conquered. Bhavisa, however, pays them proper honour and lets them go to their countries.

X Thus Bhavisa, a bania's son, becomes king and makes all other kings submissive. He thus has all he could covet; his wife too shows signs of coming motherhood.

5. गुरुहार is गुरुभार. गुरुहार is only a popular etymology of the Sk. word गर्भ(वती).

XI The young queen, Bhavisa's wife, expresses a desire to go to the Jina temple in Tilakadvīpa. While the king is anxious how to fulfil it, some semi-divine person appears at the door for an audience of him.

XII The newcomer tells the king that he was a Vidyādhara named Maṇaveya, and that he had been commanded by his master to go to Gayaura and try to fulfil the desire of Bhavisāṇurūvā.

XIII The king however asks him why he had been so kind to him. The latter says that there was something from a former birth, which made him do so.

1. Read आमोहवि and पलोहवि. Metre requires it.

XIV He has been sent by the Muni, to take them to Tilakadvīpa and he would do so by means of his baloon. Bhavisa agrees and lets his people know accordingly.

1. नहतिलय० is evidently a mistake for तहनिलय०

5. Read वम्महवारणकेसरि.

7. दसदिसि वहकयंव ओरालिउ—This is an obscure line. What is वहकयंव? Jacobi guesses that वह might be an instrument. The guess is based on the previous half of the line, which refers to वुरय; and the word दसदिसि in this half. Then what is ओरालिय? Pischel gives औदारिक as its equivalent, but this ओरालिय is not used in that sense here; it is common to Ardhamāgadhī literature. In our book ओरालिय occurs in the following passages.

(1) आसन्न विहुर उड्ढावहहिं ओरालिउ गहिं निज्जावहहिं VII 11, 10.

(2) मुहि करयल देवि पुणु ओरालिउ मुहकमल XV 12, 12.

(3) The present passage.

In (1), the sense of 'making a loud sound, raising a cry,' seems to be clear. But it does not suit (2). In our passage it does.

XV. There is a commotion in the city when the news spread all round. The people gathers at the city gates to see the spectacle.

XVI. The young King rides an elephant, with his two wives and followed by the old king, Dhanavai and others, goes to the Jina temple first and out of the city afterwards.

2. Read तिळवम्बव..

XVII. The baloon rises up in the presence of the people and reaches Tilayadīva, where they worship Jina.

SANDHI XVI

They reach Tilayadīva and go to the Jina-temple. After performing worship, they meet two sages Jayananda and Ahinanda. Ahinanda explains to the king and his wife the principles of conduct laid down in the Jain religion.

I. How they go into the Jina-temple and worship the image.

2. One syllable is lacking; it may be त-अहिमित्तव. Jacobi reads अहिसिचिड.

10. ईयड is the same as एयड-एता: and stands for मालड in the previous line.

II. The details of the worship.

7. Read सिद्धमन्ति for सिद्धमनि.

9. Jacobi reads तं वय परिअंघिवि अणुराएं and looks upon वय as synonym of वचः. But it does not suit the context here. There is reference to flowers, fried rice, fruit and leaves, that have got to be offered to a god in the later stages of worship or Pūjā. Then comes the offering of incense and lamp. Our line refers to the latter. Translate 'Having put it into a copper-plate (तंवयपत्ती), he moved round the Ārtikya incense (or lamp)'.
III Worship Continued.

8. Read जिण कालहोह (य) कंतिरिहंतव. कलहोय is कलधौत gold.

IV The five-fold worship-Pañcopacārapūjā-described in detail.

3 Read रिदिसमिहमणोहरफांसि.

4. सूरसम्भहिरे—an Adj. of दहिरे; सूरसाम्यधिकेन. Jacobi reads सूर सम्भाएं and gives सद्भावे as a synonym in the glossary, which does not suit at all as an Adj. to दहिरे. He himself is conscious of it; when giving the reference to our passage under सम्भाएं, he places the question mark.

Again दहवडसड of his text makes the metre faulty. Read दहवरवड as our edition does.

5. Jacobi has two lines more after this line. They are अणुचिलुम्भवधनुषण्णे (Sic) । पितुदेयपणासणगण्णे (Sic) ॥ सरससुमिहुरसहिं जिणु न्हाविड । कम्मकलंकपुङ्गपवहाहो

They are not required, as, in the Pañcopacārapūjā no other रत्न are used for bathing a god than milk, curds, ghee, sugar and honey. Again the first line is both obscure and metrically faulty. Jacobi naturally does not know what to do with words like पितुदेय.

10. झणि आलत—Made a sound.' Jacobi reads कुणि (?).

11. गुमगुमन्तसरमदुरमइन्द्रहिं बहलकुंदवचकुंदतकुंदहि—Kunda and Vacakunda or Macakunda flowers are here mentioned, with bees (मदुर for मधुमर) humming inside them.' What is तकुंद ?

V. When the King has worshipped, two sage-like Cāraṇas also come and worship. They are pleased to find a king so devoted to Jina—doctrine and compliment the king upon it.

1. जयनंदण and अहिनंदण are their names.

6. 'One who, without attachment to it, bathes in milk, he indeed belongs to the Tirthakaras.' Meaning thereby that it is very difficult to live in the midst of enjoyments and yet not to be attached to them.

10-11. The king, however, says that without proper initiation (विनय), it is not possible for a layman like him to attain to purity of mind, speech and body.

VI The king expatiates on the difficulties of a layman trying to attain purity of thought, speech and body. The sage points out the way to do that. It is self-restraint.

4. Read करसु, the Prakrit for स्पृशे. परसु is misread.

8. चक्खिहि is due to attraction, from चक्खु.

VII The king asks further questions, viz what are the eight basic qualities, the fine guṇavratas and soon.

3. For सवायहं read सावयहं.

VIII Ahinandaṇa tells him what are the eight qualities, the fine subsidiary vows. Three of them being Jīvadaya, Satyavacana and Adattādāna.

7. Read ङ्गु for हिंमु.

IX The fourth Aṇuvrata is explained. It is Brahmācāryam or Kāmavirati.

2. Perhaps वयारि or better वियारि? We have seen व and च being mistaken for each other, as they are very similarly written in Jaina Mss.

5. Read अललिय and बंदचारि together.

9. Read तिय and वेस separately. 'If one knows that a woman is a Veśyā.' वेस मणित्रि, Mar. वेद्या मणून. Sk. idiom would be वेद्येति कृत्वा.

X. The fifth Aṇuvrata is explained. It is Aparigraha. All the five are again mentioned for emphasis.

XI. The three Guṇavratāni are mentioned and explained.

XII. The four Śikṣāpadāni are mentioned and explained

(1) Jīṇavandaṇam, (2) Posahovavāsa, (3) Dārāvikkhaṇu, (4) Sallehaṇa.

SANDHI XVII

The story of a Brahmin with his sons Suvakka, Duvakka, daughter Tiveyā and her husband. The latter's failure in doing the errand of the King of Kāmpilya, brings calamity on all.

I. The Prince asks the sage, why the Vidyādhara Maṇaveya should have helped him. The sage says it was due both to his pious, tranquil character now, and to things done in a former birth.

6. किं कज्जे-केन कार्येण. कि is Instrumental sing. of the pronominal base क. It is not necessary to compound it with कज्जे, as Jacobi's edition does.

10. Read अस्थि for अच्छि. For confusion in distinguishing between स्थ and छ see supra.

II. The sage begins to explain. There was king at Kāmpilya and a Brahmin. The latter had two sons Suvakka and Duvakka. The minister Vimāla gets jealous of them on account of the king's favour to them.

6. It is better to read जाहसुण्णयमाणं as a long word.

11. वित्ति of Jacobi's edition is due to a misreading of चि.

13. मत्थामुल्ल in Jacobi's edition, for मत्थासुल्ल, is evidently due to the misreading or miswriting of the म. For similar mistakes see supra.

III. The King once wanted to send a man to go the King of Simhaladvīpa and the Brahmin Vāsavadatta recommended his son-in-law. Upon the minister finding fault with the latter, an altercation ensued between the Brahmin and minister.

8. महाराय etc.—Jacobi reads महाराय separately, as a vocative. Not bad. But our महारायसहस्रि makes capital sense, as meaning 'stupid people tremble in assemblies of great kings.'

10. Read मंतिहि, with a short ति.

IV The minister was incensed and resolved to have his revenge on the Brahmin. In the mean-while the son-in-law set out.

7. जीवणु—Means of livelihood,. Cf. तो तं जीवणु अनहो दिज्जह् in V 5 below.

8. Read विमल्ल and मंति separately.

V The son-in-law's errand made his Mother-in-law and wife anxious. When after a long time he had not still returned, the king also got anxious about him and the present. Duvakka foretells the return of his brother-in-law. in four days.

1. Jacobi's first half is metrically faulty. It runs सा वि छकेस आस न पूरह्. नउ will mend matters.

6. First word of latter half in Jacobi is जीवल्ल, which must mean जीवणु and nothing else. Is it misreading? The only other place where Jacobi's edition has the word is VI. 12 below, where it reads जीवल्लो वि. Our edition has a clear जीवल्लोह् which is correct. Is जीवल्लो वि due to bad splitting up? Very likely.

VI. The Minister said that Duvakka should not raise false hopes. Duvakka reaffirmed his statement. An altercation ensued. Duvakka said, 'Whoever turns out to be false will be (should be) punished by people.'

4. Read न for नं, which is a misprint.

6. विमल्ल and मंति have got to be separated.

7. अज्जवि दियहा केवि चिरावह—He will still be late by several days.'

VII. The King stopped them and asked them to refer to an authoritative person, who would settle the dispute. They went to a Yakṣa and asked him when the King's messenger would return from Simhaladvīpa.

VIII. The Yakṣa told them how the messenger had squandered his

wealth and how he would return a veritable beggar on the thirtieth day. The two disputants then returned to the court.

6. Separate विमल and मति.

IX The two returned to tell the king what the astrologer had said, the one doubtingly, the other believingly. It happened that the messenger returned on the thirtieth day.

11. Jacobi's edition reads उन्मह म and भिडिह as separate words, which is scarcely correct. In that case उन्मह and म can only mean the Brahmin messenger; but we know that he is not उन्मह, much less can we call him म. Joining the words as in our edition, we get very good sense. 'With an angry threatening brow, the king said, etc.

Combine उन्महमभिडिहिय (ए).

X The king was angry and sent soldiers to take the Brahmin's son-in-law captive. The whole family was under royal displeasure.

5. The latter half lacks one syllable. If we read पइसिवि, the number of syllables will be made up and the sense too clear.

10. Jacobi's edition reads पट्ट परिवार separately, which is scarcely correct. पट्ट remains in the sentence without any syntactical connection. Join पट्टपरिवार as in our edition.

11. Read पिडुणपवेसपरंपरि. Jacobi's edition reads पिडुणपवेसि and परंपरि separately where परंपरि, by itself, can make no sense.

12. We would rather expect अवराहि in the latter half, to correspond to पलाह in the first.

SANDHI XVIII

How Suvakka, Duvakka, Tiveiya etc. were reborn, all somehow in connection with Bhavisa.

I. Duvakka went to Khullaka, the astrologer and told him how his words had wrought disaster in his family. Khullaka was sorry and preached Duvakka philosophy of life.

7. 'तस्स मिच्छामि' Āgama quoted again.

II Duvakka, despairing of appeasing the king, assumed Jina-garb and after death went to Suhamma svarga. His mother Sukesā also took to Jina's teaching and after death became Indra.

III They then are reborn. Duvakka as Maṇavea, the Vidyādhara and Sukeśā as Ravipabhā first and the garbha of Bhavisāṇurūvā afterwards.

IV The prince then asks the sage what had happened to the messenger, Suvakka, Tiveiyā, the wife of the Brahmin messenger, etc. Suvakka became a serpent.

1. Tiveiyā got her husband released by an appeal to the king.

2. विहाय—Can not mean विहात: as Jacobi suggests in the glossary. It has to be connected with विहा—to do to.' कां विहाय—what has been done to.

[Bhavish 12]

5. **सुहिसोए**—Through grief for relations.' Jacobi reads **सुजिसोए** which does not make any good sense here.

7. Read **सुदुम्भणवंतए** for **सुदम्भणवंतए**.

8. Read **पिड राजडं** separately.

V The husband however, repenting of his life, wanted to put an end to his life. The wife cheerfully agreed. And they died together happily.

1. Combine **मरणमहजवि** and separate **होइड** from it.

VI The two went through various births. The husband became the Yakṣa Māṇibhadda (who had borne the Vimāna of Bhavisa) and Tiveiya for a time becomes Rohiṇī. She will become Bhavisā's daughter.

2. For **बेजिवि** read **विजिवि**.

8. **होहिणि** of Jacobi's edition is preferable, as it avoids repetition. We have already got **ससिरोहिणि** at the end of the first half.

VII They then return to Gayaura, where people hail their return with acclamations. Maṇaveya goes back to his place and tries to put the serpent (his brother Suvakka) on the right path.

VIII Bhavisa living happily in the company of his wives gets four sons **सुप्रम** etc. and two daughters **तारा** and **सुतारा**.

8. Our edition rightly reads **सयण पणचिय गुंदलइ** separately. 'The people of Bhavisa danced for joy in great tumult.' Compare Mar. **गोंचळ**.

IX A great sage named Vimalabuddhi comes to Gayaura, and the king with his wives, children, relations and citizens goes out to meet him.

X Bhavisa then worships the Muni with great ceremony.

9. Separate **तिवार** from **चार**.

XI Bhavisa tells the Muni his story very briefly.

XII The Muni speaks about the stages of life and since it is fleeting, advises religious life to all.

XIII If life had been permanent and its pleasures eternal, would great sages have renounced it? This advice sinks deep into Bhavisa's heart and he begins to get sick of life and its pleasures.

SANDHI XIX

The story of minister Vajjoyara, his daughter, whose husband is a gambler, and a merchant Dhaṇamitta, with whom the daughter of Vajjoyara falls in love. A sage's advice to them all.

I. How Bhavisa further asks the sage who he (Bhavisa) was in a former birth, who he will become hereafter etc.

8. Jacobi in foot notes suggests **संपाविय** for **संभाविय**, but it is not quite necessary.

II. The sage tells him the story of a king Mohoyara, his wife Dharā and minister Vajjoyara. How Vajjoyara's son-in-law is a gambler, a thief and a libertine in one.

5. नरु is misread for नरु. Join the latter to नरुवह and read नरुवहवर नाह etc. Jacobi's edition reads correctly.

6. Separate पिय from कमलकलण.

9. Read लो and लुदेवि apart.

12. दुप्यववर—is evidently दुप्यववर etc., as in Jacobi's edition.

III Vajjoyara's daughter one day sees a merchant's son Dhanamitta and falls in love with him.

1. Separate वरुवह from निरादिः.

4. The latter half has one Mātrā more; the इ therefore has to be regarded as having one Mātrā only.

9. Read लणुहजंति together—Sk. लणुभवन्ती.

IV Her friend Guṇamālā, wife of Dhanamitta, observing the love-lorn condition of the minister's daughter, asks her the reason.

9. पं भलि-त्वयिभक्तेन attached to you' makes capital sense. Jacobi's पंहुति is unmeaning.

V Vijjoyara's daughter tells her frankly how she had seen Dhanamitra and how she was in love with him. Guṇamālā proposes that her friend should get her wish fulfilled, but the latter despises the proposal.

VI She confesses that it was unfortunate that she should love him; but she also knows she is a married woman and as such must regard Dhanamitta as her brother.

8. Separate वि and भाइ.

VII Guṇamālā here-upon begins to love the Minister's daughter more and more. The Minister too, out of affection for his daughter, makes Dhanamitta purveyor to his king. People hail it with delight. The minister's daughter and Dhanamitta become both devotees of Kosiya and secretly continue their love.

VIII & IX Dhanamitta has a friend Nandimitta. The two manage all business in the town. In the mean-while people get scent of Kosiya's hypocrisy and are infuriated. Another sage Samādhigupta comes there and exercises great religious influence over the king and the city.

9. Read परिकलण हेवविहसिए together.

13. पद्दो is पद्द lengthened for the sake of rhyme.

X How Samādhigupta explains the tenfold duty to them all and expatiates on the sorrows of worldly life. How human life is very difficult to attain.

XI How it was still more difficult to get birth in a good family and how, having got it, to utilise it properly.

XII On a question of the king, the sage says that liberation was possible to a follower of Jina. The things necessary are व्रत, दशेन, ज्ञान, चरित्त अहिंसा etc.

4. Read जरमरणावस्थ for जरमरणावच्छ.

5. Read वयदंलणि नाणि वरिसि रम्भ for वयदंलणिनाणिवरिसरम्भ.
 11. Separate लोह from विरुहु.
 XIII Further principles of Jainism explained.
 XIV The sixteen obstacles, the four *Kaṣāyas* etc. explained.
 XV Conclusion of the Muni's exposition.
 XVI The king and the minister like the muni's teaching; other people too leave off going to Kosiya and turn to the new Muni.

SANDHI XX

I Dhaṇamitta and Nandimitta keep going to the place of Kosiya. One day Dhaṇamitta says to Nandimitta, 'Friend, Guṇamālā keeps wondering at your very meritorious behaviour. Will you go and see her.' The latter declines, saying that he never goes to his house in the evening.

II Dhaṇamitta says some one in his house is attached to Nandi. The latter should therefore go. The latter again declines to go in the evening and dine with him. He has had bitter experiences.

3. 'I had not marked so long, that you had not visited my place of an evening. I shall therefore not let you go unless you tell me.,

Read न वि अक्खिउ instead न विअक्खिउ of the text.

10. देखणह—Infinitive.

III Nandimitta, who has had enough bad experience of *nisibhojana*, persuades his friend to give it up. The latter protests, saying that the whole army and attendants of king Pahanjana dined by night; but for the sake of his friend he is ready to give it up.

पंचुवराह—Compare xvi 8, 1.

4. The first line lacks one syllable. Read like Jacobi वरि जपिउ ज अल्लिउ अल्लिउ

12. Read अज्जुपवित्ति together. 'From today, hence forward.' We would rather expect a form like अज्जपवृत्ति. That this can be an equivalent of प्रवृत्ति has apparently escaped Jacobi, who gives प्रवृत्ति as its synonym. What can it mean? Rather from प्रवृत्त—beginning.'

IV Dhaṇamitta has from that day begun to become devout and follows Jina's religion.

V Still he and the minister's daughter keep going to the anchorite Kosiya. The latter, deserted by people, nurses hatred against Vajjoyara, who has dissuaded people from going to him, and dying in that mental state, becomes Aśanivega, the fearful demon in Tilakadvīpa.

Vajjoyara too dies while fighting for his king.

VI. His death is a serious blow to his daughter Kirtisenā. She faints and is revived by Dhaṇamitta. Her lamentation.

2. Read वरि and लयकलोउ separately.

3. Separate पवण from सिलु. The latter is connected with चंदणरत्तेण.

4. अत्यमिदं ताव—The adjective has the neuter form, although the noun ताव is masculine. But this is a phenomenon too common in Apbh.

VII. Further lamentations of Vajjoyara's daughter.

6. कट्टियाइ—Compare Marāṭhī लाह. कट्टिइ means therefore the fond behaviour (with dear elderly persons) of fondled children.

8. जेज जति etc.—Has got to be connected with ताव अवसाणि in line 10.

VIII Dhaṇamitta then offers consolation and advice. There are occasions when courage is put to the test and one should stand them.

3. Separate गुण from वल्लविहोइ, which is an object of समरतइ.

4. Combine अणुमरण (ण) करण—Dying after a dear person which is done by cowards.'

IX Vajjoyara is born again as king Yaśodhana in Tilakadvīpa. Kirtisenā passes life in a devout manner in the company of Dhaṇamitta and Nandimitra. The latter, following Jina-religion, starves himself, and dies the death of a Paṇḍita (i. e. a wise man). He becomes the king of Gods Viddyt-prabha in the sixteenth heaven.

2. दलु वल्लिड तांवि तिलयदीवि—दलु can not mean Sk. दल here. 'She two cast (or threw) 'dalū' in 'Tilayadīva.' How could she know that her father would go to Tilayadīva? Knowing that, what could she have thrown out there?

X He gets a beautiful and youthful form and looking about is astonished to see himself in a new world. He then remembers his previous life, and going to the place where he had left his old body, takes final leave of it.

2. उक्कस्सनिबदपरिप्पमाणु should be read as one word; it is a contrast to to झीणाडमाणु of the previous line.

3. Combine सोलह and आहरण.

4. अवहिणायु is one of the four kinds of knowledge, which are मति, सुत, अवधि and केवल.

XII How Dhaṇamitta, his parents and Kirtisenā follow the Jina-law and become purified. The mother observes Suvapancami for 67 days.

XIII Dhaṇayatta and his wife are reborn at Hastināpura. Their son, who had gone to the Gaudas, was struck by lightning and then born again as Bhavisayatta in Gayaura.

XIV Both Guṇamālā and Kirtisenā are sorrowful on account of Dhaṇamitta. The former abandons all auspicious signs of conjugal life and assumes various vows. After death she becomes Bhuvāla's daughter. The latter, after death, is born in Tilayadīva and becomes Bhavisa's wife. Vajjoyara, who was born as Yaśodhana, was, together with his subjects, devoured by the demon, who was no other than the anchorite Kosiya.

XV The sage sums up by saying that they were all happy then, on account of the good deeds they had done in previous births. The lines on the wall of Jina-temple in Tilayadīva were written by the lord of Accyuta-svarga, who was no other than Nandimitra, the friend of Dhaṇamitta.

SANDHI XXI

Bhavisayatta resolves to renounce, giving the kingdom to his son Suppaha. Kamalā and Bhavisāṇurūvā follow him.

I All are grateful to the sage that he told them the story of their previous births. They request him to teach them the way to Nirvāṇa.

1. Jacobi reads वसुमहर्जु and रज्जु separately. But it is scarcely necessary to do so. वसुमहर्जु—the kingdom of the earth.'

II Prince Bhavisa wants to renounce the kingdom and the world and announces his intention to all.

III He returns to the palace and distributes rewards amongst people.

IV How Bhavisa tells about the past happenings to his mother, who is happy that her son would be crowned king. She now wants to retire.

13. Read पुत्तरज्जु together.

V But Bhavisāṇurūvā would not allow her to go alone. She would accompany her, leaving husband, child and kingdom to Sumitrā.

VI Bhavisa then calls together his father, king Bhuvāla, Kamala, Priyasundari and others and tells them his intention of becoming a Jain mendicant. He entrusts the kingdom to his son Suppaha.

1. Jacobi has two s in the line, one of them being unnecessary.

3. तिग्गिबि—Jacobi's edition has बिग्गिबि.

4. Read तिग्गिबि for तिग्गिबि.

Read सत्थवाय for सत्थवाय.

8. Jacobi's edition lacks one word of four mātrās. दिग्गह् of our edition suits exactly.

VII The son persuades the father not to renounce the kingdom and life. A righteous king like him did not require renunciation.

3. Perhaps to read उवहिपरिहासमंत? 'Surrounded by the moat of the sea.' Jacobi's edition reads सविहेयउवहि परिआसमंत—which is not very clear. He is therefore obliged to give 'up to the limits of the world' as equivalent of परिआसमंत; he is of course doubtful.

4. सवति of our edition is unintelligible. Jacobi's नवति should be preferred. Or perhaps समंति is meant. The line then would read capitally. जस समंति (समन्ति) चंडमंडलाहिव सेवन्ति चार अवसर नियंति. The latter half of the line in Jacobi (परिवार) वार अवसर नियंति is not so intelligible. Possibly there is a mis-reading of व for च.

11. Read जो अणिलड-यः अनिलयः 'houseless.'

13. पडर stands for प्रवर. तव पाणे मम मतिः प्रवरा—I should know better than you.' Jacobi does not know what to do with पासिड.

VIII When Suppaha sees that Bhavisa is obdurate, he proposes to his younger brother Dharaninda that he should become king and himself (Suppaha) with their other brothers would be his advisers.

1. Read किं बहुभ्य (इ) उत्तपदुत्तियाह—What is the use of question and answer.'

3. करणह—Gen. of verbal noun, used as Infinitive. See note on वण्णह I iv. 1.

IX The younger brother declines. The mother, Sumitrā, persuades Suppaha to obey the king-father; for has she not herself submitted to his will that she should not accompany him ?

2. 'If any body (a king) does not give you ransom, we shall attack him and level down his pride.'

11. पट्टि परिद्विड-पट्टे (throne) परिस्थापितः

X Bhavisa and Kamalā forgive people and ask their forgiveness, and set out, amidst the lamentations of people, for a forest.

5. Jacobi's edition reads the latter half thus—पच्छह भविसह पि (यच्छह) रीह for our पच्छह भविसह पियजंपिरीह. Both, however, refer to Bhavisānurūvā.

XI How Bhavisa and his mother and wife assume Pravrajyā at the hands of a guru. The sight is too pathetic for the people to be able to control tears.

3. Jacobi's edition wants two syllables after विह in the latter half. Our edition has वियसिय, which is exactly what is wanted.

SANDHI XXII

I. The people have a sleepless night. Every body is disconsolate on account of the renunciation of their most beloved King.

8. The first half lacks two Mātrās in both the editions. Supply जयु or some such word.

11. Jacobi's परिचाह चाह makes no good sense. The idea is this. 'One who slept in his palace in the close embrace of his young wives, how does he (now) sleep on the bare ground, his body exposed to wind ?'

II. The people that have accompanied him to the place of the Guru now go back to Gayaura.

5. Join पहय to अणंतपाळे—or read पहह अणंतवाळे. Similarly आणिए for आणिय.

III. Sumitrā's grief. Dhaṇavai and Hariyatta's lamentations.

6. छेवि is to be read with a short ए—almost like इ.

10. Read अम्बर, to rhyme with कुम्बर.

IV How Kamalā and Bhavisānurūvā, after a severe penance and abstinence from food, die and go to the tenth heaven as Pahacūla and Rayanacūla, i. e. manly beings.

6. There are two mātrās more in the latter half. If we read (बिबि shortened *metri causa*) the difficulty will be removed.

V Bhavisa also dies by starvation, and going to the same heaven, joins his former mother and wife. They then once descend on the earth in order to see what their children are doing there.

4. Read दिक्कंकिड. गि० is a misprint. Jacobi reads निक्कंतड which is equal to निक्कान्तः

VI They then go to Gayaura, Tilayadīva, and travel over the sixteen seas. Returning to Gayaura again, they find that their children and friends are all gone.

1. Read मन्दरि for मन्दिरि. To great mountain of that name is meant.

VII. They are astonished that every one has perished. It is now Pahacūla's time to transmigrate and dying, he is reborn as Suvasundhara, the son of the overlord of Gaṇadharvas.

4. This line lacks one syllable. Read निरवि for निवि, and the line becomes flawless both as to metre and sense. Jacobi's edition has the right reading.

5. Read माल निरवि for मालनिरवि.

8. रायहि at the end of both the halves is equal to राजभिः (=राजा) and राजैः. Jacobi reads ०सहभूभहं for ०सह रायहि and चितियरुवहं for चितिय रायहि, which also makes capital sense.

VIII. Rāyaṇacūla and Hemanjaya are born again as sons of Suvasundhara. The latter takes Dīkṣā from Muni Sirihara and in the end dies never to be reborn. His sons go on a hunt one day and find a deer in love with a roe.

5. Read तवचरण are one word.

10. Jacobi reads इकजुवाणमड together, which is surely not preferable to our reading.

11. Jacobi reads गराभसत्तगड. He should either have read गहयासत्तिगड (गुलकासक्तिगतः) or like our edition गहयासत्तियड.

IX The killing of the couple of deer by a huntsman, grieves them very much. They put their sons on the thrones, and retiring, meet death by privation and get final Nirvāṇa. Thus ends the story.

3. Read गय. ग is either a misreading or misprint for ग.

9. The poet gives personal information. He belongs to the Dhakkada clan of Banias and is the son of Māesara and Dhaṇasiri.

X The poet now admonishes the people. They should observe the Suyapancami now.

1. Join चितियसहनिहाण together.

7. Jacobi's छट्टियुद्धि does not make as good sense as our वुद्धि.

XI. He finishes by telling, how, as a fruit of Suyapancami, Bhavissatta and others were released from the bonds of action in the fourth birth.

1. अहो लोयहो. This addres, and अहो again in line 9 below, amply show that the poem was meant for oral recitation before an audience of laymen. The often repeated निघणह, अहो जिय अंचहु of VI ii 3 and such other phrases also corroborate this view.

Emendations and Corrections to Mr. Dalal's text.

(The Roman figures indicate the Kaṭavaka and the arabic ones the line.)

SANDHI I

I 1	Read सार	for सातु
9	संकट	„ संकट
II 2	दुधरवावारि	„ दुग्धरवावारे
4	घणसंपय	„ घणुसंपय
5	कह सुवमि	„ कहसुवमि
III 4	वरकईहुं	„ वरकईहि
	महासईहुं	„ महासईहि
IV 1	अच्छड	„ अत्थड
3	०संचएहिं	„ संचयएहिं
	तत्थ हो	„ तत्थहो
6	वद्धभाणु	„ वद्धभाणु
V 1	कुरुजंगलु	„ कुरुजंगलु
3	०वित्तिविदु	„ ०वित्ति विदु
V 3	०कलमगोहण०	„ ०कलभि गोहण
6	०अवरुप्पर	„ ०अवरुप्पर
	०परिवड्डिय	„ ०परिवड्डिय
10	तरु	„ तरु
VI 1	पसत्थु	„ पयत्थु
4	चकेसरु	„ चकेसतु
5	सणकुमारु	„ सणकुमातु
VI 3	०दिवड्ड	„ ०दिवड्डु
6	०सारु	„ ०सातु
	०वारु	„ ०वातु
VIII 1	०वरु	„ ०वतु
3	मणहरणत्थणिंदुअरविंद०	„ मणहरणच्छ- णिंदअरविंद०
8	पुरवह	„ पुरुवह
IX 6	संपहारु	„ संपहातु
	०सारु	„ ०सातु
12	सुसुहुत्तु	„ सुमहुत्तु
X 2	सुवियड्डु	„ सुवियड्ड
4	कनावक्खिएहिं	„ कनाचक्खिएहिं
8	अहरकुरंतियाहि	„ अहत कुरंतियाहि

10	अवरुंडह	for अवरुंडह
XI 2	सुहमंडयु सई	„ महमंडयु सिंड
3	अण्णु सई	„ अण्णु सिंड
6	वरु	„ वतु
	वरतरुणि	„ वरतरुणि
9	घरु	„ घतु
XII 1	सासणभत्ती	„ सासणिभत्ती
XIII 2	पच्छण्ण समासइ	„ पच्छण्णसमासइ
3	सविणय कुलमजाय	„ सविणयकुलमजाय
XIV 3	अम्हत्तु	„ अम्हत्त
9	तिवलितरंगई	„ तिवलि तरंगई
6	गुरुवयणु	„ गुरुवयणु

SANDHI II

I 1	पाउनिनासयड	„ पाउनिनासयतु
9	अहड	„ अहतु
12	पडमंकुरु	„ पडमंकुतु
II 1	गुरुवयण	„ गुरुवयण
III 1	घरु	„ घतु
IV 2	ताई तं जि	„ तं जि ताई
VI 8	गुरुवयणई मि	„ गुरुवयणइम्मि
VIII 7	कंति पई	„ कंतिपई
8	मंड वलंति	„ मंडवलंति
X 13	Transfer whole line to the beginning of XI	
XI 10	दुल्लिय	„ दुल्लिए
XII 1	मंभीसिवि लच्छिए	„ मं भीसि विलच्छिए
8	मग्गिवि	„ मग्गेबि metre requires it
XIV 2	सावनु	„ सामानु. The former is the true Apbh. form and often occurs elsewhere in the poem.
7	परिहाणई	„ परिहणाई

SANDHI III

I 6	०जण मणि	„ ०जणमणि
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9 कन्दु	for कण्डु
13 परियु	,, परियणि
मणि ध्वह	,, मणिध्वह
III 4 सललिअ	,, सललित्ठ
9 मयणुकोवणंग	,, मयणुकोवणंगु
12 मयरंदरसि	,, मयरंदरस
IV 7 अहिसिचिय फलमंगल	,, अहिसिचिय-फलमंगल
10 जुवाणभावि	,, जवाणुभावि
V 4 दप्पसार	,, दप्पसाडु
विणयविहेय	,, विणय विहेय
VII 5 पर महु	,, परमहु
IX 9 वणितणुह रहसेण	,, वणितणु रुहरहसेण
X 6 जं पिड	,, जंपिड
XI 4 सरूव दुट्ठतणु भासइ	,, सरूवदुट्ठतणुभासइ
XII 8 एकसरीर	,, एककुसरीर
बिहि भायहि	,, बिहिभायहि
XIII 9 कुडु तडवियडपटुत्तरिण	,, कुडुतडवियड
XIV 5 तड	,, तव
8 करहं तड	,, करंतड
वि मण्णिउं	,, विमण्णिउं
13 आसि गहणु	,, आसिगहणु
णवि सउं	,, ण विसउ
XVI 3 णेहमहातरु	,, णेह महातरु
4 कलितरुवरहो	,, कलितरु वरहो
XVIII 7 बहु रडवयणाळाड	,, बहुरइ वयणाळाव
XIX 1 पुरिसव्वड	,, पुरिसिक्खड
3 सुहपाणिगहणि	,, सुहपाणिगहणि
7 अम्हहं	,, अम्हहिं,
although the latter is not quite incorrect. Possibly the इ is due to the influence of the following word.	
XXI 3 चायदायपाट्ठिवाय	,, चाइदाइ etc.
But the latter, though a bit obscuring the sense, is not incorrect.	
5 नरिंद हो and सहइरविंद हो	,, नरिंदहो सहइरविन्दहो. Jacobi reads नरिन्दो.

7 चोरहं	for चोरइ
अणुज्जुअ-वकाइ	,, अणुज्जु अवकाइ
XXII 12 किं खवयइ	,, किंखवयइ
XXIII 8 तुरिय?	,, तरिव
तुरिय पञ्चहाइ	,, तरिवपञ्चहाइ. Jacobi reads पञ्चहोइ and doubtfully suggests पञ्चहा होइ as explanation. But our reading gives a clear sense 'the people, i. e. the leader and others.'
XXXIV 2 परिमुक्कचाय चक्कलिय	,, परि-मुक्कचायचक्कलिय
12 महरसाइ	,, सुहरसाइ
16 कोवि च्छुडु	,, कोविच्छुडु
SANDHI IV	
II 6 मंच्छुडु	for मं च्छुडु
7 विसरियणइ	,, विसरिय एणइ. Jacobi's text lacks some words in the first half of the line.
11 सुक्कं कुस मत्तगड	,, सुक्कं कुसमत्त गड
III 10 अइसुत्तयमंडइ दुभहो	,, अइसुत्तयमंडइदुभहो
IV 4 संज्ञतेयतं विर सराय	,, संज्ञतेयतं विरसराय
6 वित्तु	,, वित,
V 3 गय पयहिणंति	,, गयपयहिणंति
14 सउरिसहं	,, सउरिसहो The former would be more in keeping with अवगणंतहं
VI 1 सुहिसयणमरणभउ	,, सुहिसयण मरणभउ
5 णिरुद्धपवणुच्छवेण	,, णिरुद्ध पवणुच्छवेण
VII 8 वियप्पस	,, वियप्पस
9 पुत्ति चोञ्जु	,, पुत्तिचोञ्जु also in l. 10 and 11.
VIII 7 पुरुसा इव	,, पुरुसाइव
रंधि पलितइ	,, रंधिपलितइ
14 सुइ समत्तइ	,, सुइवइसम्मत्तइ
16 विहिवसेण	,, विविहिवसेण
णीसइसुदुत्थइ	,, णीसइसुदुत्थइ
IX 2 सुडु रवणणं	,, सुडुरवणणं

- 6 सोवरणं for सो वरणं
 XIII 4 जस्त माणं ,, उत्तमाणं
 SANDHI V
 II 9 सत्परिवाह ,, सत्परिवाह
 III 7 चरित्तकुलकमजुति ,, चरित्तकुलकमजुतु
 IV 6 गड ,, गयड. य is metrically redundant.
 मंड जणेरिहि ,, मंडजणेरिहि
 7 गिरिमयणाय ,, गिरिमयणायर
 The र is metrically useless; and मयणाय is the name occurring everywhere else.
 VIII 9 विंषणसील जुवाण० ,, विंषणसीलजुवाण०
 1 इत्तुप्पलदल० ,, इत्तुप्पलदल०
 which lacks one syllable metrically.
 IX 2 मि ज्झीणपरिवासं ,, मिज्झीणपरिवासं
 11 सरलंगुलि छरेह कोम- सरलंगुलिछरेहकोम-
 लकर ,, लकर
 संभावयव ,, संभावय व
 नह तंबिर ,, नहतंबिर
 10 किडअ-पमाण-णिउत्तु, किड अपमाण णिउत्तु
 X 8 ०दंसणायामविहोएं ,, ०दंसणायामविओहिं
 मइमोहिं ,, मइमोहिं,
 9 परमत्थु ,, परइत्थु
 XI 1 करिणि व रोह० ,, करिणिवरोह०
 2 पिहियसिंगारिं ,, पिहिय सिंगारिं
 7 कमलमहासिरिआयड ,, कमलमहासिरि
 आयड
 XIII 4 दलवट्टिवि ,, दल वट्टिवि
 XIV 5 दीविदीड ,, दीवि दीड
 10 सज्जसिवि गियाई ,, सज्जसिवि गयाई
 XVI 5 यक्कइ ताम विट्ठर पव्वज्जिड ,, ताम थक्कइ
 विट्ठर पव्वज्जिड. The line as it is, is metrically very faulty. The readjustment removes all the flaws.
 7 नियवि क्किड ,, नियविक्किड
 8 मंभीसिय ,, मं भीसिय

- XVII 6 कुळिदुगिलन्तो(?) for हविं दुगिलन्तो
 7 करात्तुग्गदादो ,, करात्तुग्गदादो
 8 पइटोसि तं ,, पइटो सितं
 XVIII 1 अग्गिक्कुळिदं दिंतु ,, अग्गिक्कुळिदं दिंतु
 5 दंड बालभड मोइय ,, दंडवाल भडमोइय
 XXI 2 तुम्हइमि ,, तुम्हइमि
 11 हरियंदण चच्चक्रिय ,, हरियंदण चच्चक्रिय
 XXII 4 देवि विट्ठइसणाहदो ,, देविवि इह सणाहदो
 SANDHI VI
 I 5 महण्णवि खित्ती ,, महण्णविखित्ती
 सुअविओअ० ,, सुअविओअ०
 II 1 अज्जिय गण० ,, अज्जियगण०
 4 चंचलजीवलोइं ,, चंचलजीव लोइं
 6 मंछुइ ,, मं छुइ
 9 एमगइ वि ,, एम गइवि
 III 7 सोवाणपंति कय मोक्खदो ,, सोवाण-
 पंतिकयमोक्खदो
 IV 1 तवतन्हइं ,, तव तन्हइं
 चउत्थि-अवरन्हइं ,, चउत्थिअ वरन्हइं
 V 3 पंचपयारु ,, पंच पयारु
 10 कर मउळि ,, करमउळि
 VI 1 हियत्थि ,, हियत्ति
 5 सासणभत्ती ,, सासणिभत्ती
 11 सिवसासयसुह० ,, सिव सासयसुह०
 VII 3 बहुदुक्ख जणेरी ,, बहुदुक्खजणेरी
 VIII 7 थिय सुणिवयण ,, थियसुणिवयण०
 XI 8 संभरिड ,, संचरिड
 XIII 10 गिरिमयणायदीवि ,, गिरिमयणायरदीवि
 XIV 14 निरु ,, नितु
 XV 2 सुहिं बंधवलोएं ,, सुहि बंधवलोएं
 9 रयणपुंजपुंजइं ,, रयणपुंज पुंजइं
 XVI 20 जयकारिवि ,, जय कारिवि
 XVI 2 देवि तल्ल ,, देवितल्ल
 XVII 8 वणि वइस्सवणरिदि, वणिवइ स वणरिदि
 11 नायसुर सिज्जइं ,, नायसुरसिज्जइं
 XVIII 2 अच्छहिं ,, अच्छमि
 ० विजाहरकीलइं ,, ० विजाहर कीलइं
 5 सुहनिवुइ ,, सुहि निवुइ

6 गलियगव्व ववसायअणायर for गलियगव्व- ववसाय अणायर	
9 मयणाडदीउ	„ मयणाड दीउ
XIX 2 मउअत्तुलपल्लंकि	„ मउअत्तुलि पल्लंकि
3 कन्नोसन्नियवायहिं	„ कन्नोसन्निय वायहि
10 मसिखप्परिण	„ मसि खप्परिण
XX 2 नं दाइउ	„ नेदाइउ
XXII 3 पर इत्तिउ	„ परइत्तिउ
7 बहुवहं मि	„ बहु महंमि
XXII 12 महि सारविय	„ महिसारविय
14 उच्चवरासणं	„ उच्च वरासणं
XXIII 4 विसेसविहोएं	„ विसेस विहोएं
XXIV 7 पुव्वकियच्चहकम्मि	„ पुव्वकिय चहकम्मि

SANDHI VII

I 3 कम्मरहो	„ कम्मरहो The स म were evidently so read from a badly written म्म.
4 विजयल्लिय	„ विजय ल्लिय
6 बहुबंधं	„ बहुबंधं
9 भंढारं	„ भंढारं, latter influenced by the foregoing वहणं.
8 नियसहएछ	„ निवसहएछ
II 2 परिविदिय	„ परिवदिय
3 तरेसहं	„ नरेसहं due to careless writing.
4 भविसत्तु	„ भविसत्तु Metre requires only four syllables.
4 जाएसह	„ जा एसह
8 अणुज्जुअजंपणउं	„ अणुज्जुअ जंपणउं
III 10 भणं	„ वणं
V 2 कुलंगण गेहो	„ कुलंगणगेहो
VI 3 दुक्खमहन्नवि चित्तिउ	„ दुक्ख महन्न विचि- त्तिउ
5 बन्धुयत्ति	„ बन्धुयत्तु
० दुव्वयणपवित्तिए	„ ० दुव्वयणभवित्तिए
8 बन्धुयत्तु चरिउ	„ बन्धयत्तुचरिउ
IX 3 पोयंतरवरमवणि	„ पोयंतर वरमवणि
6 निवळच्छिहिं	„ नियळच्छिहिं

3 दोत्थिउ	for दोत्थिउ
5 सायु गरहु	„ सायुगरहु
XI 2 सइच्छ०	„ सइत्थ०
7 हुअ	„ हुअ
8 सळिळआवत्तं	„ सळिळ आवत्तं
परम्मुहपत्तं	„ परम्मुह पत्तं
9 आसन्नविहुरउल्लावहिं	„ आसन्न विहुर उल्लावहिं
XII 7 असंति	„ अ संति
XIII 7 जाणजंपाणं	„ जाण जंपाणं
8 ० छुनिउत्तहिं	„ ० छुनिउत्तं
वणिविहुर	„ वणि विहुर

SANDHI VIII

I 2 पवंचुअ विच्छदमथु	„ पवंचुअविच्छद०
II 4 परिहच्छु	„ परिहत्थु
8 सयल्लुहि०	„ सयल्लुहि०
IV 4 वीरचरिउ	„ वीरचरीउ
V 5 निय वरविलयहिं	„ नियवरविलयहिं
8 अणेय उवाय	„ अणेयउ वाय
9 ० संगिच्छणं	„ ० संगिच्छणं
VII 3 दंसणकोऊहलपिय इत्तिउ	„ दंसणु कोऊह- लपियइत्तिउ
7 निहित्तचित्त	„ निहित्त चित्त
9 ताहं	„ ताह
IX 5 छुरेशुरयपिजरीउ	„ छुरेशुरइपिजरीउ
X 3 वणतूरउ	„ वणतूरउ
XI 6 गुज्झावरणणुदछणिउत्तं	„ गुज्झावरणणुद छणिउत्तं
XII 8 अहवहि जि	„ अहवहिजि
विणिग्गय धाहिहिं	„ विणिग्गय धाहिहिं
XV 3 एवइंतरि	„ एवइंतरि
5 अम्हहं सिय	„ अम्हहंसिय
XVI 7 दुक्खमहन्नवि दोहय	„ दुक्ख महन्न विदोहय
XIX 4 सा अमियेण	„ साअमियेण
16 विवाहकिय	„ विवाह किय

SANDHI IX

I 8 तहिं जि महानरु	„ तहिं महानरु
II 1 अवकंभिययीं	„ अवकंभिय यीं

III 5 गहयदुसंतरी for गहयदुसंतरी, un-
less दुसंतरी is Sk. दुष्टन्

IX 4 तहवि हु ,, तहविहु

5 छहमंगलजणजणियायल्लहो ,, छहमंगल-
जण जणियायल्लहो

8 पियछंदरिमहएविसणाहहो ,, पियछंदरि मह-
एवि सणाहहो

11 नएण वि ,, न एणवि

X 2 पइसारवारु ,, पइ सारवारु

7 हुकारउ ,, हुकारउ

10 महल्ल कह ,, महल्लह, which
lacks one syllable and is
metrically faulty.

XI 5 तेहि (?) ,, ताहि

6 बहु आरिय ,, बहुआरिय

9 भय-भीसह ,, भय भीसह

XII 9 छहि कमन्तरि ,, छहिकमन्तरि

XIII 2 सविणयाए सविसिद्धउ ,, सविणयाएसवि-
सिद्धउ

XIV 10 समसज्जसिद्धअ ,, समसज्जसिद्धअ.

XV 4 Add हा in the beginning of
the latter half; हा महु पुत्त etc.
Metre requires it.

13 गहिछीहई ,, गहिछी हई.

14 समच्छरहं ,, समच्छरहो

XVI 2 रयणु पजलंतउ ,, रयणुपजलंतउ

7 उव्वट्टिअ अंगउ ,, उव्वट्टिअ अंगउ

XVII 4 कंडुकंड कंदलिए ,, कंडु कंडकंदलिए

XVIII 1 तज्जह् ,, नज्जह्

6 संचल्लु ,, संचल्लि

7 थिय मंथर चिर लील,, थियमंथरचिरलील

XIX 7 वि संकिउ ,, वि आसंकिउ Me-
tre requires one syllable less.

XX 2 समिद्धि ,, समद्धि.

XX 3 कडक्खपक्खविकखेवि ,, कडक्खु पक्खु
विकखेवि

9 पणिवायउ ,, पणवाहउ

XXI 3 वहुअ नवल्लहरणि ,, वहु अनवल्लहरणि

12 उचमं खरिउ ,, उचमंखरिउ

XXII 1 मंकुणमच्छह् for मं कुण मच्छह्

4 एहावत्थ कुमारिहु ,, एहावत्थकुमारिहु

दीवंतरि नारिहु ,, दीवंतरनारिहु

6 छवइहिं ,, छवइहिं

SANDHI X

I 8 तुक्खारतुरङ्गम ,, तुक्खार तुरङ्गम

13 इय एमाइ ,, इयएमाइ

III 8 पडरकम्मसंखेव्वउ ,, पडरकम्म संखेव्वउ

V 9 काउरिसहिं ,, काउरिसहं

VI 1 पवरु ,, पवरु

3 अणुट्टिउ(?) ,, अणिट्टिउ

VII 6 लज्जह् ,, लज्जह्

11 मंभीसिवि ,, मं भीसिवि

VIII 7 जणवइ लज्जणहं ,, जणवइलज्जणहं

8 पियरतुल्लु ,, पयिरितुल्लु

X 2 कमलहिं तणउं ,, कमलहिंतणउं

X 6 सियतारहार ,, सियहारतार

X 4 चरियहं ,, चरियहिं

XI 4 पडरपछुहुं ,, पडरपछुहुं

XIII 1 पडर पछुहुं ,, पडरपछुहुं
2 कुरुजंगलि वि पहाणउं ,, कुरुजंगलि वि-
पहाणउं

4 पुरपडरहो ,, पुर पडरहो

5 तिभायविहि (ह)तउ ,, विभायहि हुत्तउ
The emendation adopted is
the reading of B with a
slight change. It suits the
context and sense admirably.

XIV 3 संमिळिउ ,, संमिळिउ
संवरी अविहायउ ,, संवरिअविहायउ

XV 11 समासिएण ,, समासि एण

XVI 10 मि च्छित्त पय रायहो ,, मिच्छित्तपरायहो
which is metrically lacking
in one syllable and hope-
lessly confused on account
of bad joining of words.

XVII 11 दुप्पवंधि ,, दुप्पवंसि

XVIII 9 देव जणमारिय ,, देहजणमारिय

SANDHI XI

I 4 वरपुरिस	for वरपुरिस
14 एकवड	„ एकवड
II 4 देव सिद्धि	„ देवसिद्धि
7 अह रइ	„ अहरइ
9 देव पट्टणहो	„ देवपट्टणहो
III 2 कर मडलि	„ करमडलि
13 महल्लतियतंडवि	„ महल्ल तिय तंडवि
IV 4 पुनिमइंदुदं०	„ पुनिमइंदुदं०
3 कुडिलवयणपडिवयण०	„ कुडिलवयण पडि- वयण०
12 मंभीसिवि	„ मंभीसिवि
18 तहो तंडवि	„ तड तंडवि
V 2 पट्ट	„ मट्ट
7 मडकर	„ मडकड
चडकर	„ चडकड
VI 2 नरवइनियड	„ नरवइ नियड
9 फाडियनित वीरजय०	„ फाडियनित- वीर जय०
12 असिरि वि सिरिवत्	„ असिरिवसिरिवत्
VII 11 सियपियवयणिहि	„ सियपियवयणिहि
IX 2 Drop रुहि which is metrically redundant.	
3 सा वि समड वरविलयहि	„ सा विसमड अरविलयहि
X 5 तंबोलकुसुमसुपवितइ	„ तंबोलकुसुम सुपवितइ
XII 10 छहदसह	„ छह दसह

SANDHI XII

II 3 नियसुइण	„ नियसुएण
5 षडुरवेण	„ षडुपडइरवेण
III 8 जयंताण	„ जयं ताण
20 इच्छए	„ इत्थ ए
25 जत्थ	„ जत्त
29 अन्न ससत्तिपमाणु	„ अन्नसभत्तिपमाणु
V 9 छएवि	„ छएवि
19 वि अणक्खें	„ विअणक्खें
20 पुत्त मज्जाय	„ पुत्तमज्जाय
VI 3 सामण्णि	„ सामण्णु

7 पर तडतणडं	for परतड तणडं
12 पर सव्हुइ छजइ	„ परसव्हु इच्छजइ
VII 8 छपुत्तगुणकित्तणेण	„ छपुत्त गुणकित्तणेण
11 जंतड	„ जं तड
VIII 3 घरमम्मवेहु	„ घर मम्मवेहु
12 मणसंखोहि	„ मणिसंखोहि
IX 2 ०पक्खवायपरितुडहि	„ ०पक्खवाय परितुडहि
9 निरुवमगइवमालहो	„ निरुवमगइ तमालहो
X 2 सा	„ मा
7 चिरयालु	„ चरियालु
XI 10 विग्गुत्त एण	„ विग्गुत्तएण
XII 3 सिज्जावत्ति	„ सिजावत्ति
नायभोयपल्लंकतूळि	„ नायभोय पल्लंकतूळि
9 पसाहिअं	„ पसाहिओ
11 मणिया ओचिम्मिज्जण	„ मणियाओ चुम्मिज्जण
12 ओवष	„ ओ वष

SANDHI XIII

I 7 वरट्ट	„ भरट्ट
III 7 सायरंतरपएछ	„ सायरंतरपवेछ
9 खन्धारि मज्झ	„ खन्धारिमज्झ
IV 1 ०भयंकर कुरुवकालहो	„ ०भयंकारकुरुव- कालहो
13 नियपरिवारचार	„ नियपरिवार चार
V 9 नरवइअलंघु	„ नरवइ अलंघु
VIII 6 तुण्हि	„ तुम्हि
IX 1 एकवि	„ ए वि
2 नियजणेरपरिणिंदए (?)	„ नियजणेर परिणिं- दिउ

XI 2 कोवपडिच्छिओ	„ कोविपडिच्छिओ
XII 2 बहुगीदवराहु	„ बहुगीदवराहु
भीसिवि(?)	„ भेसिवि
XIII 5 पिच्छइ	„ मिच्छइ
10 दरमल्लु	„ दर मल्लु
11 घर दरमल्लु	„ घरदल मल्लु

SANDHI XIV

I 1 परिवड्ढियगव्हं	„ परिवड्ढियगआवह
III 5 इअ	„ इअ

IV 8 सम्बहि	for सम्बहं
IV 10 कङ्गुआविड	„ कङ्गु आविड
V 3 संमिलिड (?)	„ संगिलिवि
V 13 पर छहडत्तणु	„ परछहडत्तणु
VI 4 उत्थारि (उत्थरिड ?)	„ उत्थरि
6 अहिओयचडिड	„ अहिओय चडिड
9 हयभेरि पयाणडं	„ हयभेरिपयाणडं
13 कङ्गुआविड	„ कङ्गु आविड
VII 1 नियसंतिण (?)	„ निहसंतिण
VII 6 सहडवयण	„ सहडवयण
अभोध भटत्तणि	„ अभोधभटत्तणि
VII 10 सज समाहय	„ सजसमाहय
VIII 1 तुरंगम जुत्त	„ तुरंगमजुत्त
3 भटथड	„ भटथड
9 राया	„ ताया
12 वणिवावारकिय	„ वणि वावार किय
IX 10 पुच्छंतिहिं	„ पुच्छंतेहिं
X 1 अवलोइवि	„ अवलोएवि
5 चूडामणि नायसुर	„ चूडामणिनायसुर
XI 9 माए	„ मा ए
XIII 10 दरमलंतु	„ दर मलंतु
XIV 4 पर सखगु	„ परसखगु
9 पहराडर अयसमोह	„ पहराडरअयसमोह
11 मिलिड	„ मिलिड
XV 3 करुवहं	„ करवहं
7 आरोहिड	„ आरोहिड
9 ललंतजीहु	„ ललंतु जीहु
16 कङ्गुआविय	„ कङ्गु आविय
XVI 1 सामिसिनि	„ सामि सिनि
4 पय असत्थ	„ पयअसत्थ
10 चरिहिं	„ वरिहिं
12 पर थकड	„ परथकड
XVII 9 पंचालमच्छं	„ पंचालमिच्छं
10 पिहुमहं	„ पहुमहं
XVIII 1 पयत्त हो	„ पयत्तहो
2 भविसयत्त हो	„ भविसयत्तहो
9 गय वरि	„ गयवरि
लडडपहारि	„ लडडिपहारि
XIX 1 जं पाविड	„ जंपाविड

XX 2 खणपरियत्त विसमसमसंकुलगइ for खण-
परियत्तविसमसमसंकुलगइ

संसारधम्महो „ संसार धम्महो

6 संताणि „ संताणि

12 मामहंसाळि „ मामहं साळि

मिच्छामि „ मिच्छा मि

SANDHI XV

I 1 संगामि नियत्तए विसमि समत्तए „ सं-
गामिनियत्तए विसमिसमत्तए

7 पसाहाविया दाविया सा „ पसाहा वियादा
वियासा

10 छवित्थेज्जमज्झा „ छवित्थेज्जमज्झा

II 12 पुवक्कयसुहकम्महं „ पुवक्कयसुहकम्महं
वर „ वर

III 9 दरमलिबि „ दर मलिबि

III 1 आमोइवि पमोइवि „ आमोएवि पमोएवि

IV 1 तह लिनय „ नहतलय

5 वारणकेसरि „ वारणुकेसरि

XV 7 कया सारिसिजा „ कयासारिसिजा

XVI 2 तिलडम्भवं „ तिलडम्भम

SANDHI XVI

I 2 अहिसिचिड „ अहिसिड

II 7 सिद्धमन्ति „ सिद्धमन्ति

III 8 जिण कलहोइ „ जिणकलहोइ

IV 3 रिद्धिसमिद्धमणोहरफंसि „ रिद्धि समिद्ध
मणोहरफंसि

VI 4 फरसु „ परसु

VII 3 सावयहं „ सवायहं

VIII 7 इंसु „ डिंसु

IX 2 वियारि (?) „ चयारि

5 अखलियबंभचारि „ अखलिय बंभचारि

9 तिय वेस „ तियवेस

XI 1 वि चरिड „ विचरिड

2 कण्णुअकनहिं „ कण्णु अकनहिं

SANDHI XVII

I 10 अत्थि „ अत्थि

II 6 जाइससुन्नयमाणडं „ जाइ ससुन्नयमाणडं

III 10 मंतिहि „ मंतीहि

IV 8 विमलु मंति „ विमलुमंति

VI 3 न	for नं
6 विमलु मंति	„ विमलुमंति
VIII 6 विमलु मंति	„ विमलुमंति
पङ्कलियवत्तउ	„ पङ्कलियवत्तउ for
Metre's sake.	
IX 11 उम्भडभडभिडडि	„ उम्भडभडभिडडि य
X 5 पइसिवि	„ पइसि
11 पिछण-पवेस-परंपरि	„ पिछणपवेसिपरंपरि
12 अवराहि	„ अवराहु
SANDHI XVIII	
IV 2 पाहुइइ	„ पाहुइइ
7 छदुम्मणवंतए	„ छदुम्मणवंतए
8 पिउ राणउं	„ पिउराणउं
V 1 मरणमहजवि दोइउ	„ मरणमहज विदोइउ
VI 2 बिभिवि	„ बेभिवि
8 सोहिणि	„ रोहिणि
IX 3 वंदणहत्तिए	„ वंदण हत्तिए
X 9 तिवार धार	„ तिवारधार
SANDHI XXIX	
II 5 नरवइवळ नाछ	„ नरवइ मरुनाछ
6 पिय कमळकखण	„ पियकमळकखण
9 सो च्छहेवि	„ सोच्छहेवि
III 1 वरजुवइ निरारिउ	„ वरजुवइनिरारिउ
9 तणुइज्जन्ति	„ तणु इज्जन्ति
VI 8 वि भाइ	„ विभाइ
IX 9 परिकखणहेउविहत्तिए	„ परिकखण हेउ- विहत्तिए
वंदणभत्तिए	„ वंदण भत्तिए
XII 4 जरमरणावत्थ	„ जरमरणावच्छ
6 वयदंसणि नाणि चरित्ति रम्भु	„ वयदंस- णिनाणिचरित्तिरम्भु
11 लोइ विरुहु	„ लोइविरुहु
XIV 4 सायारमणायारि विणिओइ	„ सायारम- णायारिविणिओइ
SANDHI XX	
II 3 न वि अक्खिउ	„ न विअक्खिउ
III 4 जंपिउ जं अळिउ	„ जंपिउ अळिउ
12 अज्जुपविति	„ अज्जु पविति
V 4 अरिपुरराएं	„ with अरि पुरराएं

VI 2 चरि सयल्लोउ	for चरसयल्लोउ
3 पवण सितु	„ पवणसितु
VIII 3 गुण वल्लहविहोइ	„ गुणवल्लहविहोइ
4 अणुमरणकरणु	„ अणुमरण करणु
X 2 उक्कस्सनिवहपरिप्पमाणु	„ उक्कस्स निवह परिप्पमाणु
3 सोलहआहरण	„ सोलह आहरण
XV 3 विज्जावच्चु	„ विज्जावच्चु
SANDHI XXI	
I 12 तं असदु	„ अंतसदु
IV 13 पुत्तरज्जु	„ पुत्त रज्जु
V 9 पहु पुत्तरज्जु	„ पहुपुत्त रज्जु
VI 4 सत्थवाय	„ सच्छवाय
VII 3 उवहिपरिहासमंत (?)	„ उवहिपरिआसमंत
4 समंति	„ सवंति
11 जो अणिलउ	„ जोअणि लउ
VIII 1 किं बहुअए उतपडुत्तियाइ	„ किंबहुअएउ- तपडुत्तियाइ
SANDHI XXII	
II 1 रवि नं देखणइ	„ रविमंदे खणइ
II 5 पइए	„ पइय
आणिए	„ आणिय
III 10 अम्बर	„ अवर
V 4 दिक्खंकिउ	„ जिक्खंकिउ
VI 1 मंदरि	„ मंदिरि
VII 4 निएवि	„ निवि
5 माल णिएवि	„ मालणिएवि
6 तेय पणट्ट	„ तेयपणट्ट
8 देवलोइ छहभूअहिं	„ देवलोइछह रायहिं
मणचित्तियरूअहिं	„ मणचित्तिर रायहिं
13 हुउ	„ हउ
VIII 5 तवचरण	„ तव चरण
IX 3 गय	„ मय
8 बिहि खंडहिं	„ बिहिखंडहिं
X 1 चित्तिरय्यहनिहाणु	„ चित्तिरय्यहनिहाणु
6 नियसिवि भरेण	„ नियसिविभरेण
XI 7 छतेय पइचूल०	„ छतेयपइचूल०

II

GLOSSARY.

I have not given the places where the words occur in the text. This was found both unnecessary and tedious. Places are quoted where I have differed from Jacobi, or where I have satisfactorily explained a word left doubtful by Jacobi or where I have myself not been sure of the meaning. These latter places have? against them.

I have indicated by D what I clearly think to be Deśis, irrespective of whether they are so held by Hemacandra.

Sanskrit equivalents only are given. 'Skt.' is placed after words that are *tatsama*. Whereever possible, I have given Marāṭhī, Gujarātī and Hindi words derived from the Apbh. words. (M.G.H.)

Such compound words only are given, one of whose members does not occur in the text independently. E. G. अङ्गुआर, where आर (चार) never occurs alone, or अङ्गुवाय, where वाय is not used by itself.

Deśi stands for *Deśināmamālā* of Hemacandra.

Hc. Gr. for Hemacandra's Prākṛit Grammar.

Pāi for Pāialacchīnāmamālā of Dhanapāla.

Pischel for Pischel's Grammatik der Prākṛit Sprachen.

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अङ्-अति

अङ्गार-अतिचार

अङ्गु-अङ्गु

अङ्गुत्तय-अतिमुक्तक

अङ्गुत्ता- ,, ,,

अङ्गुवाय-ऐरावत

अङ्गुसय-अतिशय

अङ्गुसयवन्त-अतिशयवत्

अङ्गुव D-(वायविशेषः)

अङ्गुवसंखनूरकयघोसहिं III 1, 10

अङ्गुव-अपूर्व

अङ्गु-अपूर=अपूर्ण

अङ्गु-अशु

अङ्गुवाय-अशुपात

अङ्गुय-अङ्गु

अङ्गुव-,, ,,

अङ्गु-अकार्य

अङ्गु-आख्याति

अङ्गु-अङ्गु

सिद्धङ्गु=नमो अरिहंताणं

अङ्गु-अक्षताः

अङ्गुतं तङ्गुलाहि घान्यं

,, ,,-अक्षत

अङ्गु-आख्यात

अङ्गु-आख्यानक

अङ्गु-अग्र

अङ्गु-अग्नि

अङ्गु-अग्निम

अङ्गु-अग्निमित्र a name.

अङ्गु-आग्नेयी

अङ्गु-अर्घ

,, ,,-अर्घ्य

अङ्गु-आग्रत

,, ,,-(=विराजित)

अङ्गुगुणहिं अङ्गुगुण XV 12, 3

अङ्गु-Skt.

अङ्गु-अङ्गु

अंकुर-Skt.

अंकुस-अङ्कुष

अंग-Skt.

अंगण-Skt.

अंगण-अङ्गना

अंगरह-Skt. (=छत)

अंगार-Skt.

अंगिय-(अङ्गानि)

मज्झिमनिकाय ताई तच्छ अंगिय XI 9, 4

अंगुलि-Skt.

अक्षित-अचिन्त्य

अक्षण-अर्चन

अक्षरिय-आश्रय

अक्षुय-अक्षय

अक्षुयनाह-अक्षुतनाथ a name.

अक्षुयसगा-अक्षुतस्वर्ग

अक्षुभ-अक्षुभ

अच्छ-अस्ति B. आछे

अच्छर-अप्तरा:

अच्छरिय-आश्रय

अच्छि-अक्षि

अच्छेरय-आश्रयक

अजगर-Skt.

अजीव-Skt.

जीवाजीव

अजोरं-अयोगेन (=क्षिप्र) निहण नेमि पइ अज्जु

अजोरं V 18, 6

अज-अष

अजवसंह-आजवसण्ड

देशविशेषनाम

अजा-आया

अजिय-अजित

-आर्यिका

अज्जु-अष M. आज, G. आजे

अञ्च-अर्चयति

अञ्चल-Skt.

अञ्जण-अञ्जन

अञ्जलि-Skt.

अट्टहास-अट्टहास

अट्ट-अट्ट M. आठ

अट्टयाल-अट्टवार्णिशत्

अट्टम-अट्टम M. आठवा G. आठमो

अट्टविह-अट्टविष

अट्टि-अस्थि M. हड्डी by Metathesis, अठली

अट्ट-आट्ट

अट्टाहय-अर्धतृतीय H. अट्टाई

अण्णच्छन्त-अणिच्छत्

अणक्ख-अणक्ख (=अण्ण) एत्तहिं वि अणक्खे

XII 5, 19. Jacobi's अणक्ख makes

no sense.

अण्णुट्ट D-(अण्णुट्टित)

अणंग-अणङ्ग

अणजवसंह-opp. of अजवसण्ड q. v.

अणज-अणाय

अणत्थ-अणर्थ

अणंत-अणन्त

-अणन्तपाल a name.

अणंतपालु-अणन्तपाल:

पाळु in Jacobi is a Sktism.

अणरामय-अरति:

अणल-अणल

अणविहेय-अविधेय

अणसण-अणशन

अणायर-अणादर

अणायार-अणागार

अणाइ-अणादि

अणाइवन्त-अणादिमत्

अणावलेव-अणवलेव

अणास-अणास

अणाह-अणाथ

अणियन्त D-(=अपश्यन्)

अणिहत्त-अनियुक्त

अणिओय-अनियोग

अणिष-अनिल

अणिट्टिय-अनिष्ठित

अणिमिस्स-अनिमिष

अणिलय-अनिलय

अणिहय-अनिहत

अशुभंवि D-(अशुभ्य acc. to Ho. Gr. IV 187 referred to by Jacobi, is unsuited). Perhaps अम्मशु-अंविअं meaning अशुभमण Deśi I 49 gives the clue. अशुभस्य. नियनियपइ अशुभंवि-वि आयइ III 20, 8.

अशुभतइ-अशुभतते (वर्तते, तिष्ठति)

अशुकम्पिय-अशुकम्पित

अशुज-अशुज

अशुज्जुअ-अशुज्जुअ

अशुणइ-अशुणयति

अशुत्तर-अशुत्तर

पञ्च अशुत्तरस्वर्गाः

अशुदिशु-अशुदिनं

अशुप्पमाशु-अशुप्पमाणं

अशुबन्ध-अशुबन्ध

अशुबिबिय-अशुबिम्बित

अशुभाव-अशुभाव

अशुमरणे-अशुमरणे

अशुमकइ-अशुमन्यते

अशुमरण-अशुमरण

अशुमालिबि-अशुमाल्य (=मालां रचयित्वा)

अशुमोय-अशुमोद

अशुमोयण-अशुमोदन

अशुमोइय-अशुमोदित

अशुयत्त-अशुयत्ति XII 7, 3

अशुरजियं-अशुरजित

अशुराय-अशुराग

अशुराइय-अशुरागिन्

अशुवह्मदि-अनुपालयति

अशुवासिय-अशुवासित

अशुव्वय-अशुव्वत

अशुसंग-अशुसङ्ग

अशुसंधिवि-अशुसंधाय

अशुसरइ-अशुसरति

अशुसार-अशुसार

अशुहरमाण-अशुहरत् (=अशुकुर्वत्)

अशुहवइ-अशुभवति

अणेय-अनेक

अणोवम-अणुपम

अण्ण-अन्य old M. आण, आन

अण्णव-अर्णव

अण्णाणिय-अण्णाणिन्

अणित्तहि-अण्यत्र

अतर-Skt.

अतुल-Skt.

अतुलिय-अतुलित

अतोरण-Skt.

अथइ D-अस्तव XIII 3, 5 Pāi quotes थइ under गर्वित cf. M. थइ

अत्य-अर्थ

अत्यक D-अनवसर Deśi I 14 अणवसर Or अत्यक=अथक (c. f. छक्रिय for छक्रिय), which means अस्थित i. e. अस्थिर. XI 12, 5

अत्यमिय-अस्तमित

अत्यवण-अस्तमन

अत्याण-आस्थान

अत्याणिय-आस्थानिक (=सभासद्)

अत्याइ-अस्ताव Deśi I 54 M अगाइ आयाम ठाणेइ M. अथाक.

अस्थि-अस्ति A. Prakritism, for अच्छ is the regular Apbh. representative of Sk. अश्

अस्थिर-अस्थिर

अदत्तादाण-अदत्तादान. अपरिग्रह of the Jainas

अदप्प-अदर्प

अदिनदान-अदत्तादान

अदिय-आर्दित

अद-अर्थ M. आद in आदपाव etc H. आधा

अदरत्त-अर्धरात्र

अदवहि-अर्धपथे

अदुअ-अदुत. करिकरपवरदुअशुण XIV 1, 5

अदुत could give both अशुअ and

अदुअ

अषण-अवन

अंत-Skt.

अंतर-Skt. (=मनः) छदियंतर

अंतरिक्ष-अन्तरित
 अंतरिवि-अन्तरित्या
 अंतराय-Skt.
 अंतराल-Skt.
 अंतरिक्ष-अन्तरिक्ष
 अन्तेवर-अन्तःपुर
 अंदोलय-आन्दोलक M. आंदोला
 अश-Skt.
 अंघार-अन्धकार
 अंघारण- „ „
 अंघलय-अन्धः M. अन्धला.
 अंघार-अन्धकार M. अन्धार, अन्धेर (G.
 H. also)
 अंघारिय-अन्धकारित
 अन्न-अन्य
 अन्नहृय-Our text and Jacobi's reading
 VI 1, 1. The Deśi I 19 gives
 तित्तः-दृष्ट as equivalent. But this
 is an Adj. of सुवपंचमि and so
 highly unsuited. To prefer B's
 reading वणहृय? See Notes.
 अन्न-अन्यान्य
 अन्नाण-अन्नान
 अन्नाय-अन्याय
 अन्नेक-अन्यैक M. आणीक
 अन्नोन्न-अन्योन्य
 अपत्थिय-अप्रार्थित
 अपरजिय-अपराजित Sktism
 अपवर्ग-अपवर्ग
 अपहृथ-अपहस्त Sktism.
 अपार-Skt.
 अपाव-अपाप
 अपिच्छणिज्ज-अप्रेक्षणीय
 अपिच्छमाण-अप्रेक्षमाण
 अपुज-अपूज्य
 अपूर-अपूर्ण
 अप्प-आत्मा M. आप H. आप
 अप्पइ-अर्पयति
 अप्पए-अर्पयति One expects अप्पइ, but the

preceding forms सुम्भए, सुम्भए
 have influenced this one. अर्पयत्
 in the Notes on IV 7, 8 is less
 correct. [tism

अप्पहिकूळ-अप्रतिकूळ Sktism or Prakri-
 अप्पण-आत्मन् cf. M. आपण G. also

अपमत्त-अप्रमत्त

अप्पमाण-अप्रमाण

-अल्पमान I 2, 5

अप्पसाय-अप्रसाद

अप्पायइ-आपादयति. तथु अप्पाइइ VII 8, 2.

See Notes

अप्पाण-आत्मन् M. आपण

अप्पाइइD-(संदिगति). Hc. Gr. IV 180.

अप्पुशु-आत्मन् Vul M. आपूण

अप्फालइ-आत्फालयति. M. आफळणें

अब्भंजण-अभ्यञ्जन

अब्भंजिय-अभ्यञ्जित

अब्भत्थिय-अभ्यर्थित

अब्भंतर-अभ्यन्तर

अब्भरहुल्ल-अभ्यर्हणीय

अब्भहिय-अभ्यधिक

अब्भमास-अभ्यास

अब्भमासइ-अभ्यासयति

अब्भुत्थाण-अभ्युत्थान

अब्भुद्धइ-अभ्युद्धरति

अब्भुद्धरण-अभ्युद्धरण

अब्भोय-आभोग

अब्भोट्ट-a people. See Notes

अभय-Skt.

अभक्ख-अभक्ष्य

अभंग-Skt.

अभोयण-अभोजन

अमय-अमृत

अमग्ग-अमार्ग

अमंगल-Skt.

अमणूत्त-अमनुष्य

अमरिद-अमरेन्द्र

अमल-Skt.

अमाया-Skt.

अमिय-अमृत

अमुणिय-अज्ञात

अमोह-अमोघ

अंब-आघ

अंबर-अम्बर

अंबिल-आम्बल Vul. M. आम्बिल

अम्म-अम्ब

अम्-वयम् M. आम्ही, G. अम्हे

अम्हारय-अस्मदीय. G. अम्हारं, H. हमारा

अम्हारित-अस्मादृष्ट

अयंग-अचङ्ग (=अचार)

अयस-अयशः

अयाण-अज्ञ

अयाणिय-अज्ञात. Also Feminine

अर-The 18th Tirthankara. See Notes

अरन्-अरन् Sktism for रन्

अरविंद-Skt.

अरविलय=वरविलय q. v.

अरहंत-अर्हत्

अराय-अराग

अराहन्-अरात्रिज्ञ (न रात्रि जानन्ति ते निशाचराः)

V 17, 1

अराहण-अरातीनां

अरि-Skt.

अरि-अरे in अरि अरि

अरिडर-Name of a city

अरिनयरं- „ „

अरिपुर-Skt.

अरिहंत-अर्हन्

अरुण-Skt.

अरुह-अर्हत्

अलय-अलक

„ „ D-(=विद्रुम) Desi I 16 अलयं विद्रुमं

अलयजलु-IX 16, 9 for अलयजालु changed

for rhyme with कलयजलु

अलकल-अलक्षय

अलकलण-अलक्षण

अलकिलय-अलक्षित

अलंकरण-Skt.

अलंकरिय-अलङ्कृत Sktism

अलंकार-Skt.

अलंकिय-अलङ्कृत

अलंघ-Skt.

अलज्ज-Skt.

अलज्जिय-अलज्जित

अलहंत-अलमनान

अलि-Skt.

अलिय-अलीक

अलविय-आलपित

„ „ D-अर्पित V 19, 11; XIII 2, 7;

XV 11, 15; XXI 6, 11 Jacobi

reads अलिविड in all these cases.

He has on his side the weight

of Hc's authority who in Gr.

IV 39 gives अलिविड for अर्पयति

अलीदई-तं अत्थाणु अलीदई लंघिड X 2, 5 Only

here. Adv. of लंघिडं. Quickly

अलोह-अलोभ

अवहन्-अवतीर्ण

अवकु-अवाक्यम्

अवक्खु-अपक्षं or अवाक्यं with sporadic ल?

अवक्खु किं पि उप्पायड XIX 4, 4

अवक्खण-अवाचष्टे. गड पट्टपुरड अवक्खण खेविड

XV 11, 9 Hc. Gr. has अवक्खण

among the 15 synonyms of हृष

See Pischel § 499. This Atmane-

pada is very rare in Apbh.

and in the Prakrits generally.

अवखेरड D-(=अवगणयति) I 14, 2; II 9,

6 This is to be connected with

the Noun खेरि which means खेद

अवगणणड-अवगणयति

अवगाहण-अवगाहन

अवंक-अवक

अवणिद-अवनीन्द A name

अवणीसर-अवनीश्वर The same as above.

अवत्थ-अवस्था

अवत्थु-अवस्तु
अवबोध-अवबोध
अवमाण-अपमान
अवमाणइ-अवमानयति

अवयरइ-अवतरति

अवयव-Skt. संज्ञावयव नाइ नइ तम्बिर V 9,

11. The parts i. e. rays of the evening twilight.

अवयार-अवतार

अवयारिय-अवतारित

अवयास-अवकाश

अवर-अपर

अवरइ-अपराह

अवराइ-अपराध

अवरुंण D-(=परिरम्भ) Desi I 11

अवरुण-परत्परम्भ

अवलक्षण-अपलक्षण

अवलम्बिय-अवलम्बित

अवलेव-अवलेप

अवलोय-अवलोक

अवलोयइ-अवलोकयति

अवलोयण-अवलोकन

अवस-अवश्य

अवसर-अपशब्द

अवसत्पिय-अपसर्पित

अवसत्पिणी-अवसर्पिणी See Notes

अवसर-Skt.

अवसाण-अवसान

अवसेस-अवशेष

अवहत्थिय-अपहस्तित

अवहरइ-अपहरति

अवहरण-अपहरण

अवहार-अपहार

अवहारइ-अपहारयति

अवहिय-अपहित X 8, 2; XII 6, 11; XIII

4, 15 Suits all these.

अवहेरि-(=अवधारण) Coll M. हेरणें

अविकक्षण-अवेक्षण

अविचल-Skt.

अविणय-अविनय

अविणास-अविनाश

अविणासिय-अविनाशित

अवियदु-अविदग्ध

अवियदु-अविकल्प

अवियल-अविचल

अवियाणिय-अविज्ञात

अवियार-अविचार

अवियारिय-अविचारित

अवरोह-अवरोध

अविसद-अविसृष्ट (=अत्यक्त) तेहरवि काळि अवि-

सदमोह XIV 14, 5. Jacobi's

प्रसाधित does not suit at least here.

अविसन्न-अविषण्ण

अविस्त्राय-अविवाद

अविसिद्ध-अविशिष्ट meaning 'common, vulgar'.

अविसद-अविशुद्ध

अविहत्य (त) -अविभक्त. भाइहुं पुण अविहत्य (तु)

हरंतहं X 13, 7 'Brothers, sharing common property'

अविहाय-अविघात

अविहेय-अविधेय

असइ-अभाति

-असती

असंहमं-असंभमं कारणं न याणिमो असंहमं IV

7, 11

असक-असक्त

असगाह-असद्गह

असंक-अशङ्क

असंख-असङ्ख्य

असंग-Skt.

असथ-असत्य

असदु-अशस्तम्-forbidden or bad. लइ अज्जवि

किज्जइ तं असदु XXI 1, 12. See

Emendations

असणिवेय-असनिवेग A name

असणेह-अजेह

असत्य-अस्वत्य
 असन्त-अशान्त
 -अमत्
 -असत्
 असन्ति-अशान्ति
 असन्-असंज्ञ
 असम-Skt.
 असमत्य-असमर्थ
 असमाणिय-असमाप्त
 असमाहि-असमाधि
 असंभव-Skt.
 असम्भय-असंभत
 असरण-अशरण
 असरित-असदृश
 अतरीर-अशरीर (अल्पायें नन्)
 असहन्ती-असहमाना
 असहाय-Skt.
 असार-Skt.
 असासय-अशाश्वत
 असि-Skt.
 अद्य-अद्युत. अद्युत असंभत अच्छरिउ V 6, 10
 अक्षर-Skt.
 अक्षरतण-अक्षरत्व
 अक्षह-अक्षभ
 असेव-असेवा
 अह-अथ
 अहंकार-Skt.
 अहम्-अधर्म
 अहर-अधर
 अहव-अथवा
 अहवह-अथवा
 अहिय-अधिक
 अहियरिवि-अधिकृत्य
 अदियार-अधिकार
 अहिओय-अभियोग
 अहिता-Skt.
 अहि-अधि or अधः (?)
 अहिष्ठ-अधिष्ठ (=अधिष्ठित) शुणिवरु तवतेयाहिष्ठु-
 XVIII 9, 11

अहिष्ठिय-अधिष्ठित
 अहिणंदह-अभिनन्दयति
 अहिणंदण-अभिनन्दन
 अहिणव-अभिनव
 अहिणाण-अभिज्ञान
 अहिमन्तण-अभिमन्त्रण
 अहिमाण-अभिमान
 अहिष्ठह-अभिष्ठल
 अहरम्म-अभिराम
 अहिराय-अधिराज
 अहिलसह-अभिलषति
 अहिलास-अभिलाष
 अहिव-अधिप
 अहिवह-अधिपति
 अहिवायण-अभिवादण
 अहिवाल-अधिपाल
 अहिवाह-अधिवास (=अभिनिवेश) in घरगम-
 णाहिवाह XII 8, 10
 अहिसिय-अभिषिक्त
 अहिसिंचह-अभिषिञ्चति
 अहिसित-अभिषिक्त
 अहिसेय-अभिषेक
 अहीरु-अभीरु
 अहो-Skt.

आ

आह-आदि
 आहह-आविह
 आउच्छह-आपृच्छति
 आउंचह-आकुञ्चयति
 आउर-आतुर
 आउल-आकुल
 आउस-आयुस्
 आउह-आयुध
 आऊरह-आपूरयति
 आएस-आदेश
 आएसिय-आदिष्ट
 आओहण-आयोजन
 आकंल-आकाङ्क्षा
 आकुंचह-आकुञ्चयति

आखंछइ D-(=आकर्षति) M. खेंचणें, G. खिचवु,
H. खीचना

आगय-आगत

आगम-Skt.

आगमण-आगमन

आघुह-आघुह

आचार-Skt.

आजम्भ-आजन्म

आहत D-(आरुह्य)

आहृष्य D-(आरुह्यते)

आण-आज्ञा M. आण

आणइ-आनयति M. आणणें

आणत्त-आज्ञप्त

आणंद-आनन्द

आणंदइ-आनन्दयति

आणंद-आनन्दन

आणंदि-आनन्दिन्

आणावइ-आनाययति

आमंगण-आम्यञ्जन

आमलय-आमलक M. आवळा G. आमळो

आङ्गरीयं-some dish eaten with curds
XII 3, 9

आमिहइ D-(=हृष्यति)

आमोय-आमोद

आमोयइ-आमोदते

आय-आयात or आयाता G. आयो, H. आया

आय-इदम; for आयं, एण, आयहो see Apbh.

Grammar in Introduction

आयय-आत्मज

आयच्छु-(आत्माक्षरं i. e. आगमाक्षरं ?) जइ
नियमेण सुणहिं आयच्छु, XV 13, 6
where the question is of 'hear-
ing daily' some अक्षर, which
must be आगमाक्षर

आयत्त-Skt.

आयवइ-आकर्णयति

आयंबिर-आत्माम्र

आयर-आदर

आयल्ल-(=आकुल=आकुलितं once)सज्जसवसि वहंतु

आयल्ल, VI 20, 4 where Jacobi

reads आवल्ल wh. is unmeaning

सुहमंगलजणजणियायल्लहो IX 9, 5

आयल्ल जणंति पइपरियणि IX 18, 10

परिहरि तोवि ताह आयल्ल XI 4, 17

आयल्ल-आचलति. See चलइ. केसकलाउ नियमि

आयल्ल XIX 4, 6 अंगइ मयणायल्लियइं

XIX 3, 13

आयवत्त-आतपत्र

आयाम-Skt. (=वर्त)

आयार-आकार

-आचार

आयास-आकाश

आयासतिलय-आकाशतिलक Name of a city.

आयु-आयुस्

आरतिय-आर्तिक्य (दीपः)

आरंभिय-आरम्भ

आराम-Skt.

आराइइ-आराधयति

आरिय-आर्या

आरुइइ-आरोहति

आरुद-Skt.

आरोसिय-आरुद

आरोह-Skt.

आरोहण-Skt.

आरोहिय-आरुद

आलय-Skt.

आलमा-आलय

आलत्त-आलपित

आलवण-आलपन

आलाव आलाप

आलावण-आलापन

आळिगण-आळिगन

आळिगिय-आळिगित

आलोय-आळोक

आवइ-आयाति G. आवुं, H. आना

आवग्गउ-आपद्गतः तो परसरणु मरणु आवग्गउ

VII 11, 6 पसरइ समइ मरणु आवग्गउ

XXII 7, 10 एवहिं लहु नाह आवग्गउ

XVIII 5, 7 See Note on the first

आवगण-आवलगन

आवजह-आपयते

आवह-आवर्तते

आवण-आपण

आवत्-आवर्त

आवय-आपद् कवि आवह पत्त VI 24, 7

आवरण-Skt.

आवल-आकुल कवण इत्यु मणि आवल XII

13, 13=आउल, as it rhymes with

सुराउल in the next line

आवलि-Skt.

आवास-Skt.

आविह-आविह Pāi has आविलं कलुसं

आवीलिय-आपीहित

आवेस-आवेश Vul M. आवेस

आस-अथ

आस-आसा M. आस

आस-आसु ? आस न काहंमि XXII 7, 10

आसय-आभय in पंचासय. But in पट्टासय चंगड

अवसर जाणावहि XV 11, 7 it is

perhaps equal to पासए=पास cf. M.

आसपास

आसंका-आशंका

आसंकह-आशंकते

आसंघ-आशंसा Deśi I 63 असंघेच्छाह; for

derivation see Pischel § 267

आसंघह-आशंसते

-लंघते XIII 7, 2.

आसण-आसन

आसत्त-आसक्त

आसत्तिय-आसक्त XXII 8, 11

आसन्न-Skt.

आसम-आश्रम

आसमन्त-आसमन्तात्

आसमुह-आसमुद्र

आसवार-अश्ववार

आसाहय-आसादित

आसाढ-आषाढ Vul M. आसाढ

आसासिय-आशासित

आसि-आसीः, आसीत् and आसन्

आसीविस-आसीविष

आसीस-आशिष

आह-आम

आहय-आहत

आहणह-आहन्ति M. इणणे

आहरह-आहरति

आहरण-आभरण

आहलह D-आस्फलयति. आहल्लिय, आहल्लव=अहल्ल.

This word can not be separated from अहल्लोदल्लिय which also means

अहल्ल or व्याकुल.

आहव-Skt.

आहाणय-आभाणक M. आहाणा

आहार-Skt.

आहासह-आभाषते

आहुक-? लक्खणचलणचञ्जलाहुकं II 2, 6

आहुत्त D-(=अभिमुख) रणाहुत्तकाले XIV 8, 7

Deśi VIII 70 हुतोभिमुखे

आहोय-आभोग

इ

इ-for जि in तासह, जेत्यह etc.

इक-एक

इक्खण-ईक्षण

इच्छह-इच्छति

इच्छिय-ईक्षित or इच्छित

०इह-दिह

०इत्तहि-(अत्र)

इत्तिय-एत्तिय

,, ,,ली

इत्थ-एत्थ

इत्थ-एत्थ

इह-इह

इहवाय-A name

इदिय-इन्द्रिय

इदीवर-Skt.

इहु-Skt.

इणण-इण्ण M. H.

इमम्-इदम् Prākṛitism

इय-इति

इयर-इतर Old M. येर, येर

इव-Skt.

इह-Skt.

इहरति-इह and रति in M. आरती परती

इहु-इह

ई

ईस-ईस

ईसर-ईश्वर

ईसि-ईष्व

उ

उभय-उदय

उभवि-उदधि

उइय-उदित

उकण्ठिय-उत्कण्ठिय

उकस्त-उत्कर्ष

उकोयण-उत्कोवण

उकोवण-उत्कोपण

उकसय-उत्सात

उकलभिय-(=उत्तमित) from उत्+स्कम्

उकखण-उत्खनति M. उत्खणणे

उक्खित-उत्खित

उक्खिवह-उत्खिपति

उक्खेवि-उत्खनितुं Absolutive for Infinitive, very usual with our poet.

तहो पुत्तु तुम्ह उक्खेवि आउ XV 4, 6

'who came to root you out'

उक्खेविय-उत्खेपित

उग्गम-उद्गम M. G. उगम

उगिण-उद्गीर्ण

उगिलह-उद्गलति in M. उगाळा H. उगाल

उग्घाह-उद्घाट M. G. H. उघाह

उग्घाडिय-उद्घाटित

उग्घोसह-उद्घोषयति

उच्च-Skt.

उच्चलिय-उच्चलित

उच्चलह-उच्चलति To lift up M. उच्चलणे H. उच्चलना

उच्चारय-उच्चारयति, both literally and figuratively. Lit. तद्धं सविमाषु जेषु उ० XVIII 66, उ० सहिसयणविन्दु fig. XIV 20, 15 उ० विग्गहु समउ तेण XIV 5, 5 etc.

उच्चारह-उच्चारयति

उच्चिणह-उच्चिनोति

उच्छङ्ग-उत्संग

उच्छङ्ग-उत्सङ्ग

उच्छळह D-(क्षुभ्यति) M. उत्सळणे, H. उच्छळना

उच्छव-उत्सव Vul M. उच्छव, उच्छाव

उच्छहह-उत्सहते

उच्छाडिय D-(आच्छादिता, स्मृता)

उच्छाह-उत्साह Vul M. H. उच्छाह

उच्छु-उच्छु M. ऊत्स, H. ऊत्स

उजय-उजयति

उजम-उजम

उजमण-उजमण M. उजवणे Finishing of a vow with a feast.

उजमित-उजमित

उजल-उज्ज्वल M. उजळ

उजवण-उजमण See उजमण

उजाडिय D-(उच्चादित) devastated M. उजाड (करणे)

उजाण-उजाण

उजाडिय-उज्ज्वलित H. उजाला

उज्जुअ-ऊज्जु M. उज्जु

उज्जोय-उज्जोत

उज्जोअह-उज्जोतयति

उज्ज्हा-उपाध्याय G. ओझा

उज्जिण-उज्जिण

उद्द-ओढ M. G. ओढ

उद्दह-उत्तिष्ठति M. उठणे H. उठना

उद्दवह-उत्थापयति M. उठावणे H. उठाना

उद्दुयण-उद्दुयण

उद्दवह-उद्दुययति M. उद्दवणे G. उठाना

उडणिय-गुणित (विडणिय)

उत्त-उत्त

उत्तम-Skt.

० उत्तर-पुत्र (वणिउत्त)

उत्तरह-उत्तरति M. उत्तरणे H. उत्तरना

उत्तरण-Skt.

उत्तरावह-उत्तरापथ North-Western India
west of the Sarasvati

उत्तारिय-उत्तारित M. उत्तारका

उत्तिरथह-उत्तीथानि VI 13, 9 said of ships
going into the sea

उत्तुंग-Skt.

उत्थरह D-(=आक्रामति) Pāi उत्थरि ओवग्गियाह
अक्रान्ते. Also Deśi I 169

उत्थल्लह D=उच्छल्लह which see. Pāi उत्थल्लिय
उच्छल्लियं H. उत्थल्लना

उत्थामिय-उत्थापित VI 17, 9

उद्य-Skt.

उद्यह-Skt.

उदालह-उदालयति

उदीविय-उदीपित

उदेस-उदेस

उदेसह-उदिशति

उदध-उदध

उदधरह-उदधरति

उदधायओ-उदधावितः

उदधय-उदधय

० उन्न-पुण्य (कयउन्नी)

उन्नय-उन्नत

उन्हाळा-उष्णकाल M. उन्हाळा G. उन्हाळो

उप्पइय-उत्पत्ति M. उपाई येणे

उप्पज्जह-उत्पद्यते M. उपजणे, H. उपजना

उप्पण्ण-उत्पन्न

उप्पमिवि D-(उत्पत्य)

उप्परि-उपरि H. उप्पर

उप्पल-उत्पल

उप्पायह-उत्पादयति

उप्पायण-उत्पादन

उप्पीलिय-उत्पीडित

उत्कुल-उत्कुल

उत्ताहुल D-(=उत्कण्ठा) Deśi I 136 रणरण-
याणिट्टु

उत्ताहुलिय D-(उत्कण्ठित)

उत्तमम्-ऊर्ध्वम् बालहि उत्तमं सरित् तथ IX 21

12=very much cf. छरछंदरीचरिय

p 19 उत्तम-सर-केसपम्भारा

उत्तमह-ऊर्ध्वयति Old M. उन्नवणे

उत्तमह-उद्गट

उत्तमणह-उद्गणह

उत्तमन्तय-उद्गन्त

उत्तमव-उद्भव

उत्तिभन्न-उद्भिन्न

उत्तमेय-उद्देश

उत्तमाय-उन्माह

उत्तमाहय-उन्मादित

उत्तमालिय-उन्मालित

उत्तमाहय-उन्माथक

उत्तमाहिय-उन्माथित

उत्तमाहल्ल-उन्मीलित M. उमल्ले

उम्मुह-उन्मुल्ल

उर-उरस् M. H. ऊर

० उर-पुर (गयउर)

उरय-उरग

० उल-कुल

उल्लवह-उल्लपति

उल्लाव-उल्लाप

उल्लावह D-उल्लपति

उल्लूरह D-(=बुधयति) Pāi उल्लूरियल्लुहियं Hc.

Gr. IV 116 तुडेनेव आदेशाः भवन्ति of

wh उ० is one

उल्लोब-उल्लोच

उवइठ-उपदिष्ट

उवएस-उपदेश

उवकण्ठ-उपकण्ठ

उवजुव-उपयुत

उवहाण-उपदान

उवहव-उपद्रव

उवभोय-उपभोग

० उवम-उपम

उवमिज्जह-उपमीयते

उवय-उदक पुणु गन्धोवण सुपबिन्ति XVI 4, 5

अवय-उदय
 अवयार-उपकार
 „ „-उपचार
 अवारि-उपरि
 अवरोह-उपरोध
 अवलकखड्-उपलक्षयति
 अवलकखण-उपलक्षण
 अवलकिलम-उपलक्षित
 अवलग-उपलग्न
 अववास-उपवास M. उपास
 उपवासिय-उपवासित
 उपसग-उपसर्ग
 उपसंघर-उपसंहरति
 उपसंत-उपशांत
 उपसत्पिणि-उपसर्पिणी See अवसत्पिणी
 उपसम-उपशम
 उपसमिय-उपशमित
 उपसिज-उपवसिज, by haplology or for metre
 उपसेवय-उपसेवक
 उपसोह-उपशोभा
 उपसोद्विय-उपशोभित
 उपहस-उपहसति
 उपहास- „
 उपहि-उदधि
 उवाय-उपाय
 उविय-उपेत
 उव्यग-उद्वलगति (आक्रमते ? Pāi. उत्थरि
 ओवगिआइ अकन्तं) Pischel § 73
 Mg. ओवगदी=अपवल्गति
 उव्वट्टिय-उद्वर्तित
 उव्वत्त-उद्वर्तयति
 उव्वत्तण-उद्वर्तन M. उटणे
 उव्वह-उद्वहति
 उव्वहण-उद्वहन
 उव्विल्ल-उ (for उव्विल्ल=प्रसरति) Pāi उव्वेलं
 पसरिअं
 उव्वेव-उद्वेग

उहय-उभय

ऊ

०ऊरय-पूरक

०ऊरु-पूर

ऊरु-ऊरु

ऊसर-उत्सरति

ऊसार-उत्सार

ऊसार-उत्सारयति

ऊसास-उच्छ्वास M. उसासा

ए

ए-(=हे or अरे) An interjection, although doubtful, in छसाहण जो देह

ए मबलोए XII 3, 18

एइ-एति M. एणै or येणै

एउं-एतत्

एउंजि-एतदेव

एक-Skt.

एकल-एक M. एकला, H. इकला

एक-एक

एकचक-एकचक्र

एकइ-एकाकिनी (Lit एकाचित्)

एकंग-एकांग alone

एकन्त-एकान्त

एकन्तर-एकान्तर

एकमेक-एकैक With a enphonic IV 7, 11

M. एकमेक

एकमित-एकमात्रम् (?) एकमितएहिं कत्त दिजए

छविभमम् IV 7, 11

एकम्भइ-एकभुल

एकयार-एककार

एकलिय-एकाकिनी See एकल

एकवय-(=एकपाद in Mbh. as a tribe of mountaineers)

एकवार-एकवार

एकासन-एकासन

एकाहार-एकाहार

एकैक-एकैक

एतहय-इयत् this ह is common in G. e. g.

मनहं for मन

एतहि D-(अत्र) also इदानीं in एतहि महमासहो
आगमण्य VIII 8, 9 etc.

एतिय-इयत् M. इतकें

एत्य-अत्र M. एथें, येथें

एत्यन्तरि-अत्रान्तरे

एत्यु-अत्र

एम-एवम् Hc. Gr. IV 418 gives एम्

एमहि D-Hc. Gr. IV 420 एम्बहि=इदानीम्

एमह-एवमादि From एवमाह, loss of a whole
syllable

एमेव-एवमेव

एय-एक, and Demon. Pronoun

एयारहम-एकादशम

एरिस-ईदृश

एला-Skt.

एवकार-Skt.

एवहु-इयत् M. एवढा See Notes p. 136

एवमाह-एवमादि

एवहि-इदानीं

एव-एवम् See एम

एवमाह-एवमादि

एवहि-(एम्बहि=इदानीम्) See एवहि

एतह-एयति

एह-एषः-एषा or ईदृश

एहु-एषः ओ

ओचुम्बह-अवचुम्बति

ओच्छाहिवि-अवच्छाय

ओणल्ल-अवनत (ओणअ+अल्ल Apbh. termin-
ation) Construe as adj. of स्कन्ध
केसकलाउ खन्धि ओणल्लह XIX 4, 6.

ओणाविय-अवनामित

ओत्थाहिय D-(=अवस्तुत ?)

ओमालह-अवमालयति

ओरसह D-(अवतरति) Hc. Gr. IV 8 5
अवतरेरोहओरसौ

ओरालिय-See Notes p. 85 औदारिक the
usual sense in Amg. does not
suit. M. आरोळी?

ओलखिय-उपलक्षित M. ओळखणें

ओळग-अवलग्न

ओळि-आवळि M. ओळ

ओळाव-उल्लाप

ओळिय-आर्दित M. ओळें

ओवगह-See उव्वगह

ओवह-अपवज A word in Māhārāṣṭri,
occurs in the Māh. gāthās in
XII 12.

ओवाइय-उपयाचित

ओसरिय-अपसृत M. ओसरणें

ओसह-औषध

ओसार-उत्सार

ओसारह-अपसारयति

ओसास-उच्छास M. उसासा

ओह-ओच M. ओहोळ (?)

ओहट्ट D-(अपसृत) M. ओहटी Deśi I 166

ओहट्टो ओसरिए

ओहल्ल-Read ओहुल्ल as it rhymes with
कुल्ल XIV 11, 5.

ओहुंजह-उपभुंजे

ओहुल्ल-(अवकुल्ल, opp. of इत्कुल्ल) Deśi I
157, quoted by Jacobi has ओहुल्ल
for खिन्न. But is ओहुल्ल=ओहल्ल ?
Doubtful. जाम न वहरिखहं ओहुल्लं
XIV 11, 5. See कुल्ल

क

कह-कति

कह-कवि vul M. कई

कइय-कृता

कइयह-कदापि M. (poetry) कई

कउ-कुतस

कएकचकु-कृतैकचक्र

ककस-कर्कश

ककल-कल M. काल, by Metathesis खाक

ककलह-(पीन ?) पहुआएल्ल सककलहमाणं X 4, 1

Deśi II 11 ककलहो पीणे does not
suit, also in X 4, 4 where it is
an adj. of वयण. कर्कश harsh seems
to suit

कंक्ष-*Skt.*

कंक्षिर-कांक्षिन्

कक्षरा *D-Some entable M. काचन्या,*

कचो-न्या पुणो कक्षरा पप्पहा दिक्कमेया *XII*

3, 8

कचोल *D-a kind of pot M. कचोलें*

कच्छ, -a country. See Introduction

कच्छव-*for कच्छ, like कुरुव for कुरु*

कच्छाहिव-कच्छापिप

कज-कार्य *M. काज H. कजा*

कजल-*Skt. M. काजळ*

कंचण-काञ्चन

कंचणपुद्ग-काञ्चनपुथिवी

कंचणमहि-काञ्चनमही

कंचणमाल-काञ्चनमाला *A name=kणयमाल*

कंषि-काञ्ची

कंचुअ-कंचुक *M. कुंची*

कंचुली-a bodice, to be tied with a string at the back. *M. कांचोळी*

कट्ट-कर्तयति *M. काटणें, G. काटवुं, H. काटना*

कट्ट-कट *Vul M. कठ*

कट्ट-काठ *M. काठी stick, H. काठ*

कट्टमय-काठमय

कट्ट-See कट्टय

कट्टय-कट्टक *M. कट्टें*

कट्टकल-कटाक्ष *M. कडाखा with change of meaning*

कट्टकल-कटाक्षयति

कट्टकलण-कटाक्षण

कट्टन्तरिय *D-(दारित) See कप्परिय below*

Deśi II 20 कप्परिअकट्टन्तरिआ दलिअम्मि

कट्टप्प *D-(निकर) Deśi II 13 जिअरे कट्टप्प*

M. कट्टपा

कडाह-कटाह *M. कटई कट्टें,*

कट्टियल-कट्टितल

कट्टिण-कट्टिन

कट्टिल-कट्टिवण *Deśi II 52 जिच्छिइ कट्टिवत्थे*

कट्टिल्ल

कट्टिल्लत-कट्टिल्ल

कट्टय-कट्टक *M. कट्टें*

कट्टआविय-कट्टकृत in the sense of "worried, worsted"

कट्टइ-कर्षति *M. काटणें*

कट्टकट्टन्त-कथन् (क्रोधेन ज्वलन्) *M. कट्टणें*

कणय-कनक

कणय-कणयकन्ति

कणयकन्ति-कनककान्ति *A name*

कणयसेय-कनकतेज *A name*

कणयदीव-कनकद्वीप *Name of an island or country*

कणयप्पह-कनकप्रभ *Same as कणयसेय*

कणयमय-कनकमय

कणयमाल-कनकमाला *A name; see कंचणमाल*

कणिट्ट-कनिठ

कणिर-कणिन्

कणिस-किंशाह, *Deśi II 6 किंशाहअम्मि कणिसं*

कणेरि *D-(=स्फुरण?) Pāi कणी कुरणं उव्वहइ*

समरसंगमकणेरि XIV 2, 3

कंटइय-कण्टकित

कंटय-कण्टक

कंट-*Skt.*

कंटवइ-काण्डपति *VII 3, 4 M. काण्डारी-helmsman*

कंटु-कन्दुक थम्भिय कन्दु कइय नेराइय. *III 1, 9*

See Emendations

कण्णुअकजहि-कर्णोपकर्णेणु (through कर्णोवकर्णहि)

सुअणहि कण्णुअकजहि सीसइ *XVI 11, 2*

'He (about him) is told from ear to ear by good men.'

See Emendations

कत्तरि-some warlike feat amongst the things learnt by Bhavisatta
दोकरकत्तरिकरणपवंचइ *II 2, 7*

कत्तिय-कार्तिक

कत्तइ-कचिद् *Hc. Gr. II 174*

कट्टम-कर्दम

कंत्त-कान्त

कंति-कान्ति

-कान्ते

कंतिडर-कान्तिपुर a town, about 20 miles North of Gwalior; now called Kotwal.

कंद-Skt.

कंदह-कन्दति

कंदप्प-कन्दर्प

कंदर-Skt.

कंदलि Skt. A kind of ornament round the neck कम्बुकण्ड कन्दलिय रवन्त IX 17, 4

कन्दिर-कंदिन्

कंदुक्क-? VIII 19, 17

कंदोद- (=नीलोत्पलम्)

कन-कन्या B. कने

कन-कर्ण M. कान

कनधारी-कर्णधारी .

कनपंगुरण-कर्णप्रावरण A mountain tribe

कनाड-कर्णाट M. कानडा

कनारिय D- (=कर्णयोः अङ्गुशेन प्रेरितः) आरोहं कनारिड गइन्दु XIV 17, 8

कनोसल-कर्णोपसले (=कर्णमूले) 'in whispers' कनोसल-ववइ जणु I 13, 10

कप्प-कल्प (=कर ransome) सो नात्थि जो न महु देइ कप्पु XIII 3, 8 and others

कप्पह- (हारयति) M. कापणे, G. कापवुं

कप्पह-कर्पट M. G. कापह

कप्परिय- (=हारित) See कडन्तरिय above

कप्पूर-कर्पूर M. कापूर G. कपूर

कडुरिय-कर्डुरित

कम-कम

कमडु-कमठः (=भिष्टुभाजनं ?) Desi II 55

Comm. कच्छपे भिष्टुभाजने दैत्ये च कमठ शब्दभव एव. किं सो कमडु कहिमि संपाइव XIX 4, 4 Or possibly दैत्य-an evil spirit. 'Have you some-how contracted the evil spirit'

कमळ-Skt.

कमळ-कमलसिरि A name

कमलाएषि-कमलादेवी Same as above

कमळमहासिरि-कमळमहाश्री Same as above

कमलसिरि-कमलश्री Same as above

कंपिय-कम्पित

कंपण-कम्पन

कंपावइ-कम्पयति

कंपिळ-काम्पिल्या Name of a city.

कंबु-Skt.

कम्म-कर्म M. काम

कम्मयर-कर्मकर M. (poetry) कामारी

कम्मधर-कर्मधर

कम्मर-कर्मकर cf. Vedic कर्मार. VII 1, 3

See Emendations

कम्मिय-कर्मिक

कय-कृत

कय-क्रय

कयडल-कृतपुण्य

कयंजलि-कृतांजलि

कयत्थ-कृतार्थ

कयन्त-कृतान्त

कयम्ब-कदम्ब

कयाइ-कदाचिद्

कयार D- (=तुणायुत्तर) Pāi कजवो कयवरो,

Desi II 11 पुजे कयारकजव etc.

कयावि-कदापि

कर-Skt.

करयल-करतल

करइ-करोति

करण-Skt.

करणाहिवइ-करणाधिपतिः

करणिय-करणीय

करविय-करवित

कररुह-Skt.

करवाल-Skt.

करह-करभ

कराल-Skt.

करालिय-करालित

करि-करिन्

कंकण-Skt.

कंखिर-कांखिन्

कचरा D-Some entable M. काचन्वा,

कचोन्वा पुणो कचरा पप्पहा दिनभेया XII

3, 8

कचोल D-a kind of pot M. कचोलें

कच्छ,-a country. See Introduction

कच्छव-for कच्छ, like कुरुव for कुरु

कच्छाहिव-कच्छाधिप

कज-कार्य M. काज H. कजा

कजल-Skt. M. काजल

कंचण-काञ्चन

कंचणपुह-काञ्चनपृथिवी

कंचणमहि-काञ्चनमही

कंचणमाल-काञ्चनमाला A name=कणयमाल

कंचि-काञ्ची

कंचुअ-कंचुक M. कुंची

कंचुली-a bodice, to be tied with a string at the back. M. कांचोली

कट्ट-कर्तयति M. काटणें, G. काटवुं, H. काटना

कट्ट-कट Vul M. कठ

कट्ट-काठ M. काठी stick, H. काठ

कट्टमच-काठमच

कट-See कट्ट

कटय-कटक M. कटें

कटक्ख-कटाक्ख M. कहाखा with change of meaning

कटक्खइ-कटाक्खयति

कटक्खण-कटाक्खण

कटन्तरिय D-(दारित) See कप्परिय below

Deśi II 20 कप्परिअकटंतरिआ दलिअम्मि

कटप्प D-(निकर) Deśi II 13 णिअरे कटप्प M. कटपा

कडाह-कटाह M. कटई कटें,

कटियल-कटितल

कठिण-कठिन

कठिल-कटिवज Deśi II 52 णिट्ठिरे कटिवत्थे

कटिल्ल

कटिष्ठ-कटिष्ठ

कट्ट-कटुक M. कट्ट

कट्टाविय-कट्टुत in the sense of "worried, worsted"

कट्टइ-कर्षति M. काटणें

कटकटन्त-कटथन् (क्रोधेन ज्वलन्) M. कटणें

कणय-कनक

कणय-कणयकन्ति

कणयकन्ति-कनककान्ति A name

कणयतेय-कनकतेज A name

कणयदीव-कनकद्वीप Name of an island or country

कणयप्पह-कनकप्रभ Same as कणयतेय

कणयमय-कनकमय

कणयमाल-कनकमाला A name; see कंचणमाल

कणिठ-कनिष्ठ

कणिर-कणिन्

कणित-किंशार, Deśi II 6 किंसारअम्मि कणिसं

कणेरि D-(=स्फुरणं?) Pāi कणी कुरणं उज्जहइ समरसंगमकणेरि XIV 2, 3

कंटइय-कण्टकित

कंटय-कण्टक

कंठ-Skt.

कंडवइ-काण्डपति VII 3, 4 M. काण्डारी-helmsman

कंडु-कन्दुक यम्मिय कन्दु कहय नेराहय. III 1, 9

See Emendations

कण्णुअकजहि-कर्णोपकर्णेषु (through कर्णोवकर्णहिं)

सुअणहिं कण्णुअकजहिं सीतइ XVI 11, 2

'He (about him) is told from ear to ear by good men.'

See Emendations

कत्तरि-some warlike feat amongst the things learnt by Bhavisatta

टोकरकत्तरिकरणपवंचइ II 2, 7

कतिय-कार्तिक

कत्थइ-कचिद् Hc. Gr. II 174

करम-कर्म्म

कंत-कान्त

कंति-कान्ति

-कान्ते

कंतिउर-कान्तिपुर a town, about 20 miles North of Gwalior; now called Kotwal.

कंद-Skt.

कंदह-कन्दति

कंदप्प-कन्दर्प

कंदर-Skt.

कंदलि Skt. A kind of ornament round the neck कम्बुकण्ठ कन्दलिप रवणं IX 17, 4

कन्दिर-कंदिन्

कंदुक्कह-? VIII 19, 17

कंदोष्ट-(=नीलोत्पलम्)

कन्न-कन्या B. कने

कन्न-कर्ण M. कान

कन्नधारी-कर्णधारी .

कन्नपंगुरण-कर्णप्रावरण A mountain tribe

कन्नाड-कर्णाट M. कानडा

कन्नारिय D-(=कर्णयोः अङ्गुशेन प्रेरितः) आरोहं कन्नारिड गहन्दु XIV 17, 8

कन्नोसन्नह-कर्णोपसन्ने (=कर्णमूले) 'in whispers'

कन्नोसन्नह चवह जणु I 13, 10

कप्प-कल्प (=कर ransome) सो नात्थि जो न महु देह कप्प XIII 3, 8 and others

कप्पह-(दारयति) M. कापणें, G. कापहुं

कप्पह-कर्पट M. G. कापड

कप्परिय-(=दारित) See कडन्तरिय above

कप्पूर-कर्पूर M. कापूर G. कपूर

कडुरिय-कर्डुरित

कम-कम

कमडु-कमठः (=भिष्टभाजनं?) Deśi II 55

Comm. कच्छपे भिष्टभाजने दैत्ये च कमठ शब्दभव एव. किं सो कमडु कहिमि संपाडु XIX 4, 4 Or possibly दैत्य-an evil spirit. 'Have you some-how contracted the evil spirit'

कमळ-Skt.

कमल-कमलसिरि A name

कमलाएचि-कमलादेवी Same as above

कमलमहासिरि-कमलमहाश्री Same as above

कमलसिरि-कमलश्री Same as above

कंपिय-कम्पित

कंपण-कम्पन

कंपावह-कम्पयति

कंपिल्ल-काम्पिल्या Name of a city.

कंडु-Skt.

कम्म-कर्म M. काम

कम्मयर-कर्मकर M. (poetry) कामारी

कम्मधर-कर्मधर

कम्मर-कर्मकर cf. Vedic कर्मार. VII 1, 3

See Emendations

कम्मिय-कर्मिक

कय-कृत

कय-क्रय

कयडल-कृतपुण्य

कयंजलि-कृतांजलि

कयथ-कृतार्थ

कयन्त-कृतान्त

कयम्ब-कदम्ब

कयाह-कदाचिद्

कयार D-(=वृणायुत्कर) Pāi कज्जो कयवरो, Deśi II 11 पुजे कयारकज्जव etc.

कयावि-कदापि

कर-Skt.

करयल-करतल

करह-करोति

करण-Skt.

करणाहिवह-करणाधिपतिः

करणिय-करणीय

करविय-करंबित

करह-Skt.

करवाल-Skt.

करह-करभ

कराल-Skt.

करालिय-करालित

करि-करिन्

करिणि-करिणी

करुण-Skt.

करोदि-करोटी

कल-कला

कलयज्जल-Watery pigment for the lip.

रत्तणि अणंगु अहरि कलयज्जल XI 9, 10

कलयल-कलकल

कलइ-कलयति

कलंक-Skt.

कलंकइ-कलंकयति

कलत्त-कलत्र

कलमि-कलम

कलस-कलश M. कलशी

कलइंस-Skt.

कलहोय-कलधौत

कलाव-कलाप

कलि-Skt.

कलिय-कलित

कलुण-करुण

कलेवर-Skt.

कलइ-कल्यम् M. काल with changed sense

G. काले, H. कल

कल्लाण-कल्याण

कल्लामाल-कल्याणमाला A name

कल्लोड-Skt.

कवय-कवच

कवड-कपट

कवण-कः पुनः Old M. कवण

कवाड-कपाट M. कवाड

कविस्थ-कपिस्थ

कवोल-कपोल

कव्व-काव्य

कव्वड-कर्पट M. कावडी

कस-कशा

कसण-कृष्ण

कसाय-कशाय

कसार-कंसार

कह-कथम्

,, -कथा

कहइ-कथयति

कहाणय-कथानक M. कहाणी

कहिं-कुत्र Konkanī M. खे

काओसग्ग-कायोत्सर्ग

काणच्छि-काणाशि

काणण-कानन

काणीण-कानीन

काम-Skt.

कामवेणू-कामधेनु

कहु-कस्मात्

काइ-किं Old M. काई

काउं-कृत्वा

काउरिस-कापुरुष

कामिणि-कामिनी

काय-काक

कायर-कातर G. कायर

कारण-Skt.

कारण्ड-कारण्डव

कारिय-कारित

कारुण-कारुण्य

काल-Skt.

कालागुरु-Skt.

काहल-An instrument of the horn M.

काह्ला

काहार-Cf. M. कहार. काहारखोर भडभंडभोइ

XV 2, 10. Deśi II 27 काहाते परि-

खंधे-परिखंध-menial servant

किउअ-चिबुक किउअपमाण निउत्त V 9, 13

किम्-Skt.

किंकर-Skt.

किंकिणि-किंकिणी

किज्जइ-क्रियते Old M. कीजे

कित्तण-कीर्तन

किति-कीर्ति

किति-कित्तिसेण A name

कित्तिसेण-कीर्तिसेना

किंदुअ-कंदुक

किन्न-किन्न

किनर-Skt.

कियत्थ-कृतार्थ

किम-कथम्

किमि-कृमि

किय-क्रिया

किय-कृत G. कियुं, H. क्रिया

किर-किड Old M. कीर

किरण-Skt.

किराड-A petty Bania, (here in ridicule) See Tribes and Castes of Bombay, Vol I

किरिया-क्रिया

किल-Skt.

किलन्त-कान्त

किर्किचिय-(किलिविलारवः कृतः) Onomatopoeic for the note of the bird

लावक

किलिट्ट-किलिट्ट

किलीण,-किलिण्ण=किलिन्त

किलेस-केश

किलेसह-कृभाति

किवाण-कृपाण

किविण-कृपण

कित-कृश

किसलय-Skt.

किसिय-कृशित

किसोयरी-कृशोदरी

कीड-क्रीडा M. कीड, with changed meaning

कीय-कृत

कीर-a people mentioned with खस and बन्वर X 1, 11

कीरइ-क्रियते

कील-क्रीडा

कीलइ-क्रीडते

कीलण-क्रीडन

कुइय-कृपित

कुकुड-कुकुट M. कुकुड-(कुंभा)

कुम्बिल-कुम्बि

कुकुम-Skt.

कुंग-कौंगुदेश Modern Coimbatore and Salem, roughly

कुच्छिय-कुत्सित

कुचिय-कुञ्चित

कुट्टिम-Skt.

कुडिल-कुटिल

कुडिल- "

कुडुम्ब-कुडुम्ब

कुणइ-करोति

कुण्डल-Skt.

कुतिथ-कुतीर्थ

कुद-कुद

कुंत-Skt.

कुंघु-Name of the 17th Tirthankara

कुंद-Skt.

कुपह-कुपथ

कुप्पइ-(कुप्पति) But in VIII 19, 9 and IX 20, 6 it appears to mean भाषते

कुमार-Skt.

कुमारि-कुमारी

कुंभ-Skt.

कुरु-Skt. The name of a country and its people. Also कुरु

कुरुवेत्त-कुरुक्षेत्र Indraprastha

कुरुजंगल-कुरुजांगल A country, Delhi province of to-day

कुरुड D-(वक or चञ्चल)

कुरुल D-(कुटिलकेश) M. कुरुळे

कुरुलइ D-(आक्रन्दति)

कुरुव=कुरु

कुरुवइ-कुरुपति

कुल-Skt.

कुलकुलइ D-(आक्रन्दति)

कुलफंस-कुलपांसन

कुलतिय-कुलखी उतिय for इतिय owing to the preceding उ

कुवर-कुमार M. कुवार

कुवल्य-Skt.

कुविय-कृपित

कुसरीर-कुशरीर

कुसल-कुशल

कुसलत्तण-कुशलत्व

कुसासण-कुशासन

कुसुम-Skt.

कुसुमाग्र-कुसुमाग्र

कुह-कुपयति decay cf. जइ उट्ठमइ तो कुहइ
अइ डज्जइ तो छार Hc.Gr. IV 365, 3

कूह-कूट M. कोहें

कूर-कूर

कूळ-कुल

कूव-कूप G. कुवो

कूवार D-Plaintive wail, तं कूवार छणिवि
VIII 14, 1, एम करेवि छइर कूवारउ

IX 15, 12 कूव+आरव or रव

केजर-केपूर

केणय-क्रयणक Old M. केणें=valuable

केतिय D-कियत्

केरु-कुत्र

केम-कथम् G. केम

केय-केकी

०केर-(=संबंधिन्) A possessive suffix
like तण, तणिय

केलि-केली

केवल-Skt.

केस-केश

केसरि-केसरिन्

केह D-कीदृश्

कोइल-कोकिल G. H. कोयल

को-कः

कोऊहल-कौतूहल

कोकइ D-(व्याहरति) M. कोकणें

कोडि-कोटि

कोइ D-आश्चर्य M. कोह

कोइव-कोद्रव

कोमल-Skt.

कोव-कोप

कोस-कोष

कोसिय-कौशिक A name

कोह-कोष

क्रिय=किय

ख

खइय-खारित=खाय Pāi विलुम्पिअवम्फिअं खइअं
,,-क्षपित

खमा-खहग

खज-खाय M. खाजा (करंजा)

खजइ-खायते

खंचइ D-(कर्षति) M. खेचणें H. खिचना

खण-क्षण Vul M. खिण

खणइ-खनति M. खणणें

खंड-Skt.

खंडइ-खण्डयति

खंडण-खण्डन

खत्त-क्षत्र G. खत्री

खह-भुक्त G. खाधुं

खंत-क्षान्त

खंतव्व-क्षन्तव्य

खंति-क्षान्ति M. खन्त with changed
meaning

खंध-स्कन्ध M. खान्दा

खंधार-स्कन्धावार

खंधावार-Sktism

खप्पर-खपर M. खापर

खमइ-क्षमते Coll M. खमते (घेणें)

खंपइ D-(आर्द्रा करोति)

खंभ-स्कम्भ (=स्तम्भ) M. खाम्भ

खम्मइ-क्षाम्यति

खय-क्षय vul M. खय-(रोग)

खयर-खचर

खयाल-(खजाल?)-तरुवंड

खर-Skt.

खरिय D-(भुक्त) Pāi. खहखरिआय भुत्तम्मि
But 'rough' would suit more.

See उग्ग

खल-Skt.

खलइ-खलति M. खळणें

खलभलिय D-(=भुक्च) M. खळबळणें

खलु-Skt.

खवय D-(खन्ध) Deśi II 67 खवओ खन्धे
 खवइ-क्षपयति
 खस-खस people
 खाय-खादित
 खाम-खाम
 खारिय-धारित cf. M. खारवट
 खिजइ-खियते M. खिजणे
 खिइ-क्रीडा
 खित्त-क्षित्त
 खिवइ-क्षिपति
 खीण-क्षीण
 खीर-क्षीर i. e. पयः M. खीर a dish pre-
 pared from milk
 खुट्ट D-(=कुटित) M. खुट्टे He. Gr. XIV
 118
 खुडइ D-(=कुडयति) M. खुडणें
 खुइ-क्षुइ
 खुभए-क्षुभयते
 खुर-Skt.
 खुल्लय-क्षुल्लक
 खुहइ-क्षुभयति
 खेइय-खेदित
 खेइजइ-खेयते
 खेउ-क्षेम O. M. खेव
 खेड D-(=खेटक) M. खेडें
 खेडी D-(क्रीडानौः) खुडे
 ऐथ सळिले एमेव न खुषए खेडी XII 12, 16
 खेइ D-(=क्रीडा)
 खेइय D-
 खेइइ D-(रमते)
 खेत-क्षेत्र
 खेम-क्षेम
 खेयर-खेचर
 खेर D-(=खेद) परिवड्डियखेरउ X 17, 5
 खेरि D-
 खेल्लइ D=खेइइ
 खेवइ-क्षेपयति
 खेविय-खेदित
 खोणी-क्षोणी

खोर-A people कीरखोर सप्तम्वर X 1, 11
 खोइ-क्षोभ
 खोइइ-क्षोभयति
 ग
 गइ-गति
 गइन्द-गजेन्द्र
 गउरव-गौरव
 गगिर D-(गद्गद्)
 गंगा-Skt.
 गजिय-गर्जित M. गाजणें
 गंजोलिय D-(रोमांचितम्)
 गण-Skt.
 गणइ-गणयति
 गणण-गणना
 गणहर-गणधर
 गंठि-ग्रन्थि M. गांठ
 गंड-Skt.
 गत्त-गात्र
 गतिय
 गद-गदा
 गदइ-गर्दभ
 गंतूण-गत्वा Prktism
 गंध-ग्रन्ध
 गंध-Skt.
 गंधि-Skt.
 गंधोवय-गन्धोदक
 गन्न-गणनं सारासारपरिखणगन्नइ. II 2, 8
 गळभ-गर्भ M. गाभा interior
 गळ्भिय-गर्भिन् M. गाभण
 गंभेसरि-गर्भेश्वरी
 गम-गमनं i. e. from that island, VII
 3, 6.
 गमइ-गमयति
 गमण-गमन
 गमं=अगम् Prktism जेण तुळाण पासं गमं
 तक्कुओ IV 13, 10
 गंभि-गत्वा
 गंभीर-Skt.
 गंभीरत्तण-गंभीरत्त्व Prktism

गम्भ-गम्भ्यते

गय-गज

गयउर-गजपुर Hastinapura, Capital of Kurujangala

गयण-गगन

गयंद-गजेन्द्र

गयवहय-गतपतिका

गयसाळ-गजशाळा

गया-गत G. H. गया

गयारि-गजारि

गरिद-गरिष्ठ

गरुय-गुरु G. गरवी

गळ-Skt.

गळइ-गळति

गळथइ-(क्षिपति) He. Gr. IV 143 क्षिपे:

गळथ etc. from गळ+इस्त ?=गळइथ, then गळथ to eject by putting the hand on the throat

गळथलइ D-(=निःसारय) To be connected with the above XIII 8, 21; 13, 2.

गवक्ख-गवाक्ख G. गोख

गविद-गवेपित

गवेसय-गवेपक

गवेसइ-गवेपयति

गव्व-गर्व

गसेइ-प्रसते

गह=ग्रह

गहगहइ D-(=संकुलभवति) रहसिह गयउर गइगहइ III 1, 12

गहण-ग्रहण

गहिय-गृहीत

गहिर-गभीर M. गहिरा

गहिल्ल-ग्रहिल

गहीर-गभीर

गाइय-गाइका (गीतवती)

गाढ-Skt.

गाम-ग्राम M. गांव, G. गांम, H. गाम

गामिय-गामिन्

गामिणि-गामिनी

०गार-कार

गारउ-गौरवम्

०गारि-कारिन्, कारिणी

०मारिय-कारित

गाव-गर्व

गाविय-गर्वित

गास-घास

गाह-ग्राह (=पूर्वग्रह or आग्रह)

गिजइ-गीयते Old M. गीजे

गिज्जइ-गृह्य

गिन्हइ-गृह्णाति

गिर-गिर

गिरि-Skt.

गिलइ-गिलति

गिहवर-गृहवरः गिहवरो दाणइन्दो XII 3, 28

गिहासम-गृहाश्रम

गीय-गीता

गीढ-गाढ

गुल्लर-गुर्जर M. गुजर G. गुजरात

गुज्झ-गुह्य M. गुज a secret

गुड-Skt.

गुदिय D-(अलंकृत अजीकृत) cf. Kumar-Prati p. 449 तह पक्खरसमाहगुडअसि पसुहाउइस्त्यु

गुण-Skt.

गुणअत्तम्-गुणवत्त्वम्

गुणमंजरि-A name

गुणमाळ-गुणमाला A name

गुणवय-गुणव्रत

गुणव्वय- „ „

गुणवन्त-गुणवत्

गुत्ति-गुप्तिः (बन्धनम्) Deśi II 101

गुंदल D-(=आकन्दः) M. गोन्धळ Confusion

गुमगुमन्त D-(=शब्दं कुर्वत्) M. गुमणें

गुरु-Skt.

गुरुक्की-गुरुका

गुरुहार-गुरुभार

गुलियर-(गुलमिभं) Pai कंदुओ गुलिओ does
not suit here

गुलुगुल D-(=सदं करोति) M. गुलुगुल (गोडी
करणे)

गुह-Skt.

गेय-Skt.

गेह-गृह

गेहिणि-गृहिणी

गोयर-गोचर

गोउर-गोपुर

गोट-गोष्ठ M. गोठा

गोड-गौड name of a country Bengal

गोतम-गौतम

गोपय-गोप

गोत-गोत्र M. गोत गोतवळा

गोयर-गोचर

घ

घय-घृत G. H. घी

घग्घरय-घर्घर

घह-घट M. H. घडा

घहइ-घटते M. घहणें

घण-घन

घणसार-घनसार

घंटा-Skt.

घतिय D-(=कतिंत)

घर-गृह M. घर G. घेर

घरवइ-गृहपति

घरवास-गृहवास

घरिणि-गृहिणी

घह D-(=क्षिपति) Hc. Gr. IV 334,
422 etc. M. घालणें

घवघवन्त D-(=परिमलःप्रसरन्) M. घमघमाट

घाय-घात M. घाय-घाव

घाइय-घातित

घाहजइ-घात्यते

घाण-घ्राण M. घाण bad smell

घारिय D-(घृतपूर्ण) Suggested by Desi

II 108 घारन्तो घेवरे घेअ

घिय-घत G. H. घी

घित D-(=घित)

घुह-घुह

घुम्मइ-घूर्णते M. घुमणें

घुलइ-घूर्णते M. घोळणें

घुलिबि-A bs. of above

घुसिण-घुसुण

घोर-Skt.

घोलइ-घूर्णते

घोस-घोष

घोसण-घोषणा

च

च-Sktism

चइत-चैत्य

चउ-चतुर् M. चौ

चउक-चतुष्क An auspicious figure made
up of grains of wheat M.
चौक भरणें

चउकन्ध-चतुःस्कन्ध

चउकासन-चतुष्कासन

चउथ=चउरथ

चउरथ-चतुर्थ M. चौथ

चउपासिय-चतुष्पार्श्वक

चउप्पय-चतुष्पाद

चउरंस-चतुरश्र

चउरंग-चतुरंग M. चौरंग

चउविह-चतुर्विध

चउवीस-चतुर्विंशति M. चौवीस, चोवीस

चउव्विह-चतुर्विध

चक-चक्र M. चाक

चकल-(=वर्तुल)

चकलिय D-(=चक्रवत् भान्त)

चक्रेसर-चक्रेश्वर

चकसु-चक्षुस्

चंग D-(=चार) Deśi III 1 चंगं चार.

Coll M. चांग, चांगट

चचकिय-चचाङ्कित

चचरि-चचरी

चंचल-Skt.

चड् D-(=आतोहति or प्राप्नोति) M. चडणे

चडकर D-चटकार

चडुल-चडुल M. चाटल (?)

चडुण D-(=मर्दन) Hc. Gr. IV 126

चंड-Skt.

चंद-चन्द्र

चंदण-चन्दन

चंदप्पह-चन्द्रप्रभ the 8th Tirthankara

चंदरासि-चन्द्रराशि A name

चंदलेह-चन्द्रलेख A name

चप्पह D-(=आक्रमते) M. चापणे ?

चमक-चमत्कृति M. चमक

चमर-Skt.

चंप-चम्पा A mountain city, different from चम्पा of upper Bihar

चंपह=चप्पह

चम्म-चर्मन् M. चामदी

चयह-च्यवते

" -त्यजति

चयारि-चत्वारि

चर-Skt.

चरह D-चरति

चरह D-(=चोर)

चरण-Skt.

चरिय-चरित M. (दिन-) चरिया

चरित-चरित्र vul M. चरीत

चरिम-चरम

चरुय-चरु

चल-Skt.

चलह-चलति

चलण-चलन

चल्लह-चलति

चवह D-(=कथयति) Hc. Gr. IV 2

„-च्यवते A technical Jain word for rebirth

चवण-च्यवन

चपल-Skt.

चहोड D-(=पिबुन) C. M. चहाड

चाय-त्याग

चाउरंग-चतुरंग

चाडुय-चाडु

चाणक-(=चाणाक)

चामर-Skt.

चामरगाहिणि-चामरग्राहिणी

चामीयर-चामीकर

चार-Skt.

„-(=इच्छा)

चारण-Skt.

चारहड-चारभट

चारित-चारित्र

चारु-Skt.

चालह-चालयति

चाव-चाप

चाहह D-(=वाञ्छति) M. चाहणे, H. चाहना

० चिह्नी-वेष्टा

चिणह-चिनोति

चित्त-चित्र

चित्त-Skt.

चित्तंग-चित्राङ्ग a name

चित्तह-चिन्तयति

चिन्तवह-

चिन्ता-Skt.

चिन्तामणि-Skt.

चिन्ध-चिह्न See इन्ध

चित्र-चीर्ण

चिन्ह-Skt.

चिर-Skt.

चिरयाड-चिरकाड

चिराणय-चिरातन

चिरावह-चिरयति

चिणय-किरात Hc. Gr. I 183

चिहुर-चिहुर Hc. Gr. I 186

चीरह D-(नस्वभिन्नान् करोति) M. चिरणे

चुअ-च्युत

चुकाह D-(=अश्नयति) M. चुकणे H. चुकना

चुहिय D-(चुलकीकृत)

चुणह-चिनोति See चिणह

चुण्ण-चूर्ण

चुंवर-चुम्बति

चुंवरण-चुम्बन

चुंविजन्त-चुम्ब्यमान

चुंवि-चुम्बिन्

चूड-(= वलयानि) M. चुडा bangles

चूडामणि-Skt.

चूरिय-चूर्णित M. चुरलें

चूय-चूत

चूव-"

चेय-चेतना M. चेव

चेदय-चेदक Kon. M. चेदा

चेण-चेतना

चेणिय-चेऊ

चोहय-चोरित

चोज-चोय (=भाथर्य) M. चोज Deśi III

14 चुजमच्छरिए

चोर-Skt.

चोरतण-चोरस्व

चोरइ-चोरयति

चोरण-Skt.

चोळ D-(= अंगवस्त्र) M. चोळी, of women only

चोडइ D-(= मुञ्चति) M. सोडणे, G. ठोडवुं, H. ठोडना

छ

छ-वप्

छक्क-पट्क M. छक्का

छजइ-(राजते) M. साजणे

छठु-वठ

छह-वप्

छह-छटा

छहय D-(=सिञ्चनं) M. सहा

छइ D-(=मुञ्चति) Hc. Gr. IV 91 मुचेच्छइ etc.

छण-छणं M. सण

छंडइ-छइ G. छांडवुं, H. छांडना, M. छांडणे

छत्त-छत्र M. छत

छत्तधार-छत्रधार

छन्द-छन्दस्

छन्दाइत-छन्दस्वत् (स्वछन्दाइ) वर्ती M. छंदि

छव-Skt.

छळ-Skt.

छळइ-छळयति

छवि-छविस

छाहय-छादित

छाय-

छाइ-छाया

छिजइ-छिषते

छित्त-छेत्र 15, 3 M. शेत

छित्त D-(=स्पृष्ट) H. छीना M. शिवणें to touch

Deśi III 27 छित्तं छिविए

छिइ-छिद्र

छिन्दइ-छिनति H. छीनना

छिन्न-Skt.

छिवइ D-(=स्पृशति) M. शिवणें

छुइ D-(=मुच्यते) G. छुटवुं, H. छुटना M.

सुटणें,

„- D (=प्रहयति)

छुइ D-(=यदि)

छुहु D-(=क्षिप्त)

छुइ D-(=क्षिपति)

छुट D-(=क्षिप्त)

छेय-छेद

ज

ज=यत् Pronoun

जइ-यति

’-यदि Old M. जइ

जइयइ-यदा

जडण-यडुना H. जडणा

जक्ख-यक्ख M. जक्ख very old, जखीण a semihuman being

जक्खकइम-यक्खकइम

जग-जगत्

जगन्त D-(=पृथ्व्यन्) M. जगहणें

जगाइ-जागति M. जागणें

जंगम-Skt.

जंघ-जंघा

जट-A country, probably, Jat-country
round about Bharatpur

जट-Skt.

जण-जन

जणइ-जनयति

जणण-जनक

जणणि-जननी

जणवय-जनपद

जणेर-जनक

जता-यात्रा

जरथ-यत्र

जन्त=जम्+न

जम-यम H. जम

जम्पइ-जल्पति

जंपणय-जल्पन

जंपाण D-(वाहनक्षिपेय)

जंइदीव-जम्बदीप

जम्म-जम्मन्

जम्मण-

जर-जरत्

जय-जगत्

„-Skt.

जयइ-जयति

जयकारइ-(जय जयेति करोति)

जर्यत-Skt.

जयनंदण-A name

जयसुंदरि-A name

जयासि=जया आसि

जरा-Skt.

जठ-Skt.

जठइ-ज्वलति M. जळणें

जठजन्त-जलयन्त्र (=नौका)

जलण-ज्वलन M. जळण

जलदेवय-जलदेवता

जलन्तरि-जलान्तरे

जलबम्म-जलवर्त्म (=नौका)

जलवाहिणी=जलवाहिनी

जलहर-जलधर

जस-यसस

जसहण-यशोधन A name

जसामेइ=जसाम्+एइ

जसोहर-यशोधर

जसोइ-यशओघः

जहा-यथा

जहि-यत्र

जहिच्छिय-यथेप्सित

जा-यावत्

जाइ-जाति

„-याति

जाइय-याचित

जाईसर-जातिस्मर

जाण-जात

„-जात

„-यान

०जाणय-(ज्ञातृ)

जाणइ-जानाति

जाणु-जातु

जाम-यावत्

जामहि-यावत्

जामाय-जामातृ

जामाइय-जामातृक M. जांबाई, H. जमाई

जामाउव-

जाय-जात

जायइ-जायते

जार-Skt.

जाल-Skt.

„-ज्वाला M. जाल

जालन्धर-Name of a tribe and country
probably in the Doab in Punjab

जालिय-ज्वलित M. जालला

जि-(एव) M. चि, च, G. ज

जिट्ट-ज्येष्ठ

जिण-जिन

जिणइ-जयति

जिम-यथा

जिम्मइ D-(=मृज्यते) M. जेवणें, G. जमवुं

जिव-(यथा) See जिम, M. जेवि

जिय-जित

जियइ-जीवति
 जिहं-यथा
 जिहं-,,
 जीय-जीवित
 जीव-Skt.
 जीवइ-जीवति
 जीवगाइ-जीवगाह
 जीवण-जीवन
 जीविय-जीवित
 जीह-जिह्वा M. जीभ
 जुअराय-पुवराज
 जुजइ-पुजयते
 जुज्झ-पुद्घ M. झुज, झुंज
 जुज्झइ-पुद्ध्यते
 जुत-युक्त
 जुत्ति-युक्ति M. जुगत
 जुय-पुग
 जुयल-पुगल
 जुयलय-पुगलक
 जुव-पुत
 जुवइ-पुवति
 जुवईयण-पुवतिनन
 जुवलय-पुगलक M. जुळें
 जुवाण-पुवन M. H. जवान
 जूअ-यूत M. जुआ (वा)
 जूआर-यूतकार M. जुगार, जुवार
 जूह-जूट M. जुही
 जूह-यूथ
 जेट्ट-ज्येष्ठ M. जेठा
 जेतिय-यावत् M. जितकें
 जेत्यइ=जेत्थुजि
 जेत्यहि-यत्र M. जेथें
 जेरथु-यत्र
 जेम-यथा M. जेम in जेम तेम
 जेह-बाहश्
 जोअण D-(=लोचन)
 जोइवि-योजयित्वा
 जोएस्तर-योगेश्वर

जोग-योग M. G. H. जोग
 जोगा-योग्य M. जोगा
 जोयइ D-(पश्यति) G. जोहुं
 जोयंगण-ज्योतिर्गण (through जोइंगण)
 जोयण-योजन
 जोवइ-जोयइ
 जोव्वण-यौवन M. H. जोवन
 जोह-योध coll M. जोचा a strong man,
 originally, a fighter
 जोहइ-युध्यते

झ

झकिय D-(=वचनीय)? Deśi III 55 वयणिजे
 झकिय
 झंखइ D-(=विलपति) Hc. Gr. IV 148
 विलपेझंख
 झटति-झटिति M. झट quickly
 झटप्पइ D-(=अवस्कन्दयति) M. झटपणें, G. झटपहुं
 झत्ति-झटिति
 झंप D-(=अवपात) M. झाप, झेंप a leap.
 झंपिभि D-(=छादयित्वा) M. झापणें, झांकणें H.
 झंपना
 झलझलन्त D-(=दीप्यमान) M. झळकणें, झळाळणें
 झलरि-वायविशेषः
 झल्लोझल्लिड D-(=झुन्धं)
 झसिवि-ध्वंसित्वा
 झाण-ध्यान
 झायइ-ध्यायति
 झीण-धीण
 झुणि-ध्वनि झुणि आलत्त सिरिण संचालिबि XVI
 4, 10
 झुलक D-(=चायुलहरी) झुत्ताहलमालझुलकइहि IV
 10, 11 M. झुल्लु
 झुलुक्किय D-(=प्लुष्ट) विरइदवग्गिझुलुक्कियकायड
 III 20, 8 of M झळ लागणें to be
 scorched
 झुरइ D-स्मरति

ट

टक्क-A name for Punjab between

the Beas and the Indus. See
Cunningham, Ancient Geo-
graphy, P. 148

ढंकार-Skt.

ढिंढ D-(=यूतस्थानं) Deśi IV 3 टेण्टा
जूअपयस्मि

ढिंढाडल-टेण्टाडुन

ठ

ठविय-स्थापित vul M. ठिव, ठेव

ठाइ-तिष्ठति vul M. ठाकतो

„-स्थाने Old M. ठाई

ठाण-स्थान M. ठाण

ठिय-स्थित Old M. ठी

ड

डंक- (दक्षति) M. डांक

डज्जइ-दक्षते

डंभ-दम्भ M. डंभ

०डर D-डर H. डर

डसन-दशन M. डसनं

डहइ-दहति M. डाह

डाल D-(डाळा) M. डाळी, दाळी, Deśi IV 9

डाळी साहाए

डिंभ-Skt.

डोहिब-Deep M. डोह

ढ

ढक-ध्वाङ्ग Pāi डंसाय कायला काया

ढकइ D-(=छादयति) I 10, 12 M. ढांकण, ढांपण

ढण्डवाल or ढंढ-? V 18, 5

डकइ-ढौकते (=संगच्छति)

ढोयइ D-(=क्षिपति) cf डुकखमहणवि ढोइय

ण

All Apbh. ण has been deliberately
changed to न as shown in the
Notes. Some words that have
escaped are given below

ण-न

णइ-नदी

णउ-न

णं-(=इव) remnant of णृणं-नृनं

णच्छिउ-भासयतु करहं कज्जु को णच्छिउ X 4, 7

See Notes

णज्जइ-ज्ञायते

णठु-नष्ट

णढंत D-(गोपयन्) Deśi IV 20 Comm.

णडइ गुप्यति

णत्थि-नास्ति

णंदणु-नन्दनः

णर-नर

णरकेसरि-नरकेसरिन्

णरनाह-नरनाथ

णरवइ-नरयति

णरवर-नरवर

णरवरिन्द-नरवरेन्द्र

णराहिय-नराधिप

णरेस-नरेस

णरेसर-नरेश्वर

णव-नव

णवर D-(केवलं)

णवि-नापि (=न)

णह-नभस

णाइ-न(चित्)

णाइ D-(=इव)

णाइणि-नागिणी

णाइं-नाम

णाणाविह-नानाविध

णाम-नाम Prktism

णायरिय-नागरिक adj. of भासई; polite. Ja-
cobi's आयरियई is a misreading.

णावइ-ज्ञायते

„ D-(=इव)

णासइ-नश्यति

णाइ-नाथ

णाहि (हि)=न M. नाहीं

णिइवि=णिषवि (दृष्ट्वा)

णिउल-नियुक्त

णिग्गुण-निर्गुण

गिजिणह-निर्जयति
 गिज्जर-निर्जर M. निजरणं
 गिज्जुण-निर्ध्वनि
 गिहण-निर्धन
 गिहुअ-निर्धुत
 गिण्णासयर-निर्णासक
 गिण्णासिय-निर्णासित
 गिप्पह-निष्प्रभ
 गिप्फळ-निष्फळ
 गिबज्जह-निबध्यते
 गिभर-निर्भर
 गिभिण्ण-निर्भिन्न
 गिम्मळ-निर्मळ
 गिय-निज
 गियय-निजक
 गियह D-(=पश्यति)
 गियच्छह-नियच्छति (=पश्यति)
 गियाणु-निहान
 गिरंकुस-निरंकुस
 गिरत्थ-निरर्थ
 निरंतर-निरन्तर
 गिरवज्ज-निरवय
 गिरवसेस-निरवशेष
 गिरारिउ D-(=निश्चितम्)
 गिरुद्ध-निरुद्ध
 गिरुय-निरुय
 गिल्लोह-निर्लोभ
 गिविद्ध-निविद्ध
 गिव्वहह-निर्वहति
 गिव्वुह-निर्वृष्टि
 गिव्वुद्ध-निर्व्यूढ
 गिसि-निशा
 गिहाण-निधान
 गिहि-निधि
 गीसह-निःशब्द
 गीसास-निःवास
 जेह-जेह

त

त-Demonstrative Pronoun

तहय-त्वदीय
 तहयय-तृतीय
 तहयह-तदा
 तहोय-त्रैलोक्य
 तड-तड
 तडो-ततस्
 तक्काळ-तत्काळ
 तक्खण-तत्क्षण
 तज्जह-तर्जयति
 तड-तट M. तड (कावणं)
 तड-(almost=स्पष्ट ?)
 तडकिय-(तटकृत) M. तडफणं
 तडि-तडि
 ०तणय-तनक (संबन्धिन) See केर
 तणु-तणु
 तणुरज्जह-तनकियते
 तणुग्गव-तनद्गव
 तणुह-तटह
 तण्डव D-(=समूहः) M. तांडा
 तण्डवह-(=वृत्ति) Pāi कासं तंडवं suits
 for तण्डविय वण्ण I 9, 1 colours
 were displayed
 तत्त-तत्त
 ,, -तत्त्व
 तत्थ-तत्त्र
 तत्थहो-,,
 तरिण-तत्पदिन
 तंत-तंत
 तन्ह-तृष्णा M. तहान, also rarely तान्ह, तान
 तन्हविय-(तृष्णायित) M. तान्हवळेडा
 तम-तमस्
 तमाल-Skt.
 तंविर-ताम्र M. तांवेरा, तांबडा
 तंबोळ-ताम्बळ in M. ताम्बोळी
 तरह-तरति M. तरणें, G. तरे
 तरंग-Skt.
 तरण-Skt.
 तरणि-Skt.
 तरंड-Skt.

तरु-*Skt.*

तरुणविय-तरुणित

तरु-*Skt.*

तरुण-*Skt.* Also in *M.* and *H.*

तरुणि-तरुणी

तलि-तले

तलेर *D*-(=नगररक्षकः) *Deśi V 3* णयरारुखे
तलारो अ *XV 5, 6* This was a high
police officer or magistrate cf.
Nāyādharmakahā XVI अनेय
बहवे राईसरतलवरमाहं वियकोहुं वियइभसिद्धि-
सेनावतिसत्यवाहपभियओ

तव-तपस्

तवइ-तपति in *M.* ताव *G.* and *H.* also

तवंग *D*-(=मञ्जक) See Notes तमंग=प्रामा

तवसि-तपस्वी

तस्सेय-तत् अथस्

तह-तथा

ता-तदा

ताडइ-ताडयति

ताणय-त्राण

ताम-तावत्

तामहि-"

ताय-तात

तार-*Skt.*

तार-तारा *A* name

तारिय-तारित

ताळ-*Skt.*

ताव-तावत्

तावस-तापस

तावेळ-तद्देळा

तासिय-त्रासित

ताही-त्रास्यति

ति-त्रि

तिडणिय-त्रिगुणित

तिय-त्री

तिकाल-त्रिकाल

तिक्ख-तीक्ष्ण *M.* तिला

तिळक-त्रिषट्

तिण-तृण *M.* तण

तिणवन्त-तृणवत्

तित्त-तृप्त

तित्तय=तेत्तिय

तित्थ-तीर्थ

तित्थयर-तीर्थकर

तित्थंकर-तीर्थंकर

तिनाण-त्रिज्ञान

तिन-तीर्ण

तिभाय-त्रिभाग

तिम-तथा

तिमिर-*Skt.*

तिरिक्ख-तिरश्च (पश्चिन्)

तिरिय-तिर्यक्

तिरियत्तण-तिर्यक्त्व

तिल-*Skt.*

तिलय-तिलक

तिलयदीव-तिलकदीप

तिलयछन्दरि-तिलकछन्दरी Said of भवितायुरुवा

तिलोय-त्रिलोक

तिळ-तैळ

तिळायरु-तैलादरः or तैलाचारः A ceremony
immediately preceding marri-
age, where तैळ, हरिद्रा are to be
first used by the bride and
then by the bridegroom

तिवग्ग-त्रिवर्ग

तिवळि-त्रिवलि

तिवार-त्रिवार *M.* तिवार

तिविह-त्रिविध

तिवेय or तिवेइय-A Name

तिसट्ठि-त्रिषष्टि *M.* ते (त्रे) सट्ठ

तिष्ठदि-त्रिष्टुदि

तिह-तथा

तिहुं-?तिहुं संपन्न गुणंतरिण *XXII 10, 10*

तिहुअण-त्रिभुवन

तीर-*Skt.*

तीवण *D*-(=अश्वनविशेषः) तेमंजं *RA* तेवण

तीस-त्रिषात् *M. H.* तीस, *G.* त्रीश

तीसम-त्रिंशत्तम G. त्रीसमो, M. तिसावा
तुक्कार-=(=तुष्कार) Tokharian? An attri-
bute of horses from place of
origin, like सैन्धव, वनायुज

तुंग-Skt.

तुङ्ग-तुङ्ग

तुङ्गि-तुङ्गि

तुङ्गि-तुङ्गि M. तुदी, Coll M. तुद्दी

तुङ्ग D-=(=तुल्लं) Jacobi's वासण रुङ्ग VII
1, 5 is bad

तुङ्गि-तुङ्गीम्

तुम्ह-तुयम्

तुम्हार-तुम्हारीय H. तुम्हारा, G. तमारा

तुरय-तुरग

तुरंग-Skt.

तुरंगम-Skt.

तुरंत-त्वरमाण M. तुरुत, G. तरत?

तुरिय-त्वरित

तुल-तुलयति

तुल-तुल्य

तुल्ल-तुल्लम्

तुर-तुर्य

तुरिय-,,

तुल-Skt.

तुलपल्लक-तुलपल्लक M. G. पलंग, Old M. तुळी
a bed

तुल-तुल्यति

तेतील-त्रयजिह्व M. तेतील, G. तेत्रीश

तेत्ते-तत्र

तेसिय-तावत् Old M. तेतुल्लं

तेस्य-तत्र चित्, like कत्यद्. Coll M. तिथेय

तेस्य-तत्र M. तेये or तिथे

तेम-तथा M. तेम, G. तेम

तेम-तथाचित्

तेय-तेजस्

तेरस-त्रयोदश M. in धनतेरस, G. तेरस

तेसिय-त्वेषित? पर उम्मेड तेसिओ XIII 7, 2

तेह-ताह्य

तो-ततस्

तोह-ततोऽपि H. तोर्ह or तोबी

तोह-तोहयति M. तोहणें, G. तोहणुं

तोणीर-तूणीर

तोय-Skt.

तोरण-Skt.

तोरि-तव? तोरि वसिष्ठ मं वासह XIII 8, 4

तोस-तोष Vul M. संतोस

तोस-तोषयति

तोसविय-तोषित

थ

थक-तिष्ठति Old M. थाके

थट D-(सौभाग्य) M. थाट

थट D-(अभेया पंक्तिः) M. थट or थट, G. थट थट RAJ.

थट D-(गर्वित) Pāi. थटाय गव्विआ

थण-स्तन M. H. थान

थन्त-तिष्ठ G. थत

थंभ-स्तम्भ

थंभ-स्तम्भते

थंभण-स्तम्भन M. थांभणें

थरहर D-(=कम्पते) M. थरथरणें H.

थरहरिय D-(=कम्पित) Pāi. वेविअं च थरहरिअं

थळ-स्थळ M. थळ in पाणथळ, उसाचें थळ, G. थळ

थविय-स्थापित

थवक-स्तवक

थाह-तिष्ठति

थाण-स्थान

थाम-स्थानम् (=बलं) Pāi. थाम बलं

थाळ-स्थाळि M. थाळा G. थाळ

थाव-स्तौति

थिय-स्थित

थिर-स्थिर M. H. थीर, G. थिर

थुअ-स्तुत

थुइ-स्तुति

थुण-स्तौति

थुत्त-स्तोत्र

थुत्थकारिय=(=थुत्थकारित) M. थुत्थकरणें

थुव्व-स्तव्य

थुव्व-स्तुयते

धूलाहल-स्थूलकल. स्थूलानि कलानि i. e. प्रत्येकं
मौक्तिकं यस्य

थोअ-थोव-स्तोक M. थोहं G. थोहं

थोहल्य-स्तोकक

थोर-स्थूल M. G. H. थोर

द

दइ-(दयाः)

दइया-दयिता

दइव-दैव

दइवायत-दैवायत

दंस-दंश

दंसण-दर्शन

दंसिय-दर्शित

दकल-दक्ष

दकलवइ-दर्शयति M. दाकलवतो

दक्खिणावत्त-दक्षिणावर्त

दक्खिन्न-दाक्षिण्य

दडति D-(=तडत् इति कृत्वा) M. दडदड

दडवड-(दडदइ इति रवं कृत्वा) cf. M. दबादव
पडणारं दहीं. In Hc. Gr. IV 330

दडवड होइ विहाणु seems to mean
'soon' and in IV 422 मयर-

दयदडवड पडइ अपूरइं काळि 'a hasty
attack'

दड-दड

दंड-Skt.

दंडावइ-दण्डयति

दत्त-Skt.

दंत-Skt.

दंति-दन्तिन्

दप्प-दर्प

दप्परयंत-दर्पयत्

दप्पण-दर्पण

दमक्खिय=appears to be coined to rhyme
with चमक्खिय and may be con-
nected with दम्-*to harm, to*
overpower

दम्मइ-दम्यते

दय-दया

दयावड-दयापरः

दयावण=दीनः Deśi IV 35 दयावणो दीणे

दर-(=ईषत्)

दरमलइ D-(=कम्पते) M. डळमळणें

दरिसइ-दर्शयति

दरिसावण-दर्शक

दल-Skt.

दलइ-दलयति

दलण-दलन

दलमलइ=दरमलइ

दलवट्टइ D-(=निर्दलयति) M. तळपट करणें (समृद्ध
नाश करणें)

दवग्गि-दवाग्नि

दवणय-(=दमनक) M. दौणा a kind of
fragrant shrub held sacred

दव्व-द्रव्य

दस-दश G. H. दस

दसण-दशन

दसविह-दशविध

दह-दश M. दहा

दहइ-दहति

दहमय-दशम

दहि-दधि M. G. दहीं

दहीय=दहि for metre

दाइ-दाति

दाइय-दायाद M. दाइज

दाडिम-Skt. G. दाडम

दादा-दंष्ट्रा M. G. H. दाद

दाण-दान

दाम-Skt.

दाय-Skt. (or आदान)

दाया-दातृ

दार-दारा

दारिइ-दारिद्र्य

दारुण-Skt.

दावइ-दर्शयति Coll M. दावणें, G. दावुं

दावइ-दापयति

दास-Skt.

दासि-दासी

दाह-Skt.

दाहिण-दक्षिण H. दाहिना

दिकख-दीक्षा

दिज्ज-दीयते Old M. दीजे

दिट्ठ-दृष्ट Coll and Old M. दीठ.

दिट्ठंत-दृष्टान्त

दिट्ठि-दृष्टि Old M. दिठी

दिद-दृढ

दिण-दिन

दिणयर-दिनकर

दिणमणि-दिनमणि

दित्त-दीप्त

दित्ति-दीप्ति

दित्त-दत्त M. देता

दिज्ज-दत्त

दिप्पंत-दीप्यमान M. दिपणें

दिय-दिज

दियंवर-दिगंबर

दियह-दिवस

दियावह-दापयति

दिव-दिव

दिवहू-द्वय

दिवस-Skt.

दिवसयर-दिवसकर

दिव्व-दिव्य

दित्त-दिशा M. दीस

दित्तह-दिशति

दित्ति-दिशा

दिहि-धृति

दीण-दीन

दीव-दीप M. दिवा, G. दिवो

„-दीप In M. छसदीव, मालदीव, islands in the Indian Ocean.

दीविय-दीपिका M. दिवली

दीसह-दृश्यते M. दिसे

दीह-दीर्घ

दीहर-„

दुकम्म-दुष्कर्मन्

दुकिय-दुष्कृत

दुकह-दुष्कृत

दुकंदिर-दुष्कान्दिन्

दुकम्म-दुष्कर्म

दुकर-दुष्कर

दुकलियारय-दुष्कलिकार

दुकह-दुष्कथनीय

दुक्काल-दुष्काल Coll M. दुक्काल

दुकिय-दुष्कृत

दुक्ख-दुःख Coll M. दुख

दुक्खद-दुःखद

दुक्खल्लिय-दुःखित M. दुखलेला

दुक्खाविय-दुःखापित M. दुखावणें

दुखंढ-द्विखण्ड

दुग्ग-दुर्ग

दुग्गह-दुर्गति

दुग्गाम-दुर्गम

दुग्गह-दुर्गह

दुग्घर-दुर्गह

दुग्घोह-हस्तिन् Deśi V 44 दुग्घुह्दुणया हत्थी

दुश्चरिय-दुश्चरित

दुश्चार-दुश्चार

दुज्जण-दुर्जन

दुज्जय-दुर्जय

दुट्ठ-दुष्ट

दुट्ठिय-दुष्टा

दुत्तर-दुस्तर

दुत्थ-दुःस्थ

दुत्थिय-दुःस्थित

दुद्धर-दुर्धर

दुन्नय-दुर्णय

दुन्निरिक्ख-दुर्निरीक्ष

दुन्निवार-दुर्निवार

दुप्पेच्छ-दुष्प्रेक्ष

दुप्पह-दुष्पति

दुप्पय-द्विपद

दुप्पयार-दुष्प्रचार

दुप्परिणाम-दुष्परिणाम

दुप्पवंस (च?)-दुष्प्रपञ्च See Notes

दुप्पवंच-„

दुष्पवण-दुष्पवन
 दुष्पियर-दुष्पितृ
 दुष्पेच्छ-दुष्प्रेक्ष
 दुष्पुत्त-दुष्पुत्र
 दुम-दुम
 दुम्मह-दुर्मति
 दुम्मह-दुनोति
 दुम्मण-दुर्मनस्
 दुम्मणवन्तय=दुम्मण
 दुम्मारुय-दुमारुत
 दुम्बह-दुम्बल
 दुरकस्वर-दुरक्षर
 दुरकस्वस-दुराक्षस
 दुरायारिय-दुराचारिन्
 दुरालोयण-दुरालोकन
 दुरास-दुराश
 दुरिय-दुरित
 दुलंघ-दुलंघ्य
 दुलंभ-दुलंभ
 दुल्लक्खय-दुल्लब्ध
 दुल्लंघ-दुल्लंघ्य
 दुल्ललिय-दुल्ललित
 दुल्लह-दुल्लभ
 दुल्लाह-दुल्लायति
 दुवार-द्वार
 दुवियप्प-दुर्विकल्प
 दुविरुद्ध-दुर्विरुद्ध
 दुविह-द्विविध
 दुव्व-द्वी
 दुव्वयण-दुर्वचन
 दुव्वयणय-दुर्वदनक
 दुव्वक-दुर्वाक्य A Name
 दुव्वसण-दुर्व्यसन
 दुव्वसंत-दुर्वसनन्त
 दुव्वाय-दुर्वात
 दुव्वासण-दुर्वासना
 दुव्वासिर-दुर्वासिन्
 दुव्विणीय-दुर्विनीत
 दुव्वियद्ध-दुर्विदग्ध

दुव्विसह-दुर्विषह
 दुसंकट-दुःसंकट
 दुसंकर-दुःसंकर
 दुसम-दुष्मा Technical Jain term for a
 cycle of years. See Notes
 दुसह-दुःसह
 दुसील-दुःशील
 दुह-दुःख
 दुहिय-दुहितृ
 दुअ (दय)-दूत
 दुमह=दूनयति
 दूर-Skt.
 दूरास-दूराश
 दूस-दूष्य
 दूसह-दूषयति
 दूतण-दूषण
 दूतह-दुःसह
 दूहव-दुर्भग
 देह-देदाति M. देह, G. H. दे
 देक्खह-पश्यति M. देखण, H. देखना
 देखह=देक्खह
 देव-Skt. As Voc., addressed to a
 king
 देवय-देवता
 देवंग-देवाङ्ग Adj. of clothes
 देवत्तण-देवत्व
 देवर-देव M. दीर, H. देवर
 देवल्लोय-देवल्लोक
 देवि-देवी
 देस-देश G. H. देस
 देसिय-देशित
 देह-Skt.
 देहुर-देवगृह M. देवहारा a miniature
 wooden temple for domestic
 gods
 दोकर-दुष्कर
 दोखंड-द्विखण्ड
 दोखंडह-द्विखण्डयति
 दोत्थिह-दुत्थिह-दुःस्थित

दोमिय=दुमिय

दोस-दोष Vul M. दोस. H.

दोस-द्वेष

दोह-द्रोह

दोहय-द्रोहक

दोहग-दौभाग्य

दोहतण-द्रोहत्व

दोहलय-द्रोहक M. दोहाळे

दोहिय-द्रोहिन्

दोहितय-दौहित्र

ध

धकड-धकट Name of a Bania family to which our author belongs

धगधगन्त D-(=उग्रं ज्वलन्) M. धगधगीत

धण-धन

धण-धणमित A name

धणमित-., A name

धणयत्त-धनदत्त A name

धणपदित्ति-धनदीप्ति: A name

धणयल्लिडि-धनलक्ष्मी: A name

धणवड्-धनपति A name

धणवाळ-धनपाल A name

धणसिरि-धनश्री: A name

धणिय-धन्या (=प्रिया) Deśi V 58

धणु-धनुस्

धणुह-धनुष्य

धणुहर-धनुर्धर

धंयड D-(आमह) Deśi V 57 धन्या-ऊजा does not suit मं तुं करि असगाहि धंयड VI 2, 8 Don't persist in a wrong idea.'

धन-धन्य

धम्म-धर्म

धम्मिल्ल-Skt. has borrowed this word form the Pr. Pāi. कबरी धम्मिल्ल

धय-ध्वज

धयवड-ध्वजपट

धर-धरा

धरह-धरति

धरण-Skt.

धरणि-धरणी

धरणिह-धरणीन्द्र A name

धरणीवर-Skt.

धवल-Skt.

धवलिय-धवलित

धाइ (धाइड) D-(=छदनं) विणियत्तु छोड धाइड
अजंतु XXII 2, 8 and अहवहिजि
विणिग्गय धाहिहि VIII 12, 8 (=धाहिहि)
cf. M. धाय मोकलणें-to cry aloud

धाइय-धावित

धाडिय D-(=प्रेषितः) M. धाडणें to send

धाम-Skt.

धार-धारा M. G. धार

धारय-धारक

धारह-धारयति

धावह-धावति M. धावे

धाहाविय=धाविय-धावित The ह for metre's
sake. कर उग्गेवि धाहाविड भणइ VII
3, 10

धाहि=धाइ (ह for metre) which see.

धिठ्ठ-धृष्ट M. धीट

धीय-दुहितृ

धीर-Skt.

धीरायर-धैर्याकर

धीरिय-धीरित

धीरिम-धैर्य

धुअंत-धुवन्

धुकु D-(=मंदं स्थितं) M. धुकुधुकणें said of
life's last breath

धुणइ-धुनाति

धुत्त-धूर्त

धुय-धुत

धुर-धुरा

धुरंवर-Skt.

धुव-धुव

धुवइ-धुनाति

धूम-Skt.

धुय-दुहितृ

धूळि-Skt.

धूव-धूप

धूववति-धूपवति

धूतरिय-धूतरित

धोरणि-Skt.

धोव D-(=प्रक्षालयति) M. धुणें, H. धूना

न

नइ-नदी Vul M. नई

नउ-न

नउळ-नकुळ

नं-(=इव)

नचइ-नृत्यति M. नाचणें, G. नाचुं, H. नाचना

नजइ-ज्ञायते

नड-नष्ट G. नाडो

नरिथि-नास्ति G. नथी

नंदअ-नन्दकः

नंदइ-नन्दति

नंदण-नन्दन

नंदि-नन्दिमित्त A name

नंदिमित्त-नन्दिमित्र A name

नंदिवहुण-नन्दिवर्धन A name

नंदिवहुण-

नंदीतर-नन्दीश्वर

नंदिष्ठय-नन्दिष्ठत

नमंसइ-नमस्यति M. नवसणें with changed meaning

नमिय-नमित

नसु-नमः

नमोसु-नमोस्तु

नयण-नयन H. नेन

नयर-नगर M. नेर in जामनेर, पारनेर names of towns

नयवत-नयवत्

नर-Skt.

नरय-नरक

नराहिय-नराधिप

नरिंद-नरेन्द्र

नरेस-नरेक्ष

नरेसर-नरेश्वर

नव-Skt.

नवइ-नमति

नवकारइ-नमस्करोति

नवम-Skt.

नवर D-(=केवलम्)

नवळ-(=नव) M. G. नवल

नवहळिय-नवफळित

नवि-नापि

नइ-नभस्

,,-नस

नहनिळय-नभोनिकय (=देव)

नहु-नखळ

नाइ D-(=इव)

नाइत-ज्ञाति(?)अहिष्ठइमिळिय सयकनाइतइ VII. 13, 1

नाडं-नाम Old M. नाड, M. नांव

नाडि-नाही

नाण-ज्ञान

नाम-Skt.

नामग्गहण-नामग्रहण

नाय-ज्ञात

नायभोय-नागभोग Same as नायसेज which see.

नायसुर-नागसुद्रा

नायर-नागर

नायरि-नागरी

नायरिय-नागरिका

नायरियायण-नागरिकाजन

नायसिरि-नागश्रीः A name.

नायसेज-नागशय्या

नारइय-नारक

नारसिंह-Skt. name of a tribe

नारसीह-नारसिंह

नारि-नारी

नाळियर-नाळिकेर Vul M. नारिणळ, नारेळ

नावइ D-(=इव)

नास-नास Vul M. नास

,,-नासा

नासइ-नश्यति

नासाय-नासया or नासायै ?

ययं देह नासाय पेयं पस्तथं XII 3, 7

नाह-नाथ Old M. नाहो husband

नाहि-न

नाही-नाभि

निउंजह-नियुङ्गे

निउत्त-नियुक्त

निओय-नियोग

निकाय-Skt.

निकय-निष्कय

निकारण-निष्कारण

निकसंत-निष्कान्त

निकसेवय-निक्षेप

निकसेविय-निक्षेपित

निगंत-निर्गच्छत्

निगंध-निर्गन्ध

निगाय-निर्गत

„- निर्गज in निगायाड गयस्ताड IV 10, 4.

निगाह-निग्रह

निगिण-निर्वृण

निघोत्त-निर्घोष

निघोत्त- „

निब-नित्यम् Old M. नीब always

निबळ-निश्चल

निच्छय-निश्चय Vul M. निच्छय

निजावय-निर्यामिक

निजिय-निर्जित

निजीव-निर्जीव

निज्झायह-निध्याति (=पश्यति)

निज्झुण-निर्ध्वनि In M. (रुण-)झुण

निदह-नितिष्ठति

निदुरिय-निर्दरित M. बेहर, G. निदर

नित-नेत्र

निति-नीति

निह-निद्रा Vul M. नीह, नीज

निहह-निर्दग्ध

निहलेह-निर्दलयति

निह-निग

निहण-निर्धन

निदाडिय-निर्घाटित Cf. माळवणरिदधाडिय वडीए
मलखेडम्भि Pāi end

निनह-निनद

निनाद-Skt.

निंद-निद्रा H. नीन्द

निंदह-निन्दति

निनेहय-निःशेह

निष्कंफिय-निष्पङ्क

निष्कंद-निष्पन्द

निष्कळ-निष्कळ

निबह-Skt.

निबंध-Skt.

निबंधण-निबन्धन

निबिह-Skt.

निभर-निर्भर

निर्भिष्ट-? निर्भिष्टई हारावळियहई V 9, 9

निमाणिय-निर्मानित

निब-Skt.

निमित्त-Skt.

निम्मच्छह-निर्घच्छति

निम्मच्छण-निर्घच्छण

निम्मज्जह-निर्मज्जति

निम्मळ-निर्मळ

निम्मह=निम्महण

निम्महण-निर्महण

निम्माणिय-निर्मानित

निय-निज

„-नीत

नियय-निजक

नियह D-(=पश्यति)

नियवं-नियम

नियच्छह D-पश्यति

नियड-निकट Coll M. आह ना नीड (?)

नियत्त-निकृत्त

नियत्तह D-निवर्तयति

नियत्थ-(परिहित) Deśi IV 33 निअत्थं

परिहित It could however be traced
to नि+वत्त+त, where व undergoes
यभुति and त्त regularly becomes
त्थ. Not a Deśi therefore.

नियम-Skt.

नियं-नित्य

नियर-निकर

नियल-निगह

नियवि=नियवि (हट्टा) नियवि क्तिउ (कृतं) कयं-
तत्तंतर्ह V 16, 7

नियतिवि=न्युष्य (=उपोष्य) निव्वाहइ जो नियतिवि
भरेण XXII 10, 6

नियाण-निदान

निरंजण-निरञ्ज

निरम्मणा(ण)य D-Desi I 22 has अम्माइआ
for अनुसार्गगामिनी and I 49 अम्मणु-
अंघिअं for अनु(मार्ग) गमनम्. अम्मण
thus seems to mean pursuit.
निरम्मणाइ therefore should mean
of which no one is in pursuit,
or which no body seeks. This
sense suits the context very
well. हुइ कालिं जइवि निरम्मणाइ XVI
8, 10

निरुंकार-Skt.

निरवराह-निरपराध

निरवसंक-निरपशङ्क

निरवसेस-निरवशेष

निरपेक्ख-निरपेक्ष

निराउह-निरायुध

निरारिउ D-(निश्चितम्) See निरु

निरावराह=निरवराह

निरावसण-निरवसण (=विषण्ण) निरु has inten-
sive sense here.

निरिक्खइ-निरिक्षते

निरिक्खण-निरिक्षण

निरु-निश्चितम्

निरुज्जम-निरुज्जम

निरुत्त-निरुत्त (=निश्चयेन) M. निरुत्ते

निरुत्तर-Skt.

निरुद्ध-Skt.

निरुत्तयमाण-निरुत्तयमान

निरुंभण D-(=निरोधन)

निरुवम-निरुपम

निरुवसग्ग-निरुपसर्ग

निरोह-निरोध

निरोवम-निरुपम

निलय-Skt.

निलीण-निलीन

निव-नृप

निवहिं D-(=निष्पत्य) cf. Hc. Gr. IV 444

वळयावळिनिवडणभरण धण उडळ्ळुअ जाइ.

चम्मट्टिसरीउ निवहिं जाइ मसाणि खउ XX

9, 9. The anusvāra, however,

makes it difficult. Possibly it is

a mistake.

निवहइ-निष्पतति

निवसइ-निवसति

निवह-Skt.

निवाण (=निव्वाण)-निर्वाण, in the sense of

निर्वाणस्थानं=विश्रामस्थानम् Hc. Gr. IV

419 has निवाणु for निव्वाणुं-‘अहवा तं

जि निवाणुं’. वरभवणहो पिक्खंतु निवाणइं

V 7, 7. M. निवाणें

निवारइ-निवारयति

निवारण-Skt.

निवास-Skt.

निविट्ट-निविष्ट

निविति-निवृत्ति

निविस-निमेष

निवेइय-निवेदित

निवेसइ-निवेशयति

निव्वण-निष्पन्ना (=जाता) भविसत्तहो गेहिणि निव्वनी

XX 14, 2

निव्ववसाय-निर्व्यवसाय Old M. देवसाव

निव्वहइ-निर्वहति

निव्वाहइ-निर्वाहयति

निव्विडइ (=निव्वडइ)-निष्पद्यते. निव्विडउ कज्जु

किं वित्थरेण IV 5, 12

निव्वुइ-निर्वृत्ति

निव्वय-निर्वेद

निसण-निषण्ण

निसायर-निशाचर
 निसि-निशा
 निसियर-निशाचर
 निष्ठदिय D-(=भरागत) Pāi निष्ठदियमकन्तभरोणयं
 निष्ठणइ-निष्ठणोति
 निष्ठइ-निष्ठयति
 निहण-निधन
 निहणइ-निहन्ति
 निहम्भइ-निहन्यते
 निहसन्ति-नियसन्ति See Emendations
 निहाय-निघात
 निहाण-निधान
 निहाळइ-निहाळयति M. निहाळणें निहाळवुं
 निहि-निधि
 निहित-निक्षिप्त
 निहीण-निहीना
 निहुय-निधुत (=निधुवनं छरतं)
 निहेळण D-(=गृह) Deśi IV 51 निहेळणमगार-
 जघणेछ
 निहोळइ D-(पातयति)
 नीर-Skt.
 नीसर-निःशब्द M. नीसाद
 नीसंदेह-निःसंदेह
 नीसरइ-निःसरति
 नीसल-निःशब्द
 नीसार-निःस्सार 'passage', if in कवडि
 जिणभवणहो नीसारइ V 7, 2 नी० is
 a noun
 नीसारइ-निःसारयति
 नीसारय-निःसारक
 नीसास-निःशास
 नीसाहार-निःसन्धार or निःसंवार acc. to He.
 Gr. IV 82. बहु भजइ नीसाहार साउ
 XIV 16, 6 unmitigated defeat
 नीसेस-निःशेष
 ढ-किनु
 नण-ननम् Prktism
 नेइ-नयति M. नेई
 नेउर-नपुर M. नेवरें

नेत्त-नेत्र
 नेमित्त-नैमित्त
 नेमित्तिय-नैमित्तिक
 नेराइय-नीराजन
 नेवत्थ-नेपत्थ
 नेसण-निवसन, as reference to छरत shows
 विहदियनेसणाइं मिहुणाण व छरयारंभइ IV
 8, 10 M. नेसणें
 नेह-जेह
 नोकसाय-नोकषाय
 न्हाइ-न्हाति
 न्हावण-नपन
 न्हाविय-नपित
 न्हाण-जान M. न्हाणे, न्हाणें
 न्हावइ-न्हापयति

प

पइ-पति
 पइज-प्रतिज्ञा M. पैज
 पइठ-प्रविष्ट old M. पैठा
 पइत्त-पयत्त which see.
 पइत्त-प्रकीर्ण
 पइव्वय-पतिव्रता
 पइसइ-प्रविशति old M. पैसणें.
 पइसरइ-प्रतिसरति (=प्रविशति)
 पइसार-प्रतिसार (प्रवेश or मार्ग) old M.
 पैसार
 पइसारइ=प्रवेशयति
 पइहर-पतिगृह
 पईसइ=पइसइ
 पर्वजइ-प्रपुंके
 पउत्त-प्रपुक्त
 पउत्थ-प्रोषित
 पउर-पौर
 „-प्रउर in M. (भर-)पूर, also Vul. M.
 पचूर
 पउरिस-पौरुष
 पएस-प्रदेश
 पओळि-प्रतोळी
 पओसि-प्रदोषे

पओहण-प्रवहण
 पओहर-पयोवर
 पक-पक M. पका and also पाका G., H.
 पकल-पक्ष M. पाला (wing of a house)
 पकलय-पक्ष side
 पकलत-प्रक्षिप्त? (=प्रक्षुब्ध) रणरत्नपकलति घण-
 वइपुत्ति XIV 7, 12
 पकलरिय D-(=संनद्ध) Deśi VI 10 पकलरा-
 दुरयकवचे. See गुहिय
 पकलवाय-पक्षपात
 पकलाड-प्रक्षालयति
 पकिल-पक्षिन् M. पांलहं, H. पंली
 पकिलय-पक्षिक meaning 'partial'
 पकिलत-प्रक्षिप्त
 पगळिय-प्रगळित
 पगाड-प्रकामम्
 पगुण-प्रगुण
 पघोस-प्रघोष
 पघोसिय-प्रघोषित
 पंक-Skt.
 पंकय-पंकज
 पंकयसिरि-पङ्कजश्री: (=कमलश्रीः)
 पंकिय-पंकिल
 पंगण-प्रांगण
 पंगुर D-(=प्रावृणोति) M. पांघरणे
 पंगुरण D-(=प्रावरण) M. पांघरण
 पक्षय-प्रत्यय
 पक्षकल-प्रत्यक्ष
 पक्षकलह-प्रत्याख्याति
 पक्षकलाण-प्रत्याख्यात
 पक्षरिह D-(=उपालभते) Hc. Gr. IV 156
 उपालम्भेर्भक्षपक्षार
 पक्षासन-प्रत्यासन
 पचुत्तर-प्रत्युत्तर
 पचूत्त-प्रत्युत्त
 पचेळि D-(प्रत्युत्त) पचेळि आयहो पिउ बुचह
 VI 22, 5 Hc. Gr. IV 420 gives
 पचळि for प्रत्युत्त
 पच्छह-पश्चात् G. पाछे, H. पीछे

पच्छह-To rhyme with वियच्छह
 पच्छल-प्रच्छल
 पच्छाह-प्रच्छादित
 पच्छिम-पश्चिम Vul M. पच्छम
 पच्छिळ-,, G. पाछळा
 पच्छुताविय-पश्चात्तापित cf. Vul M. पछिताप
 पजळत-प्रज्वलत्
 पजलत-पर्याप्त
 पजळिय-प्रज्वलित
 पजळह-प्रज्वलयति M. पाजळणे
 पजुत्त-पर्युत्त
 पंच-Skt.
 पंचत-पंचत्व
 पंचम-Skt.
 पंचमि-पञ्चमी
 पंचविह-पञ्चविध
 पंचाल-Skt. Name of country and
 people in the Doab, contiguous
 to कुरुजंगल
 पंचालय-पञ्चाशद्
 पंचुवर-पञ्चोदुम्बराणि Possibly five vari-
 eties of fruits of the Ficus
 Religiosa kind were prohibited
 मह मज्जु महं पंचुवराहं खजंति न XVI 8,
 1 See also XX 3, 3
 पंचेडिय D (=विनाशित) appears to have
 similar sense with फेडिय wh.
 occurs in the same line जेण डोयस्स
 डोहत्तणं फेडियं दुट्ठकदप्पदप्पं च पंचेडियं
 IV 13, 8. Deśi VI 15 has पचेहं...
 डसले, so that our word means
 कुसलितं=कुसलेन हतं-totally crushed.
 पंजर-Skt.
 पट्ट-Skt.
 पट्टण-पत्तन पाटण as latter part of names
 of many cities.
 पट्टासन-पट्टासन (=सिंहासन)
 पट्टवह-प्रस्थापयति M. पाठवणे
 पट्टह-पतति M. पट्टणे

पटह-पटह
 पटाय-पटाका
 पटिकूठ-प्रतिकूठ
 पटिकसलह-प्रतिस्सलति
 पटिगाहह-प्रतिगृह्णाति
 पटिगाहय-प्रतिग्रह
 पटिच्छह-प्रतीच्छति
 पटिच्छण-प्रतीच्छन (=स्थीकारः)
 पटिजंपह-प्रतिजल्पति
 पटिपट्ट-प्रतिपट्ट
 पटिपरिहव-प्रतिपरिभव
 पटिपहर-प्रतिप्रहर
 पटिपिहह D-बिपति
 पटिबंघ-प्रतिबन्ध
 पटिबिंघ-प्रतिबिम्ब
 पटिबिंघह-प्रतिबिम्बयति
 पटिभट्ट-प्रतिभट्ट
 पटिभमिय-परिभ्रांत
 पटिम-प्रतिमा
 पटिमल्ल-प्रतिमल्ल
 पटियकल्ल-प्रतिपक्ष जालगावकल्ल-पक्षपटियकल्लहि
 IX 4, 5 contrast to पक्ष (not
 एकल as in Jacobi) a wing of a
 door or some such thing
 पटियंकिय-प्रत्यङ्गित
 पटियच्छह-परियच्छह which see
 पटिरक्खिलय-प्रतिरक्षित
 पटिरव-प्रतिरव
 पटिवयण-प्रतिवचन
 पटिवहर-प्रतिवैर
 पटिवक्कह- (=प्रतिवाक्यं करोति)
 पटिवक्ख-प्रतिपक्ष
 पटिवज्जह-प्रतिपथते
 पटिवन-प्रतिपन्न
 पटिवनिय- , ,
 पटिवाय-प्रतिवाच (=प्रतिवाक्यं)
 पटिवाहय-प्रतिपादित
 पटिवाळह-प्रतिपाळयति
 पटिसकह=परिसकह which see

पटिसर-प्रतिशब्द M. पटसाह
 पटिसुर- (=प्रतिकूठ) Probably from प्रतिस्वर
 Deśi VI 18 पटिसुरो चेअ पटिकूठे
 पटिहार-प्रतिहार
 पटिव-प्रतीप
 पट्ट-पट्ट
 पट्टतर-प्रत्युत्तर
 पट्टतिय-प्रत्युक्ति cf. उत्तपट्टतियाहं XXI 8, 1
 पटह-पठति M. पट्ठे, पाठे, H. पठना
 पटम-प्रथम
 पट्टक-प्रदौकित Probably a Prākṛitism
 in Sanskrit
 पणय-प्रणत
 „ -प्रणय
 पण्णि-प्रणयिनी
 पण्णिय-प्रणतिंत
 पणट्ट-प्रनट्ट
 पणमिय-प्रणमित
 पणवह-प्रणमति
 पणवाय-प्रणिपात
 पणाम-प्रणाम
 पणासण-प्रणाशन
 पणासिय-प्रणाशित
 पणीह-(प्रणिधि) पुणु पुणु विहमित्तहि कयपणीह
 XIII 12, 5 Loss of find ह for
 rhyme. Pāi चरो पणिही suits here.
 पंडरिय-पाण्डुरित
 पंडव-पाण्डव
 पंडिय-पाण्डित
 पत्त-पत्र M. पत्ता in a diff. sense, H. पत्ता
 पत्त-प्राप्त
 पत्तल-पत्रल M. पातल ?
 पत्ताणहं-प्रत्याययति, सो तुम्हं विवाड पत्ताणहं
 XVII 7, 2
 पत्ति-पत्नी In XX 3, 2 our text rightly
 reads परतिय and not पत्तिव.
 पत्तियह-प्रत्याययति
 पत्थण-प्रार्थना
 पत्थाण-प्रस्थान

परिधिव-वार्षिव
 पदरिसिय-प्रदर्शित
 पदेकल्ल-प्रपश्यति
 पवाहय-प्रधावित
 पंति-पंक्ति Old M. पांति
 पंथ-पथिन्
 पंथिय-पथिक
 पनय-पनरा

पनया-पर्णकानि Betel leaves मुणीणं तहा
 पनया जेहि दिना XII 3, 21

पन्नारत्त-पञ्चदश
 पन्हु-प्रखव M. पान्हा
 पप्पहा-परपट M. G. पापट
 पप्पुल्लिय-प्रकुल्ल
 पम्भट्ट-प्रभट्ट M. बाट
 पम्भार-प्राग्भार
 पभणइ-प्रमणति
 पभोय-प्रभोग
 पमत्त-प्रमत्त
 पमाण-प्रमाण
 पमाय-प्रमाद
 पमायइ-प्रमायते
 पञ्चक-प्रञ्चक
 पञ्चइ-प्रञ्चल
 पञ्चहोइ-प्रञ्चलः चित्
 पम्भइ-प्राञ्चल
 पय-पद Vul M. पय

„-पयस्

„-प्रजा

पयइ-प्रकृति
 पयंग-पतङ्ग
 पयइइ-प्रवर्तते
 पयट-प्रकट
 पयइइ-प्रकटयति
 पयडावइ- „
 पयडावण-प्रकटीकरणं
 पयडि-प्रकृति
 पयंह-प्रखण्ड
 पयत्त-प्रयत्न

„-प्रवृत्त

पयस्थ-पदार्थ

पयंथिय-प्रगन्धित

पयन=पहन (प्रकीर्ण, सिद्धित)

पयंपइ-प्रजल्पति

पयरक्ख-पादरक्ष

पयल्लय=पय-पद plus an Apbh. diminutive
 termination of M. पाउल्लें

पयाहिणम्-प्रदक्षिणम्

पयाणय-प्रयाणक

पयार-प्रकार

पयाव-प्रताप

पयात्त-प्रकाश

„-प्रयास

पयात्तइ-प्रकाशयति

पयात्तय-प्रकाशक

पयात्तिर-प्रकाशिन्

पयाहिण-प्रदक्षिण

पयाहिणइ-प्रदक्षिणं करोति

पर-परम्

परएत्त-परदेश

परम-Skt.

परमस्थ-परमार्थ

परमप्पय-पमात्मन्

परमेद्धि-परमेष्ठिन्

परमेत्तर-परमेश्वर

परम्पर-परम्परा

परम्भइ-पराञ्चल

परव्वत्त-परवश

परत्त-स्पर्श

पराइय-परायात

पराणए-परायणति

परामरिसइ-परामृशति

परायय-परागत

पराहव-परामव (=आपह) जंमंजु पराहवि...इइ

अणुहविउ पइं XII 10, 12

परि-परि

परिउंयइ-परिचुंयति

परिउंयण-परिचुंयन

परिओल-परितोष

„-परिद्वेष

परिओल-परितोषयति

परिक्ल-परीक्षा

परिक्ल-परीक्षते

परिक्लण-परीक्षण

परिक्लिव-परिक्लिपति

परिक्लुहिय-परिक्लुभित

परिगलिय-परिगलित

परिगह-परिग्रह

परिचत्त-परित्यक्त

परिचाय-परित्याग

परिचित for परचित I 9, 6

परिद्विय-प्रतिष्ठित

परिद्विय-प्रतिष्ठापित

परिणयणय-परिणयनय. परिणय and नय are
synonymous XIV 3, 1.

परिण-परिणयति

परिणाम-Skt.

परित्त-परीत

परिपुंगल-=(श्रेष्ठ) जंपह भवित्यनु परिपुंगल IX
8, 6 See पुंगल

परिप्पमाण-परिप्रमाण

परिष्कुट-परिष्कृत

परिष्कुरिय-परिष्कुरित

परिभाव-परिभावयति

परिभूय-परिभूत

परिमल-Skt.

परिमलिय-परिमलित M. मळणें

परिमाइ=परिमाति i. e. परिमाणं. Or perhaps
to read like Jacobi सुगइपरिमा इव
V 8, 5

परिमिय-परिमित

परिमुक्त-परिमुक्त

परिमुत्त-परिमुत्तति

परिमोक्त-परिमुक्त

परिमच्छ-=(पश्यति) Old M. परियेसणे

परिबंच-परि+अंच which see

परियद-परिवर्तयति

परियण-परिजन

परियत्त-परिहृत

परियत्त-परिवर्तते

परियत्तिय-परिवर्तित

परियर-परिकर

परियरिय-परिचरित

परियल-(परितल ?) a small dish. M. परेळ,
परळ

परियाण-परिदान

परिरक्ल-परिरक्षति

परिवज-परिवज-परिवर्तयति

परिवत्तर-परिपक्वनिम. निम्नजिड परिवत्तरतोएँ
XVI 2, 5

परिवत्थ-परिवत्त

परिवाडि-परिपाटी

परिवाय-प्रतिवात XXII 1, 11

परिवार-Skt.

परिवास-परिवत्त छणिपस्थइं मि उन्नीणपरिवासइं V
9, 2

परिवीद-परिपीठ

परिवेय-परिवेदयते कायरचरिणि कावि परिवेयइ
XIV 11, 7

परिसक-परिष्वक्तते (परिक्रमते)

परिह-परिदधाति

परिहण-परिधान H. पहिरण

परिहत्य D=(दक्षः) Pāi परिहत्यो दच्छो. मइं मि
छिड परिहत्यु वहतउ VIII 2, 4

परिहव-परिभव

परिहाइ-परिधापयति

परिहाविय-परिधापित

परिहास-Skt.

परिह्वय-परिभूत

परिहोइ-परिभवति

परिसम-परिश्रम

परोनपर-परस्परम्

पलय-प्रलय

पलंय-प्रकम्प

पलंबिय-प्रकम्पित

पहिङ्-प्रष्ट in पहिङो तर्हि दुभिरिक्खे जयाले IV
3, 1

पहिङ्-प्रष्ट

पहिरङ्-(from परिङ् by Metathesis) परि-
इयाति M. पेहेरणं, H. पेहेरना, पेहेराव

पहिलय-प्रथम M. पहिलें

पहु-प्रभु

पहुचङ्-(प्रभवति) Hc. Gr. IV 390 M.
पाहचणें, H. पहुचना

पहुत्त D-(प्रभु) लग्गहो को न पहुत्तव XII 3,
30

पाङ्क-पदाति Old M. पाङ्क, H. पाई (इल)

पाहवि=पावित्रि see पावह

पावस-प्रावृष्ट M. पाऊस, H. also

पाडिय-पादित

पाण-प्राण

पाणि-प्राणि

पाणिगहण-पाणिग्रहण

० गहण-

पाणिय-पानीय

पाणियहारि-पानीयहारिणी

पामर-Skt.

पाय-पाद M. पाय. चंदप्पहपाय छित XII 14, 4
=पादौ स्तुभौ.

पायड-प्रकट

पायडङ्-प्रकटयति

पायस-Skt.

पायार-प्राकार

पार-Skt.

पारक-परकीय M. पारखा

पारणय-पारणक M. पारणें

पारङ्घ-प्रारङ्घ

पारंपर-परम्परा (=पुराण) पारंपरकव्वहं लहिवि भेड
XIV 20, 17 परंपरा suits well.

पारंभिय-प्रारम्भ पारियच्छि

पाळ-Skt.

पाळङ्-पाळयति

पाळण-पाळन

पाव-पाप

पावङ्-प्राप्नोति

पावज-प्रवज्या

पाविङ्-पावित्र

पास-पार्श्व. जेण तुम्हाण पासं गमं लक्खुओ IV 13, 10

M. पास, पार्शी, G. पासे, H. पास

"-पास

पासिङ-पार्श्व, पार्श्व. अण्णहि पासिङ अण्णहि

लिङ्ग II 1, 7

पासंरिय-पाषण्डिक

पासाय-प्रासाद

पासेइय-प्रस्वेदित H. पसीना ? G. परसेवो

पाहण-पाषाण

पाहरिय-प्राहरिक

पाहाण-पाषाण

पाहुङ-प्राभृत (=उपायनं)

पि-अपि Prktism

पिड-पीतं

पिङ्गर-पितृगृह

पिङ्क-पङ्क M. पीक, पिकलेळें

पिङ्कङ्-प्रेक्षते

पिङ्कङ्-प्रेक्षते H. पीतना ?

पिङ्गङ्-पीयते

पिङ्गर-Skt.

पिट्टिवि-(मारयित्वा) M. पिटणें

पिङ्-Skt.

पिङ्वात-पिण्डवक्ष्य ? (=छद्मजन)

पिपीलि-पिपीलिका

पिम्म-प्रेमन्

पिय-पितृ

"-प्रिय G. H. पियुं, पिया

पियङ्-पिबति

पियङ्गुत्त-प्रीणयितृ

पियङ्गुलिय-प्रिया

पियम्म-प्रेमन्

पिययम-प्रियतम

पियर-पितृ

पियङ्गुय-प्रिय

पियङ्गुरि-A name

पियार-प्रियतर H. पियार, प्यार G. also

पियात-पिपासा

पोयणहर-पोतनपुर identified with तक्षशिला

पोह-प्रौढ

पोत-पोत्र (=वज्र) M. पोत

पोत्थय-पुस्तक M. पोथी

पोष्कळ-पूगकळ M. पोफळ

पोमलच्छि-पत्रकक्ष्मी=कमलक्ष्मी: Paraphrase of
of proper names is our author's
habit

पोमाइव-for पामोइव overjoyed. तव सोहगें
जय पोमाइव VIII 19, 5 Jacobi's
genial suggestion

पोसइ-पुण्यति

पोसइ-पौषव

फ

फंस-स्पर्श M. फांस

फंसइ-स्पृशति

फंसण-पांसन

फग्गुण-फाल्गुन Mār wādi फागण, फाग

फट्टइ D-(स्फटति)=दारयति

फंदइ-स्पन्दते

फरसु-परसु M. फरस

फरहरंत-onomatopœtic

फल-Skt.

फलय-फलक

फलह-,,

फलिह-स्फटिक

फलेइ-फलति

फार-स्फार M. फार

फाडिय D-(स्फाटित) M. फाडलें

फाडय-(स्पर्शक) स्पर्शयोग्य

फिट्टइ D-(बध्दयति) M. फिटणें

फुट्टइ-स्फुटति M. फुटणें, H. फुटना

फुड-स्फुट

फुडिय-(=कृत said of अधर) स्फुटित M. फुटलेला

फुरइ-स्फुरति

फुल-Skt.

फुलइ D-स्पृशति (=मार्ष्टि) Hc. Gr IV 105

फेडइ D-(स्फेटयति?) M. फेडणें. Causal of

फिट्टइ ? see पंचेडिय cf. थाड वि फेडइ तासु

फड D-(=मण्डली) in ज्अप्फरि. M. फड

वइड-see वइसइ Past Part M. वैठा, वैठक,
H. वैठ

वइसइ-उपविशति Col M. वइस, वैसणें

वइसणय-उपवेशनकं (=सिंहासन) In all the
passages where it occurs it is
closely associated with रज्जु. एह
संपय इव वइसणइ रज्जु XXI 6, 9;
8, 7 and 9, 7

वइसारइ-उपवेशयति Causal of वइसइ

वईसइ=वइसइ

वज्जइ-वज्जते

वड-Skt.

वधुयत्त-वन्धुयत्त Loss of anuswāra for
metre

वंदिग्गह-वन्दिग्गह

वंदिण-वंदिन् Bard

बंध-बन्ध

बंधइ-बध्नाति

बंधण-बन्धन

बंधव-बान्धव Coll M. बंधव

बंधु-Skt.

बंधुयत्त-बन्धुदत्त A name

बप्प D-(=पितृ) M. H. बाप, G. बापु, बापुजी

बंधयारि-ब्रह्मचारिन्

बंधघेर-ब्रह्मचर्य

बंधतण-ब्रह्मत्व (=ब्राह्मणत्व)

बय-बक

बल-Skt.

बलवंत-बलवत्

बलि-बलिन्

बलिकिय-बलिक्रिया

बलिवण्ड D-(=बलात्कार) करइ बलिवंडव च बकड

मंडळ अहिंसइ Sar. Kanth p. 130
M. बण्ड ?

बन्धर-बर्बर a tribe, coupled always with
the Khasās

बडल-Skt.

बहुव-बहु

बहिणि-भगिनी M. बहीण, G. बेण, H. मेण

बहिरिय-बधिरित M. बहिरा

बहु-Skt.

बहुभ-बहु

बहुत- " M. बहुत, बहुतेक, H. बहोत

बहुविह-बहुविष

बहुह-बहुधा

बाण-Skt.

बार-द्वार G. बारणुं

बारस-द्वादस Coll M. G. H. बारस, meaning the 12th day of the month.

बारह- " M. बारा

बाळ-Skt.

बालहारि-बालवामी भविस्यो बालहारि XII 6, 8.

बासज-वज Coll M. बासन a rich garment

बाह-बाण्य

„ -बाहु

बाहिर-बहिष् M. बाहेर, H. बाहार

बाहु-Skt.

बाहुबलि-Skt. Son of the Tirthankara
Rābha

बि०-दि०

बिणि-द्वौ

बिभि- „

बिब-Skt.

बीय-द्वितीय

बुझइ-बुध्यते Old M. बुझणें, बुझाविणें

बुद्ध-Skt.

बे-द्वि M. G. H. बे

बोद्ध D-(=भाषणं)

बोद्धइ D-(=कथयति) Hc. Gr. IV 2
कथेर्वज्जर etc.

बोद्धवइ-Causal of above

बोहि-बोधि

बोहिय-बोधित In कालाशुरुलंणइ बोहियाइ I 9,
3 caused to burn like incense.

भ

भट्टहा-(=भूः)

भकल-भक्ष्य

भकलइ-भक्षयति

भग्ना-भंग

भंग-Skt.

भंगि-Skt.

भंगुर-Skt.

भजइ-भज्यते

भंजइ-भनक्ति

भंजण-भंजन

भट्ट-भट्ट

भट्ट-भट्ट

भट्टइ=भण्डइ-भाण्डानि ships III 22, 12

भट्टारय-भट्टारक

भट्टारिय-भट्टारिका

भणइ-भनक्ति

भंड-भाण्ड

भंडण D-(कलह) Deśi VI 101 कलहे भंडणं
M. भांडण

भंडारिय-भाण्डारिक

भंडुल्ल-भाण्ड M. भांडवल with a slight
change in meaning

भण्णइ-भण्यते

भत्त-भक्त

भत्तार-भर्तृ

भत्ति-भक्ति

भत्तिवत्त-भक्तिमत्

भंति-भांति H. भांति

भमइ-भमति

भमर-भयर

भमाडइ-भमति This इ is common in M.
G. तावाडणें, उनाडणें, देखाडणुं, भमाडणुं

भमिर-भमिन्

भय-Skt.

भयंकर-Skt.

भयभीसइ-(=भयेन भीतो भवति)

भयावण-भयानक M. भयाण

भर-Skt.

भरइ-भरति

„-स्मरति

भरदक्षिण D- (=विस्कारित) भरदक्षिणकोयण

भरद-भरत

भक्त-भक्त

भक्ति= F. for Skt भक्त a spear.

भव-Skt.

भवयत्त-भवत्त a name.

भवण-भवन

"-भमण M. भोंवणे with slight change in sense

भवत्त-भमत्

भविष्य-भविष्य

भविष्यण-भविष्यण

भविष्यत्त=भवत्त

भविति-read पविति=प्रवृत्ति see Emenda-
tion to VII 6, 7

भवित्त=भवित्तयत्त

"-भविष्य

भवित्तद्वय=भविताशुद्वय

भवित्तत्त=भवित्तयत्त

भवित्तयत्त-भविष्यत्त A name

भविताशुद्वय=भविताशुद्वय

भविताशुद्वय-भविष्याद्वय A name

भवीत्त-भविष्य

भवे-भवेत्त

भव-भव

भसत्त D-(भमर)

भा-भास

भाशु-भाशु

भामद-भमति

भामरि-(= भमण, i. e. प्रदक्षिण)

भाय-भाग

"-भाव Vul M. भाया brother-in-law,
G. H. भाई

भायण-भाजन

भायर-भाव

भार-Skt.

भारिय-भारिक M. भारी very much, G.
भारी Heavy

भार-Skt.

भारवत्त-भारवत्त

भाव-Skt.

भाव-भावयति

भावण-भावना

भावयत्त=भवित्तशुद्वय in XI 8, 3

भास-भाषा

,"-भा:

भास-भाषते

भासतरेण-भाषतरेण IV 13, 7 Prktsm.

भासिय-भाषिणी

भासिणि-"

भास-भक्त

भित्ति-भुक्ति

भित्ति-भुक्ति Old M. भित्ति

भित्ति-भुक्ति

भित्त-भित्तमान

भित्ति D-(= आक्रमते) M. भित्ति, H. भित्ति

भित्ति-Skt.

भित्त-Skt.

भित्त-भुक्ति

भुज-भुज Sktsm. अणिदं कणिदं भुजं सप्पहारं
III 26, 9

"-भुज

भीम-Name of the King of सिंहद्वीप

"-Skt.

भीम-Skt.

भुज-भुजप्रयातम्

भुज-भुजे

भुजिणी D (वराही) Deśi VI 106 कोकस्मि

भुजभुजिणी

भुज-भुज

भुज-भुज

भुवण-भुवन

भुव-भुव Sktsm.

भूमि-Skt.

भूतया-भूतया Prktsm

भूत-भूत A name

भूतिय-भूति

भेय-भेद

भेदि-Skt.

भेसिबि-भीषयित्वा

भोह्य-भोमिक

भोग-Skt.

भोग्ग-भोग्य

भोज-भोज्य

भोय-भोग

भोयण-भोजन

भोवाल=भूवाल

म

म-मा

मइ-मति

मइंद-मृगेंद्र

,,=लीहकन्धर A name

मइंदकंधर-मृगेन्द्रकन्धर A name

मइल-मलिन H. मैल

मइलइ-मलिनयति

मइवंत-मतिमत्

मइअ-मृदु M. मऊ

मइइ-झकुट

मइण-मौन

मउलइ-झकुळयति

मउलि-मौलि

मऊर-मधुर

मऊइ-मयुल

मंभीसइ-(=मा भैषी: इति वदति)

मं-मा

मंस-मांस

मग-मार्ग M. माग

मगइ-मार्गयति M. मागणें, H. मागना

मंकुण-मत्कुण

मंगल-Skt.

मंगल्ल-मांगलय

मचकुंद-झुबुकुन्द

मच-मर्त्य

मचइ-(=मृदाति)

मच्छ-मत्स्य Vul M. माछली

,,=मत्स्य A country

मच्छर-मत्सर (=इंसमच्छादि) इंसमसयमच्छर
संगहि XIX 10, 10. M. मच्छर

मच्छरिय-मत्सरित

मज्ज-मष

मज्जइ-मज्जति

मज्जण-मज्जन

मजा=मजाय. पिट्ठिवि मजारहि निमाणि XVII
10, 9 He was beaten and dis-
honoured beyond limit

मजाय-मर्यादा

मजार-मार्जार M. मांजर

मज्झ-मध्य

मज्झरथ-मध्यस्थ

मंजुवु-मंजु

मंजरि-Skt.

महक D-(=वट) M. महकें

महकइ=महक्कर which see

महक्कर D-(=गर्व) Pāi मरट्टो महक्करो गब्बो

महं D-(=पल्ली)

मठ-मठ

मण-मनस्

मणजोएँ-मनोजवेन

मणप्पिय-मनःप्रिय

मणवेय-A name

मणहर-मनोहर

मणाइ-मनाक्

मणि-Skt.

मणिट्ट=मण+इट्ट

मणिवलय-Skt.

मणुअ-मनुज

मणुज्ज-मनोज्ञ

मणोज्ज-

मणोरइ-मनोरथ

मणोहर-मनोहर

मणोहिराम-Sktsm for. मणाहिराम

मंड-मंद

मंडइ=Loc of मण्डअ-Skt. मण्डप. जो मण्डइ
रणभरपुरहो खंभु XIII 8, 14 or मंडयति

मंडण-मण्डन

मंडल-Skt.

मंडलग-मण्डलाय (अति:) Pāi करवालं मंड-
लगं च

मंडलिय-माण्डलिक

मंडव-मण्डप M. माण्डव

मंडाय- D(=मोदकादि खाद्यम्)

मत्त-Skt.

„-मत्स्य

मत्तवारण-Skt.

मत्थय-मस्तक

मत्थासुल-मस्तकसुल

मरण-मर्दन

मंत-मन्त्र

मंतइ-मंत्रयति

मंतणय-मंत्रण

मंति-मंत्रिन्

मंतिण- „

मंथर-Skt.

मंद-Skt.

मंदिर-Skt.

मन-मान्य

मनइ-मन्यते

मनर-?मनरबहु कमलई समउ आइया XII 5, 7.

मम्म-मर्म

मम्मण-मन्मनः

मय-मत

„-मव

„-मुग

„-मुत

मयगल-मदकल

मयंक-मुगांक

मयण-मदन

मयणवेय-A name

मयणाय-मैनाक name of an island country

मयरड D(=मारवनिताः) णं गयजोव्वणाउ मयर-
डु IV 9, 4. Is it to be connected
with Sk. मवरक ?

मयरडय-मकरध्वज

मयरंय-मकरन्द

मयरहर-मकरगृह (=मदन)

मयराय-मुगराय

मरइ-म्रियते

मरट्ट D-(=मर्व) Pāi. मरट्टो मरट्टकरो इप्पो

मरण-Skt.

मरणत्त-मरणत्वम् जाइजरामरणत्तविणासणि XX

11, 8

मराळ-Skt.

मर-Skt. Name of a country

मरुंड-Name of a flower of the
Jasmine variety

मरुवेय-मरुवेग A name

मळ-Skt.

मलय-Skt.

मलइ-मृद्नाति

मलिण-मलिन

मलित्त-मलित्व

मळ-Skt.

मळर-? मळरगणाइ III 23, 1.

मलईत D-(लीलायमान) Deśi VI 119 मलहण
लीला

मसय-मसक

मसरकइ D-(Snap one's fingers)

मसाण-इमसान M. म(स)सण

मसि-मषी

मह-महा

महएवि-महादेवि

महएव-महार्च

महएवम-„

महण-मथन

महत्तण-महत्त्व

महत्तर-Skt.

महत्थिम-महार्थत्व

महत्त-महत्

महत्तय- „

महत्तर-महत्तर

महमहइ D-(=प्रसरति) Hc. Gr. IV 78

महमहो गन्धे

महत्त-महत्

महवा-मघवा

महव्वय-महावत्

महा०-Skt.
 महाइय D-(=महात्मन्)
 महायण-महाजन
 महत्कल-Wrong for महाकलेण XV 7, 7
 महि-मही
 महिम-महिमन्
 महिय-मथित
 महियल-महीतल
 महिल-महिला
 महिवद्-महीपति
 महिवाड-महीपाळ A name
 महिल-महिष
 महीयल-महीतल
 महीहर-महीवर
 महु-मधु
 महुत्त-मुहूर्त
 महुमास-मधुमास
 महुवर-मधुकर
 महुर्-मधुर
 महेत्त-महेत्त
 महोवर-महोदर A name
 माह-माति
 माइय-माट
 माएत्त-मायेत्त A name
 माण-मान
 माणइ-मानयति
 माणण-मानन
 माणयारी-मानकारिणी
 माणिणि मानिनी
 माणिभद-माणिभद्र A name
 माणुत्त-माणुत्त
 माणेतत्त=माणिभद्र
 माम-मातुल
 मामह=माम
 माय-माट M. माय, H. माई
 मायंग-मातंग
 मायदि-माट
 मायहिय-मागधी
 मारह-मारयति

माकभ-name of a people and country
 माकव-माकत
 माक-माका
 माकइ-माकती
 माळी-Skt.
 माहुर D-(=भीकत)
 मास-मांस
 „-Skt.
 माइप्य-माहात्म्य
 माहुळिग-माहुळिग M. माहाळुंग
 मि-मपि
 मिग-मृग
 मिच्छ-म्लेच्छ a barbarous people and
 their country
 मिच्छइ D-(=इच्छति) मिच्छइ न इच्छ XIII
 13, 5
 मिच्छत्त-मिच्छात्त
 मिच्छा-मिच्छा
 मिणइ-मिमीते
 मित्त-मात्र
 „-मित्र
 मिरिय D-(=इदरः)? VII 2, 9
 मिलइ-मिलति
 मिलइ-मुंचति
 मिसल-मिथ M. मिसल
 मिसलइ-मिभयति M. मिसळणें
 मिहुण-मिथुन M. मेहुण
 मीसिय-मिभित
 मुअ-मृत H. मुवा
 मुअइ-मुंचति
 मुक-मुक
 मुक्क-मुक्क
 मुक्क-मुक्क
 मुक्क-मुक्क M. मुग, H. मुंग G, मग
 मुक्क-मुक्कते, मुक्कयति
 मुक्क-मुक्क
 मुक्कइ-मुक्कति
 मुटि-मुटि
 मुणइ-(=जानाति) from मा
 मुणति-(=मणयन्ति)

कुणाल-कुणाल
 कुणि-कुनि
 कुंर-कुण्डयति
 कुताहल-कुकाफल
 कुर-कुदा
 कुरिय-कुदित
 कुर्य-कुण्य
 „-कुर्यन्
 कुवह-कुभह
 कुसह-कुसति
 कुह-कुल
 कुहलोहमल-कुह्यलोहमल
 कुहपति-(=कुलपनावडि) कयकुहपति पसाहियत्तिक-
 यहि XI 9, 3?
 कुहपिय-कुलपिय
 कुहल-कुलर
 कुहवत-कुलवत्
 कुहाडदि-कुल्युदि
 कुहिय-कुली
 कुहियह-कुधिकायाम् (=कुषा)
 कुहुत्त-कुहुतं
 कुहुल्य-कुल
 कुह-Skt.
 मेहणि-मेदिनी
 मेत्त-मात्र
 मेरय-मामक
 मेर-Skt.
 मेळह-मेळयति
 मेळावय-मेळापक
 मेळावह-मेळह which see
 मेळह=मिळह
 मेस-मेव
 मेह-मेव
 मेहुण-मैधुन
 मेहेसर-मेघेश्वर A name
 मोहय-मोचित
 मोकलह-(=मोचयति) M. मोळळें (करणे) मोकळणें
 with change in sense.
 मोक्कल-मोक्क

मोगगर-मुद्र M. मोगर
 मोह-मोदयति
 मोलिय-मौलिक M. G. मोर्ती
 मोय-मोर
 मोळ-मूल्य M. मोळ
 मोर-मूर M. मोर G. H.
 मोह-Skt.
 मोहह-मोहयति
 मोहण-मोहन
 मोहिणि-मोहिनी

य

This has entirely disappeared from the Prākritis, with the exception of the Māgadhī. It has been changed to ज. But a secondary य has appeared in some Prākritis, especially the Aṃg. and through it the Apbh. This however, only in the body of the word and not initially. Therefore there are no words beginning even with this secondary य. A few cases like यणह are sporadic. The words that have been given below, are all second members of compounds etc., or such as have an affix or preposition before them.

०यण-जन

०यणिय-जनित

„-तनित

यवत्ता-यवत्ता (preparation of यव)

०यळ-तळ

०यळह-चळति

याणह-जायति

याणिह-जातुम्

र

रह-रति

रहय-रचित

रवर-रौद्र

रजस-रोज रजसकाल means the time a foetus has to pass in the womb of the mother, which by Hindu and Jain philosophy is regarded 'a place of confinement and filth VI 12, 5.

रक्षस्वइ-रक्षति

रफखस-राक्षस

रंगावलि-Skt.

रज-राज्य ५५

रंजद-रंजयाति

रहड़-रहति M. रहणें

रणमरणंत-(नादं कुर्वन्) Onomatopoeitic.

रणरणंत-(=कणत्) Onomatopoeitic

रति-रात्री Vul M. रात

रत्न-अरण्य M. रान

रमण-Skt.

द्वितीय-स्तरीय-Sketch

२५-२५५५
२५५ २५५

१८५५-१८५६

॥ -रत

रयणचूल-:

रयणि-रज

रवड—in दडवडरवड पडंति इदिणं XVI 4, 4
Onomatopoeitic.

रविव-रम्य

रविन्द-अरविन्द

रस-Skt

रसंत-रसत

रसोद-रसवती (=पाकः) Old M. रसोय, H.

रह-रथ Old M. रहंवर

रक्षित-रक्षित

हार्द-हार्जी

राजा-राजा M G H राजा

समाप्त

राय=राग

राशि-राशि IV. राशि

॥-॥

विज्झइ-अध्यति

रिछालि-पंक्ति

रिद्धि-श्र

रिजेंट D-

X

रिसह-क्र

रिसि-अर

कअ-कज्

११ - दश

कभइ-रोदिति H. रोना. रोदति in Jacobi is incorrect Skt.

ककल-कक M. महाकल

ककइ-रोचते

ककमंतउ-ककयमानः in X 10, 5, is more natural than Jacobi's ओकमंतउ

कट-कट

कणकण D-(=कणकणितं)

कणकणइ D-(=कणकण रोदिति)

कइ-Skt.

कंद D-(=विपुल)M. कंद

कलुपुलंत D-निःपलन् or गलुदकण्ठ in II 9, 9; VII 7, 8; VIII 12, 7 etc.

कवइ-रोदिति

कहकहइ-(=मन्दं वहति) वामंगि सति कहकहइ वाउ IV 5, 4

कहुकहय D-(=उत्कण्ठा) In III 20, 11 etc. Not in II 5, 8, where our text reads हुंउ हुंउ

कव D-कव

कसइ-कस्यति M. कसणे

के-Skt.

केयु-Skt.

केर-? भमिय केर XV 5, 6

केइ-केसा M. केच

केइइ-(=राजते) राजति in Jacobi is a mistake

केमंच-केमाञ्च

केमंचिय-केमाञ्चित

केवइ-रोदिति

केस-केष

केसिय-केषित

केह-केहक

केहिणि-केहिणी

क

कइ-का Imperative of

कइ-Interjection. H. के

कइय-(=कृहीत, स्वीकृत) from का

कइइ-see केइ Passive

कउदि-कगुह

कएवि, ०विशु-see केइ. Absolutives

ककल-कक

कककइ-ककयति

ककसण-ककण

ककग-कक

ककगइ-ककगति

ककघइ-ककयति

ककिक-ककभी:

„ -mother of Kamala

ककज-ककजा

ककइ-ककते

ककजणय-ककजाकर

ककजावणिज-ककजनीय

ककजिर-सकज

ककण-ककण

ककह D-(=सुकुमार or सुन्दर)

ककिय-Fond behaviour of fondled children. M. काह

ककभ-कक M. काह

ककइ-कक M. काधणे

ककभइ-कक्यते M. कामणे

ककपइ-ककप

कककन-कककर्ण See ककपंगुरण

कक-कता

„-see केइ. Past Participle

ककंत-ककत्

ककिय-ककित

कक-Skt.

ककइ-ककते

कक-ककु

ककआरी-ककुतरा, आ for अ metri causa or ककुकारिणी, an epithet of blame.

काह-काट Name of Gujarat without Kathiawar. M. काह in काहवाणी, a sub-caste of Banias

कायइ-ककयति M. कावणे

काकिय-काकित

कावय-कावक a bird M. कावी

काविय-see लेह Causal Past. Part. M.

काविका

कावक-कावण्य

काह-काभ Old M. काहो

काहव-काधव

किग-Skt.

किजह D-(=भादीयते) from का Passive

कित-कित्त

कीक-कीका

किह-किहति M. किहिनें

कीह-रेखा

कुचह-कुच्यति

कुद-कुच

कुलिय-कुलित

कुम्भह-कुम्भते

कुह D-(=मार्ष्टि)

लेह-(=काति)

लेस-लेस्य

कोण-कवण in M. कोणखें a kind of pickle

कोय-कोक

„-कोच (i. e. केचलुचनं) in XXI 11, 7

कोयण-कोचन

कोल-Skt.

काह-कोम

„-Skt.

कोहजंघ-Name of a minister. See Introduction

लिहह D-(=निहीयते) Hc. Gr. IV 5, 5

मिलीने णिलीण लिहका: M. लिहणे to hide

व

व-इव

„-वा. होह न होह व जेह I 4, 8

वह-पति

वजह-see वयह=वदति Passive साहस्मिय-

च्छल्लु वजह XX 11, 2

वहर-वैर

वहराय-वैराज

वहरि-वैरिन्

वहरिय- „

वहसवण-वैभवण

वहसाह-वैशाख

वंस-वंस

वंसयाळ-वंसजाल

वक-वाक्य

वकर-वक्र

वक्खाणह-व्याख्यानयति M. वाखाणणे

•वल्लिय-पल्लक

वग्ग-वर्ग

वग्गह-वग्गति

वग्ग-व्याग्र M. वाघ

वंक-वक्र M. वंक्. विवंक् of Jacobi is due

to bad splitting up of text मज्झि

महत्तराण न कयाह्वि वंक्वि वंक्कु बुच्छह

XII 5, 17-In the midst of

great people, even a crooked

man does not say crooked

things.'

वंकुह=वंक् M. वंक्हा

वंकह-वक्रयति

वचह-वजति Hc. Gr. IV 225 वजपृतमदां व

Kon. वचतां, G. वचतुं

वचरा-(=Sk. वचा a herb that is supposed)

when eaten, to clear the

throat. e. g. ब्राह्मी कुण्डी वचा कुंभी

पिप्पली मधुसंमिता। पञ्चरात्रप्रसङ्गेन कोकिलाः

स्वर उच्यते ॥) XII 3, 23

वच्छयल-वक्षःस्थल

वच्छरथल-Sktism

वच्छल-वत्सल

वच्छल-वात्सल्य

वज-वज्र

वजह-वर्जयति M. वजा (करणे)

वजरह D-(=कथयति) Hc. Gr. IV 2 कथे-

वजर etc.

वजावह-वादयति M. वाजवणे

वजोवर-वजोदर A name

वंचइ=वचइ In the text XV 17, 2 वंचिवि
wrong for वंचिवि

„-वञ्चयति

वंचण-वञ्चन

वंचइ-वाञ्छति

वट्ट-वट्ट

वट्टइ-वर्तते

वट्टवाणल-वट्टवानल

वड D-(=महत्) Deśi VII 29, वडो महान् O.

M. वाट in वाटें कोहें. Jacobi's वुड
in XII 6, 3 is not happy

वडार=वडयर Comparative

वडुमाण-वर्धमान

वडुइ-वर्धते M. वाढणें

वडुइ-see वडुइ Causal XII 4, 8

वण-वन in M. वणवा ?

„-वण M. वण

वणय-वनज

वणि-वणिज् M. वाणी, G. वाणिओ, H. वनिया

वणिइत्त-वणिक्पुत्र

वणिज-वाणिज्य Coll M. वणजेंला जाणें

वत्त-वक्त्र

„-वार्ता M. H. वात, Guj. वात

वत्तइ-वर्तते or वर्तयति

वत्तयार-वार्ताकर & messenger

वत्तिय-वर्तित

वत्थ-वत्त

वट्टारिय-वर्धोपित G. वधारे, वधारुं

वट्टावण-वर्धोपन Vul M. वरथावा

वट्टाविय-वर्धोपित

वट्टिय-वर्धित

वंदइ-वन्दते

वंदण-वन्दन

वंदणहति-वन्दनभक्ति

वण-वर्ण

वणइ-वर्णयति M. वानणें

वमाल D-(=कलकलः) Pai कलयको वमालो

य-or (पञ्ज) Hc. Gr. IV 102

पुंजेरारोलवमालौ

वम्मइ-वन्मयं

वम्मइती-वन्मथायमाना Denominative.

वय-वयस्

„-वत

„-वाप्

वयइ-वदति तं वयु विलसंतवयंतहंमि III 7, 13

वयंस-वयस्य

वयंसिया-वयस्या

वयण-वचन

„-वदन

वयणिज-वचनीय

वर-Skt. (=श्रेष्ठ)

„- „ (=वरयितृ)

„- „ (=प्रसादः)

वरइ-वरयति

वरइत्त-वरयिता

वरंग-वराङ्ग

वरंगण-वराङ्गना

वरयर-वरतर

वराइय-वराफी

वराडिय-वराटिका

वराय-वराक

वराइ-Skt.

वरि-वरम् M. वरें, G. वारं

वरिय-वृत्त

वरिट्ट-विरिष्ठ

वरिस-वर्ष Coll M. वरीस, G. वरस

„-(=मेघजलं)

वरिसइ-वर्षति H. वरसे, वरसात

वरेइ-वरयति

वळइ-वळति M. वळणें

वळगइ D-(=भारोहति) Pai. वळगामारुहं, Hc.

Gr. IV 206 आरुहेथवळगौ. M. वळगणें

वळण-वळन

वळत्थ D-(=पर्यस्त)

वळय-Skt.

वळि-Skt. (=त्रिवलि)

वळ-In कुरुवळइ पोयणवळइ XIV 13, 14 is

a suffix meaning 'belonging to.'

M. G. H. वळइवाळा, विळीवाळा

वसह-वसह O. M. वालें, G. झाका
 वसगाय-वसपगत
 वससाय-वसवसाय O. M. वेवसाव
 वस-वस
 वसह-वसति
 वसंगाय-वसंगत Sktism.
 वसंत-Skt.
 वसह-वसभ M. G. वसो
 वस-Skt.
 वसुनंदय-वसुनन्दक a sword.
 वसुंधर-वसुंधरा
 वसुंधरि- „ „ A name
 वसुमह-वसुमति
 वसुह-वसुषा
 वह-(!) दसरिति वहकयंभ ओराळि XV 14, 7
 वहह-वहति
 वहण-वहन
 „-वसन VII 1, 7 व० भंडारहि संजवियई
 वह-वह G. वह, H. वह, B. वज, also in M.
 वोहर-वधुवर
 वहुभ- „
 वाहय-वाहित
 „-वादिन्
 वाहणी-वाहिनी
 वाहत-वादित्र
 वाणि-वणिज् M. वाणी, G. वाणिषा XIV 8, 5
 वाणियय- „
 वाणिज्-वाणिज्य
 वाणिजिय-वणिज्
 वाणी-Skt.
 वाम-Skt.
 वाभीसिय-व्यामिश्रित
 वामोह-व्यामोह
 वामोहण-व्यामोहन
 वाय-वापत in अंशुवाय
 वाय-वाक्
 „-वात
 „-वाह
 „-वात

वायह-वाचयति
 वायरण-व्याकरण
 वायस-Skt.
 वार-वार (=वेला)
 वारह-वारयति
 वारण-Skt.
 वारवार-वारंवारम्
 वाल-वापल e. g. भूवाल
 वालह-वलयति
 वावरह-व्याप्रियते M. वावरणें
 वावरण-व्यापरण M. वावर and वापर
 वावार-व्यापार
 वावि-वापी H. G. वावडी
 वास-Skt. (=वसतिः)
 „-Skt. (=गन्ध)
 „-वासस्
 वासह-वासति
 „-वासयति
 वासन-वासना
 „-वस (from वस्)
 वासर-Skt.
 वासव-वासवदत्त A name
 वासवहत- „
 वासहर-वासहृद्
 वाह-वाह in केवलवाहो an Adj. of
 चन्द्रपहनाह
 वाह-व्याथ
 वाहह-वाहयति
 वाहण-वाहन
 वि-अपि
 विअणकसें-(विअण=वेदना Pāi and अकस=अक्षि,
 with a pained eye. Or. वि and
 अणकस which see. XII 5, 19
 विउज्जह-विउज्यते
 विउजारह-विउणतर
 विउह-विउह
 विउल-विपुल
 विउहिरि-विपुलगिरि One of the five hills
 surrounding Rājgir in Bihar
 विउस-विउस

विएस-विदेश
 विओय-वियोग
 विओह-विबोध
 विसय-विष
 विकुच्छय-विकुत्तित
 विक्रम-विक्रम
 विक्रय-विक्रय
 विक्रिय-विक्रीत M. विकि-ठं
 विक्रयाय-विक्रयात
 विक्रयाह-विक्रयाति
 विक्रखेव-विक्रप
 विगाह-विकृति
 विगस्थय-विकस्थक
 विगय-विगत
 विग्गह-विग्रह
 विग्युत D-(=व्याकुलीकृत) Desi VII 64,
 विग्गोवो आउडया
 विगुप्पह-विगोप्यते
 विग्गोव-विगोप
 विग्थ-विन्न
 विचल्लिय-विचलित
 विचित-विचित्र
 विच-वर्त्मन
 विवह D-(=समीपमायाति) जह एहउ विवह मम
 सरिरी XIX 6, 3
 विच्छाय-Skt.
 विच्छेयय-विच्छेदक
 विच्छोय D-(=विरह)
 विच्छोहय D-(=विरहित)
 विजय-वैयक
 विजा-विषा
 विजावच-वैयावृत्य
 विजाहर-विषाधर
 विजिजह-वीज्यते
 विज्जुजल-विज्जुज्वल
 विज्जुप्पह-विज्जुप्पम A name
 विज्जुल-विज्जु
 विजे D-(=भागें or अर्थे) कयविजे in III
 9, 4 etc.

विहंभ-Skt.
 विहंभह-विहंभयति
 विहंभण-विहंभन
 विहत D-See विहवह Past Part
 विहप्पह D-See विहवह Pass.
 विहवह D-(=भर्जयति) Ho. Gr. IV 108
 अर्जविहव etc.
 विणह-विनष्ट
 विणय-विनत
 „-विनय
 विणास-विनाश
 विणासह-विनश्यति
 विणासण-विनाशन
 विणिय-विनीत
 विणिउत-विनियुक्त
 विणिओय-विनियोग
 विणिओयह-विनियोजयति
 विणिग्गय-विनिर्गत
 विणिम्मिय-विनिर्मित
 विणियत्त-विनिवृत्त
 विणिरोह-विनिरोध
 विणिवारह-विनिवारयति
 विणीय-विनीत
 विणु-विना
 विणोय-विनोद
 वित्त-Skt.
 „-वृत्त M. वित्तणं, G. वीत्तुं
 वित्तंत-वृत्तान्त
 वित्तविय-वर्तित
 वित्ति-वृत्ति
 विस्थय-विस्तृत
 विस्थर-विस्तर
 विस्थरिय-विस्तरित
 विस्थार-विस्तार
 विस्थारह-विस्तारयति
 विप्पियन्न-विस्तीर्ण
 विदिस-विदिशा A name of a city
 विदिविउ-विदावित (=नाशित)
 विदाण-विदाण

विदारणि-विदारणी

विदाविष-विद्रावित

विद्रुम-विद्रुम

विदेसिय-विदेचित

विद-Skt.

„-दृढ

विदंसइ-विदंसते

विनदइ-विनदति

विद-दृन्द

विधण-वेधन

विमत्त-विमत्त

विमत्तइ-विमत्तयेते

विमवइ-विमपयति M. विनवणें

विमाण-विज्ञान

विमास-विन्यास

विप्प-विप्र

विप्पिय-विप्रिय

विष्कुरइ-विष्कुरति

विष्मम-विष्म

विष्मवँ- „ „

विष्माडिय D-(=नाशित) Deśi VII 70

विष्काडिय. M. वामाडे काढणें to tear
into shreds

विभीसावण-विभीषण

विमण-विमनस्

विमइण-विमर्दन

विमल-Skt.

विमल-Skt. Name of a person

विमल=विमलबुद्धि

विमलबुद्धि-Skt. A name

विमाण-विमान

विमीसिय-विमिश्रित

विमुक्क-विमुक्त

विमुह-विमुख

विभय-विस्मय

विभल-विह्वल

विभिय-विस्मित

वियक्खण-विचक्षण

वियड-विकट

वियड-विदग्ध

वियण-विजन

वियणिय-वितनित

वियप्प-विकल्प

वियप्पइ-विकल्पते

वियंभइ-विजृम्भते

वियंभण-विजृम्भण

वियरइ-वितरति

वियलइ-विचलति

वियसइ-विकसति

वियाणइ-विजानाति

वियार-विकार

„-विचार

वियारण-विचारण

वियारिय-विदारित

वियाळ-विकाल

वियाळिड-विगाळितं ? सा अभिण वियाळिड मग्गइ

VIII 19, 4 She wants strained
amṛta.' The reading पियाळिड
noticed in foot notes would
mean dearer, better. 'She wants
something better than amṛta.'

वियास-विकास

वियुज्झइ-विबुध्यति

विरइय-विरचित

विरचमाण-विरज्यमान

विरत्त-विरक्त

विरल्लिय D-(=कृषीभूत) M. विरळ होणें

विरस-Skt.

विरह-Skt.

विरुआर-विरूपतर VI 10, 8

विरुह-Skt.

विरुअ-विरूप

विरुअ-विरूप (=अयुक्त) विरुअइ कियड जन समा-

णिड VIII 15, 7

विरोलिय-विलोहित

विरोह-विरोध

विरोहय-विरोधक

विलय D-(=वनिता)

2, 9 and पुलयवि० देह XIX 12, 1
Not in II 2, 9 where our read-
ing एमाई विसिद्धि is correct.

विसिद्धि-दलति Hc. Gr. IV 176

विसन्न-विषण्ण

विसम-विषम

विसरित-विसदृश

विसदृह-विषदृते

विसाय-विषाद

विसाल-विशाल

विसिद्ध-विशिष्ट

विमुक्त-विस् पट्टणि सुतविमुक्तं चाहं III 5, 7
the ins and outs of city life.

विमुद-विमुद

विमुदि-विशुद्धि

विमुर D-(=खियते) Hc. Gr. IV 182
खिदेज्जविमुरौ

विसेस-विशेष

विसेसइ-विशेषयति

विसेसण-विशेषण

विहंग-विभंग

„ -Skt.

विहंजइ-विभंजते

विहट्ठइ-विघट्टयति

विहट्ठप्फड D-(=त्वरितं) Hc. Gr. IV 174
mentions it among 'भाषाशब्दाः'
like आहित, लल्ल, विडिर most of
which, strangely enough, he
does not mention in his
Desināmamālā.

विहडावण-विषट्ठ

विहंइ-विखण्डयति

विहत्त-विमत्त

विहत्तिए-विमक्त्या

विहत्थ-विहत्त

विहरइ-विहरति

विहल-विफल

„ -विघल

विहलंघ D-(=विहल ?) Adj. of गत, in

॥ -विष्णु
सिंहलंघन D.

विहलवत् D-(=विहल ?). Adj. of गत, in

XVIII 5, 3 and of करोहि in XX

12, 5

विहव-विभव

विहवत्तण-विशवात्त्व

विहसइ-विहसति

विहाण-विधि

„ -विभान (=प्रभात)

विहाय-विघात (?) परमेस्वर तहो काइं बिहायइ
XVIII 4, 2. It appears how-
ever to mean 'happened' and
thus should be connected with
Skt. विधा

विहार-Skt.

विहावइ-विभावयति

विहास-Skt.

विहि-विधि

विहिय-विहित

विहिन्न-विभिन्न

विहणइ-विधुनोति

विहुर-विधुर

विहल्ली-(विहल्ली ?) IX 22, 2 नियकजविहल्ली
heartily delighted in her work,
enthusiastic over it.

विहइ-विभूति

विहसिय-विभूषित

विहिय-विधेय

विहोय-विभव

वीठ-पीठ

वीणाळावणि-वीणाळापनं cf. M. लावणी a kind
of popular song, sung to the
accompaniment of a stringed
instrument.

वीयराय-वीतराग

वीर-Skt.

वीस-विंशति

वीसइ-विसृज्य

वीसमइ-विश्रामयति

वीसरइ-विस्मरति M. विसरे

वीसवइ-विश्रामयति M. विसावे

वीसास-विश्वास

बुषइ-उच्यते

बुट्टि-टट्टि

बुट्टिय-उपुत्थित

बुत्त-उक्त

बुत्त D-(=विषण्ण)

वेग्ग-वेग

वेदइ-वेदयति M. वेदणें

वेय-वेग

„ -वेद

वेयंग-A Country-मरु वेयंग कुंग वेराइ वि
X 1, 12

वेयडिय D-(=प्रत्युत्त) Deśi VII 77 वेअडिअं
पच्चुत्ते

वेयडु-वैतादय

वेयण-वेदना

वेयारइ D-(=प्रतारयति) विकारयति? Deśi
VII 95 वेआरिअमवि पयारियकचंछ.

वेराइ-वैराट Name of country. The मत्स्य?
The present Alwar and round
about it.

वेराय-विराग

वेळा-Skt.

वेळावळ-वेळाकुळ

वेळहळ D-(=कोमळ) Deśi VII 96 वेळहलो
मडअविलासीछ M. वेल्हाळ

वेस-वेष

„-वेइया Coll M. वेस्वा

„-वेष

वेसत्तण-वैश्यस्व

वेहव-वैभव

वोइय-व्यपेत

वोळ D-(कळकळ) Deśi VI 90 तुझले बमाल
M. बोळ बोला

वोळइ D-(=गच्छति) O. M. वोळणें

वोहिरथ D-(=प्रवहण)

वोहिरथिव D- „

स

सइ-अची

सह-सती

सई-स्वयम्

सइत D-(=इदित) Deśi VIII 5 सयत्त इदित
Possibly from सचित्त ?सइतथ-स्वत्व (अभिमानः) ? महलियई न होंति
कुल्लु सइतथ चारहडि XV 8, 10

सउ-घात

,,-समम् (=सह)

सउ-,,

सउण-शकुन

सउण-सपुण्य

सउरित-उपुरुष

सउहुं-सम्भुलम्

सपस-स्वदेश

संवच्छर-संवस्सर

संवदण-संवर्थण

संवर्ह-संवृणोति

संवरण-Skt.

संवलिय-संवलित

संवार-Skt.

संवारह=संवर्ह

संवासिय-(=समाभासितः) ? ति वयणि धणवह सं-
वासिड III 8, 9

संवाहह-संवाहयति

संविहाण-संविधान

संसह-शंसति

संसय-संसय

संसार-Skt.

संसिय-शंसित

सकलंकह-कलङ्कयति

सक-शक्र

सकह-शक्रोति

सकसामंत-स्वकसामन्त Doubling of क
sporadic or metri causa

सकार-सत्कार

सकेय-साकेत ? शाकेय see Introduction
p. 7

सकल-सारूप्य

सकिल-साक्षिन्

सग-स्वर्ग

सगई-? Deśi VIII 4 quotes सगह=सुह
as the view of some. If we read
सगई adj. of दारई, the sense
would be clear. 'He then
goes to open doors' i. e. to
courtezans, as the next line
in the Kadvaka shows. सो सगई
दारई परिसकह XVI 9, 8

सघण-सघन

संक-शंका

संकिय-शंकित

संकुल-Skt.

संकेय-संकेत

संख-शंख

,,-संख्या

संखुत-संभुग्धि

संखेव-संक्षेप

संखोह-संक्षोभ

संखोहह-संक्षोभयति

संग-Skt.

संगह-संगति

संमग-Skt.

संगय-संगत

संगर-Skt.

संगह-संग्रह

संगहह-संगृह्णाति

संगाम-संग्राम

संगिच्छण-संगृह्ण ? तो बहुमंगलसंगिच्छणहं चंदण-

चउकनिम्मच्छणहं VIII 5, 9

संच-Skt.

संचट्टह-संचट्टे

संचडह-संचट्टे

संचडण-संचट्टन

संचाय-संचात

संचारिय-संहारित (=मारित) H. संचार

सचविय D-(=अभिप्रेत) Deśi VIII 17

सचविअं तह अहिप्पेए

सच्छ-साधाय

संच्छद्-स्वच्छन्द

सच्छाय-Skt.

सजल-Skt.

सज्ज-Skt.

सज्जन-सज्जन

सज्जिय-सज्जीकृत

सज्जस-साधवस

संच=संचय ? मल्लजुज्जभावगणसंच (==परिचय)

II 2, 7

संचद्-सञ्चिनोति

संचय-Skt.

संचर-Skt.

संचरद्-सञ्चारति

संचरण-Skt.

संचल्-सञ्चलति

संचद्- „

संचार-Skt.

संचारद्-सञ्चारयति

संचालद्-सञ्चालयति

संचुण्णिय-सञ्चुण्णित

सच्छवाय-for सत्थवाय

संजय-संयत

संजम-संयम

संजल्लिय-संज्वलित

संजवद्-संयच्छति

संजाय-संजात

संजुय-संयुत

संज्जुत्त-संयुक्त

संजोय-संयोग

संजोयद्-संयोजयति

संजोय D-(दृष्ट) See जोयद्

संजोत्तिवि-संयोज्य

संज्ञ-संघ्या M. सांज

सट्ट-(=सत्थ meaning स्वस्थ) ? पीणुण्णयसट्टं...

थणवट्टं II 1, 4

सट्ठि-षट्ठि

सण-शण M. सणकादी

सणकुमार-सनवकुमार

सणाद्-सनाय

सणिद्-सनिद्

सणेद्-स्नेह

संठवद्-संस्थापयति

संठिय-संस्थित

संठेवय-संदेवक (आरट्ठ) or सीमा (?) Deśi

VIII 7 संदेवो सीमा. गामं कुकुडसंठेव-

यां I 5, 6.

सततं-स्वतन्त्र

सत्त-सप्त

„ सत्त्व

सत्तक्खर-सप्ताक्षर

सत्तम-सप्तम

सत्ति-शक्ति

सत्तु-शत्रु

सत्थ-सार्थ

„-शाख

सत्थरथ-शास्त्रार्थ

सत्थवाय-सार्थवाह

सत्थवाहिक- „

सत्थिल्लय-सार्थ

सद्-शब्द

सद्दण-अद्धानं

सद्दण-अद्धान

सद्दल-शार्दूल

सद्दलवण-शार्दूलवदन a people

सद्धिम्-सार्धम्

संत-शान्त

„-सत्

संतत्त-सन्तप्त

संतप्पद्-सन्तप्यते

संताण-सन्तान

संतावय-सन्तापक

संतावद्-सन्तापयति

संति-शान्ति

सतिहर-शान्तिहर

संतोस-सन्तोष

संथुय-संस्तुत

संथुणद्-संस्तौति

संदिद्-संदिष्ट

संदीविय-संदीपित

संदेसय-संदेस

संदेह-Skt.

संधान-संधान

संधि-संधि The Apbh. word is feminine

संधुक्षण-संधुक्षण O. M. सांदुकर्णे

संन-संज्ञा

संनज्झइ-संनज्झति

संनह-Skt.

संनहइ-संनहति

संनाह-Skt.

संनिय-संज्ञित

सन्निड-शनैः

सप्पइ-सर्पति

सप्परिवार-सपरिवार

सप्पुरिस-सत्पुरुष

सवर-शबर

सवभाव-सद्भाव

संबज्झइ-संबध्यते

सम-Skt.

समउ-समम्

समक्ख-समक्ष

समग्ग-समग्र

समग्गल-समग्रल

समच्छरिय-समत्सर

समंजस-Skt.

समडक्कय D-(सगवं to be connected with
महप्फर) II 5, 9 and III 8, 2

समत्त-समाप्त

समरथ-समर्थ

समंति-समन्त्रि

समन्नि-समन्वित

समप्पइ-समर्पयति

„-समाप्यते

समप्पण-समर्पण

समप्पइ-समप्रभ

समय-Skt. समइ in XXII 7, 10 is also
a Sktism

समर-Skt.

समलइ-समालङ्घ

समवय-समवयस्

समवसरण-Skt.

समवाय-Skt.

समसमइ-onomatopoeic दुहसायरि समसमंतु
अच्छइ VIII 20, 5

समहर-समभर (समहरु करेवि=संभूय) उट्ठिय सय-
उवि समहरु करेवि XIV 15, 16

समाउल-समाकुल

समाएसण-समादेशन

समाओसिओ-समातोषितः

समागम-Skt.

समागमण-समागमन

समागय-समागत

समाण-समान

समाणइ D-(भुंक्ते) Hc. Gr. IV I10 भुंजे-
भुंज...समाण

„D-(समाप्यते) Hc. Gr. IV 142 समापेः
समाणः

समाणु-समानम्

समायय-समागत

समायरण-समाचरण

समारइ-समारचयति Hc. Gr. IV 95 समार-
चेरुवहत्य...समार

समारुइ-समारोहति

समालविय-समाकपित

समाकइ-समालभते

समाकिंणित-Skt.

समालीद-Skt.

समावडइ-समापतति

समावत्त-समावृत्त

समास-Skt.

समासइ-समास्ते

समासेइ- ” ”

समाहय-समाहृत

समाहरइ-समाहरति

समाहि-समाधि

„=समाधिगुप्त

समाहिगुप्त-समाधिगुप्त

समाहृत-समाहृत

समिच्छण-समीक्षण

समिच्छिय-समीक्षित

समिद्ध-समृद्ध

समिद्धि-समृद्धि

समिद्धिवि-समिद्धिवि see मिद्ध

समीर-Skt.

समील-(सम ?) दुष्प रयणि बहुलकज्जलसमील

IV 4, 9

समीव-समीप

समुच्चय-Skt.

समुच्चयि-समुच्चयित

समुज्जल-समुज्ज्वल

समुत्थिय-समुत्थित

समुत्तरेवि-समुत्तीर्य

समुत्तुंग-Skt.

समुद्र-समुद्र

समुन्नय-समुन्नत

समुन्नोण-समुन्नतोन्नत=ever louder and

louder समु० बोत्तो दुब्भो पायहो वंसयाले

दुयात्तो IV 3, 7

समुष्फालिय-समुष्-स्फालित

समुत्तम-समुत्तम

समुत्तमव-समुत्तमव

समुत्तमिय-समुत्तमि

समुत्तमह-समुत्तमहति

समुद्र-समुद्र

समुद्र-Skt.

समेह-समेति

समोसर-समवसरति

संपर्-सम्पर्

संपन्न-संप्रयुक्त

संपज्ज-संपज्जते

संपत्त-संप्राप्त

संपय-सम्पद्

संपहार-संप्रधारण ?

संपादय-संपातित

संपाल-संपालयति

संपाव-संप्राप्नोति

संपुट-संपुट

संपुट-संपुटीकरोति

संपुन-संपूर्ण

संपेस-संप्रेषयति

संपेसण-संप्रेषण

संपाल- D-(संपाटयति) M. फाल्गु

संबज्ज-संबध्यते

संबध-Skt.

संदल-संदल

संबोह-संबोधयति

संभम-संभ्रम

संभर-संस्मरति

संमल- D-(भ्रुणोति) G. सांभळ

संभव-Skt.

„-संभम

संभव-संभवति

संभाल- D-(=संभ्रुणोति) M. सांभाळ

संभाव-संभावयति

संभास-संभाषते

संभासण-संभाषण

संभू-संभूत

सम्मा-सम्मत

सम्मज्जिय सम्माजित

सम्मत्त-सम्यक्त्व

„-Skt.

सम्माविय-सम्मापित counted amongst

सम्माहज्ज-सम्मीयते

सम्माहट्ठि-सम्यग्दृष्टि

सम्माण-सम्मान

सम्माण-सम्मानयति

सम्मिल-सम्मिलति

सय-शत

„-स्व

सयज्ज-स्वकार्य

सयण-शयन

„-स्वजन

सयत्थ-स्वार्थ

सयल-सकल

सयवत्त-शतपत्र

सयसकर-सतकर
 सया-सदा
 सयाइ-सदाबिन्
 सर-स्वर
 „-सरस्
 सरइ-सरति M. सरे
 „-स्मरति
 सरण-शरण
 सरय-शरद्
 सरळ-Skt.
 सरस-Skt.
 सरसइ-सरस्वती
 सराय-सराय
 सरित-सदृश Old M. सरिते, Coll M. सरसे
 सरीर-शरीर
 सरीरबय- „, with ड added
 सरुव-सरुपा A name
 „-सरुप
 „-स्वरुप
 सळकळ-सळक्ष्य
 सळहइ-आधते
 सळाय-शळाका
 सळिळ-Skt.
 सळ-शलय
 सळिय-शालियत
 सळेहण-संलेखना
 सवकळ-स्वपक्ष
 सव=सवन which see
 सवडम्भइ D-(=अभिमुख) Desi VIII 21
 सवडम्भइ अहिछे
 सवण-अमण
 „-अवण
 सवति-सपत्नी
 सवंति-for समंति which see.
 सवियप्पइ-विकल्पते
 सव-सर्व
 सववगण=सवगण (doubling of metri-
 causa)-सवलान(?) तार्हिमि करिबि हियय
 सववगण XV 16, 8

सव्वट्ट-सर्वतः ? Pai सवत्तो सर्वतः. सज्जंतदि
 भिंगारइ सव्वट्ट वरिबि XII 12, 7
 सव्वाय-सवात
 सव्वइ-सव्व+इ. पर सव्वइ छजइ XII 6, 12
 ससि-अशिन
 *ससियत्ते-० अशित्तेन भाळयलेण भदससियत्ते V
 9, 16
 ससिप्पइ-अशिम A name.
 ससिरोहिणि-अशिरोहिणी A name.
 ससर-अशुर M. सासरा, H. ससरा
 सह-सभा
 सहइ-सहते
 सहएस-स्वदेश
 सहथ-स्वहस्त Perhaps to read सयथु-
 स्वार्थ. ववगयपयाव नासइ सहथु XIII
 7, 14
 सहसकळ-सहसाक्ष
 सहसति-सहसा
 सहसाSkt.
 सहाय-Skt.
 सहाव-स्वभाव
 सहारंब-? Does it mean a particular-
 region celebrated for mangoes
 सहारंबसंजायया भव्वअंबा XII 3, 17. Or
 सहकाराच ?
 सहास-सहस
 सहासिय-सहास
 सहि-सखी
 सहियरि-सहचरी
 सहिइ-सहृष्टः भूवाळकजि सवउ सहिइ XIV 12, 9
 सहिय-सहित
 सह-सह
 साकेय-साकेत See सकेय
 साड D-सद (=अवसाद)
 साण-अन्
 साम-इयाम
 सामगि-सामयी
 सामंत-Skt.
 सामक-सामान्य

सामक-स्वामक
सामाहय-सामायिक
सामि-स्वामिन्
सामिणि-स्वामिनी
सामिय-स्वामिन्
सामिसाक-,,
साधुरिय-साधुदिक
साय-साद
सायद्-आसादयति
सायर-सागर
सार-Skt.

सारवद् D-(समारचयति) Hc. Gr. IV 95

समारचेरुवइत्यसारव etc.

सारिसज्ज-(twice) and सारिसिज्ज (once)
शरसैन्यं, or शरसज्ज. सार=सर lengthen-
ed metri causa, as in Pāi. Pīng.
सिज्ज-सैन्य. The usual Pr. for सैन्य
is no doubt सित्र; but सिज्ज is not
impossible; or सज्ज=सज्ज which is
less objectionable. In two
places (1) निज्जीव जाय करिसारिसज्ज
XIV 4, 11 and (2) सज्ज करिवि
करिसारिसज्ज XIV 16, 13, it is
preceded by करि and means
'elephants and archers.' In (3)
कया सारिसिज्जा गया छीकगंडा XV 15,
7 it is also coupled with गया,
although not compounded.
The इ in सारि is due to the
influence of करि in (1) and (2)
and thus continued in (3) where
also the influence of सिज्ज is
seen.

साढ-शाढा

साढणय-सारणक a kind of dish like curry
VI 23, 3

साढय-शाढक G. साढो, H. साळा

साढि-शाढि M. साळ

साव-साप

सावत्त-सापत्त्य

सावत्त-सामान्य

सावय-भावक

सास-वास

सासण-शासन

सासय-शासत

साछ-द्वय M. साव, G. H. सास

साहइ D-(कथयति) Hc. Gr. IV. 2

साहण-साधन

साहम्मिय-साधर्मिक

साहस-Skt.

साहारइ D-संभारयति Hc. Gr. IV 82 संभोगे:

साहरसाहइ does not suit any of
our passages, where मणु साहारिड,
मणु तणु साहारमि occur. See II 5,
6; 9, 2; 12, 2; VIII 20, 6 etc.

साहारण-साधारण

साहिडिय D-(सह अर्जितं)? Pāi साहडिअ
साहरिअं

साहिय-साधित

साहु-साधु

साहुकार-साधुकार

सि=भासि which see.

सिडं-समम् In अणुणु सिडं, सिडं पुणेण etc.

सिहडर-सिहपुर-a town and country on
the north side of the Salt-range
in the Punjab. It bounded on the
Indus in the West. M 6 h. says
it was conquered by Arjuna.

Geographical Dictionary of Dey.

सिहडदीव-सिहलद्वीप

सिहासण-सिहासन

सिकार-सीतकार

सिकस-सिद्धा

सिकसवद्-सिद्धयति

सिकसावय-सिद्धापद or मत

सिगार-सृङ्गार

सिगारइ-सृङ्गारयति

सिज्ज-सप्या

सिञ्जावति-सञ्जावतिः

सिञ्जाह-सिञ्जति

सिञ्चह-सिञ्चति

सिद्ध-सिद्ध See सीसह

सिद्धि-वेष्टिन्

सिद्धि-सिद्धि

सिद्धि-सिद्धि

सिद्ध-सिद्ध

सिद्ध-Skt.

सिद्धकसर-सिद्धाक्षर (नमो अहिंताणं)

सिद्धि-Skt.

सिद्धव-सिद्धव

सिद्धु-Name of a country, on the banks of the Indus, after all the tributaries have joined it.

सिद्ध-सैन्य

सिद्धि D-(युक्ति) Coll M. सीप, H. सीप

सिद्धिया-सिद्धिका

सिद्धिर-सिद्धिर

सिद्ध-भी

„-सित

सिद्धवंत-श्रीमत्

सिद्धवाह-भीवाह or सितवाह. But the latter won't do, as there is चवत् before सिद्ध० already. An attribute of चन्द्रप्रभनाथ. अहिंस्तुं चलिष्ठ चवत्सिद्धवाहो चन्द्रप्रभणाहो IV 12, 9

सिर-शिरस H. सीर

सिरि-भी

सिरियाहर-भीधर obj. of गण XI 1, 10

सिरिवद्धन-भीवर्धन A name.

सिरिवत्त-भीवत्त See Notes, on XI 6, 12

सिरिहर-भीधर A name.

सिरीखण्ड-भीखण्ड

सिद्धायल-सिद्धायल

सिद्धीसह-सिद्धीति

सिद्ध-सिद्ध

सिद्धनगर-सिद्धनगर (=निर्वाण) गय सिद्धनगर
XXII 9, 3

सिद्धि-स्वप्न

सिसिर-सिसिर

सिहर-सिहर

सिहासन-सिहासन

सिद्धि-सिद्धि

सिद्धि-स्तन

सीयल-सीयल

सील-सील

सीस-सीस

सीसह D-(कथयति) Hc. Gr. IV 2 कथेवं-
जरपजर...सीससाहा:

सीह-सिह

सीहकंवर-सिहकंवर A name of महकंवर

सीहासन=सिहासन

सु-Skt.

सुभ-सुभ

„-सुत

सुभइ=सुवइ (सु-पति)

„-स्वपिति

सुभण (सुयण)-सुजन

सुभच्छ-Skt.

सुभंभ (सुयंभ)-सुगन्ध

सुभपंचमि-सुतपञ्चमी

सुभास=सुभ+भास

सुह-सुति

सुह-सुचिरम्

सुकय-सुकृत

सुकिय- „

सुकुल-Skt.

सुकेत-सुकेता A name.

सुकेसिय- „ „

सुक-सुक

„-सुक

सुकिय-सुकृत

सुकिल-सुक

सुकल-सौल्य

सुहु-सुहु

सुणह-सुणोति

सुहीर-सौणीर

छतार-छतारा A name.

छतारि- " "

छत-छोत्र

„-छत

„-छत्र

„-छोतछ

छरकल-छरक

छद-छद

छदि-छदि

छंदर-Skt.

छन-छन्य

छन्द-छन्दा M. छत

छपायनवा- ? Occurs among the names
of eatables to be offered to
Sādhus, in XII 3.

छप्पसन्न-छप्पसन्न

छप्पह-छप्पम A name.

छप्पहव-छप्पभूत

छमर-छमरति

छमित-छमित्रा A name.

छम्म-छूमते

छर-Skt.

छरय-छरत

छरहि-छरभि

छराबलय-छराकुल

छरालय-Skt.

छरिद-छरेंद्र

छरेसर-छरेभर

छव-छत

छव-छपति

„-छपिति

छवक-छवाक्य A name.

छवपंचमि=छवपञ्चमी The fifth day of the
bright half of कार्तिक (rarely of
काल्गुन and आपाद also see VI 3, 4)

छवन्न-छवर्ण

छवर-छवरति

छवछंधर-A name.

छविण-छवप्र

छवय-छवता A name.

छवह-छूमते

छवह-छूपति

छवम-छवमा

छवसार-छवसार

छव-छव

„-छव

छवकम्मिय-छवकर्मिक

छवचार-छवभाचार

छवविही-छववेष्टा

छवह-छवट

छवत्य-छवस्त (दानवीड)

छवह-छवह

छवप्पिय-छवप्रिय

छवमछव-छवभाछव

छवम्म-छवर्म A name.

छवव-छवव

छवहासेव-छवसेव

छवहा-छवसायते

छवहाव-छवसायति

छवहावणय=छवहावय (? सोभनक)

छवहावय-छवसायिन्

छवहावह-छवसावह

छवहासिय-छवसावित

छदि-छदह

छदिय- „

„-छवित

छवम-छवम

छर-छर

„-छर्य

छरप्पह-छर्यप्रभ A name.

सेहप-सेहित G. परसेवो

सेव-सेव

सेज-सेज्या M. सेज

सेट्टि-सेट्टिन् M. G. सेट

सेणाव-सेणापति M. सेणव

सेणिय-सेणिक King Bimbisāra of मगध,
who figures prominently in
legends.

सेव-सेत

सेवस-सेवास The eleventh Tirthankara

"=सिय (सिता) in XII 9, 11

सेरव-सेरव

सेव-सेवा

सेव-सेवते

सेवय-सेविका

सेस-सेष

सोभ-सोचति

सोऊण-See सुभइ (ऋणोति)

सोऊण-सौऊण

सोणिय-सोणित

सोण्डीर-सौण्डीर

सोमप-सोमप्रभ A name.

सोमळ-सुकुमाल M. सोमळ tepid

सोय-सोऊ

सोरंभ-सौरभ

सोळसविह-सोळसविध

सोळह-सोळहन् M. सोळा

सोळहम-सोळह (ordinal)

सोवइ-स्वपिति

सोवण-सोवन्न

सोयन्न-सौवर्ण

सोवरण-सोपकरण

सोवाण-सोपान

सोवासिणि-सुवासिनी Coll M. सवाशीण

सोसइ-सोषयति M. सोस

सोह-सोभा

सोहइ-सोभते

सोहग-सौभाग्य

सोहम्म-सौधर्म one of the Svargas

सोहळय- (=सोभनक ?) M. सोहळा

सोहिणि-सोभिनी

सोहिळय-सोभिन्

इ

इवं-अहम्

इंस-Skt.

इकार D- (=आकारयति, अकारयति)

इह D- (=आपण) M. इह in वासाइह

इणइ-इन्ति M. इण्णे

इति-भक्ति in वन्दणइति

इत्थ-इत्त G. हाथ

इत्थापइत्थ-इत्तापइत्त

इत्थावार D- (साहाय्यं) Deśi VIII 60

इत्थारं साहजे

इत्थि-इत्तिन् Old M. हाथिं, G. हाथी

इत्थियार D- (=सज्ज) M. इत्थार, H. इत्थियार

इत्थिनायपुर-इत्तिनापुर

इम्मइ-इन्त्यते

इय-इत

'-Skt.

"-इत

इयगीव-इयपीव A name

इयास-इतास

०हर-गृह See जिणहर, पइहर, सयहर

हरइ-हरति

हरण-Skt.

हरि-Skt.

हरिणि-हरिणी

हरिबळ-A name.

हरियत्त-हरिदत्त A name.

हरियंदण-हरिचंदन

हरिवाहण-हरिवाहन

हरित-हरि

हरिसिध-हरित

०हळ-फल in सुत्ताहळ, थूलाहळ

हळि-हला

हळिय D- (=चलित) Deśi VIII 62 हळिअं

चलितं M. हाळणें, हाळचाल

हळुत्ताळ-हळ+उत्ताळ 'agitated'

हळोहळिय D- (=व्याकुलित) See हळिय

हळोहळिइव- (=व्याकुलीभूत)

हसइ-हसति

हा-Skt.

हाणि-हानि

०हार-भार in गुरहार etc.

हार-Skt.

हारि-हारिन्

हारिय-हारित

हाव-Skt.

हाहाकार-Skt.

हाहारव-Skt.

हिज्ज-हीयते

हिङ्-नायरजोड पयडु पइहिङ्ग XVIII 9, 11

Deśi VIII 67 आकुळ does not suit. अवस्तात्?

हिङ्गाखड-हेङ्गाखड

हिङ्ग-हिङ्गति

हिम-Skt.

हिमगिरि-Skt.

हिय-हित

हियय-हृदय Old M. हिदे, G. हिदे, H. हिया

हियदय-हृदयक This is popular in G.

हियडु, मनडु

हियवय-हृदयक

हिडिहिङ्ग-onomatopoeic

हीण-हीन

हु-खड

हुअ-भूत H. हुवा

हुअ(य)-भूत

हुअवह-हुतवह

हुंकार-Skt.

हुत्त-अभिख्यल Deśi 70 हुत्तोऽभिखुहे

हुयास-हुतास

हुत्त-हुत्त

हुवय-भूत

हुवास-हुतास

हे-Skt.

हेव-हेव

हेङ्गाखड-अधोखल Coll M. हेन inferior, G.

हेठळ

हेमंगय-हेमाङ्गद A name.

हेसिय-हेषित

होह-भवति M. होह, H. हो

Addendum

अम्हतउ-अस्मतः or अस्माकं ? किं अवसाणि

अम्हतउ होसह I 14, 3

वंचह-wrong for वंचह which see.

पडजोविय-प्रयोतित

पत्ताण-प्रत्याययन

पुच्छाहय-to be connected with पुच्छह-

प्रोच्छति ? पुच्छाहयउ करेवि न छुवह VI 22, 5

he should not be left after

making him dejected (lit.

'wiped off').

बंदि-बन्दिन्

बंदिय-

बावीस-द्वाविंशति

डडुह D-(=निमज्जति) M. डडे

भंगुरावत्त-भंगुरावर्त (=रायनं-rout XIV

4, 9.)

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